

THREE  
TREATISES

OF

*The Vanity of the Creature.*

*The Sinfulnesse of Sinne.*

*The Life of Christ.*

BEING THE SUB-  
STANCE OF SEVERALL  
SERMONS PREACHED AT  
LINCOLN INNE:

BY EDWARD REYNOLDES, PREACHER  
to that Honourable Society, and late Fellow  
of *Merton Colledge in Oxford.*

GAL. 2. 20.

*Not I, but Christ liveth in me.*



LONDON,

Imprinted by *Felix Kyngston* for *Robert Bostocke*, and  
are to be sold at his shop in *Pauls Church-*  
*yard* at the signe of the Kings

Head. 1631.

*John Green Lane 1634-44*

*Rs.*



# TREATISES

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OF THE

BEING THE  
OF SEVERAL  
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LINCOLN'S INN

BY  
EDWARD REYNOLDS, B.A.  
OF THE HONORABLE SOCIETY AND FELLOW  
OF LINCOLN'S INN



Printed in London

Printed by J. G. for Robert Goffe, and  
are to be sold at his shop in Church-  
yard at the sign of the Kings  
Head in St. Dunstons



**HONORATIS-  
SIMO ET CELEBER-  
RIMO DOCTISSIMORVM**

**Iurisprudentium Collegio, Hospitij**

*Lincolniensis Magistris Uenerabilibus,*

*Socijsque universis, Auditoribus suis  
faveritissimis,*

**EDWARDVS REYNOLDES  
EIDEM HETÆRIÆ A**

**SACRIS CONCIONIBVS;**

**Tres hosce Tracta-**

**tus:**

*De Rerum Secularium vanitate.*

*L. Peccato supra modum peccante.*

*De Christi in Renatis vitâ ac vigore:*

**MINISTERII IBIDEM SVI**

*diuturnitatis quædam, Exile quidem & per-*

*exiguum, perpetuæ tamen observan-*

*tiæ, Summæq; in Christo Dilectionis*

*pignus, Humiliter & Devotè*

**D.D.D.**





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*Faith*

THE  
VANITIE  
OF THE CREA-  
TURE,  
AND VEXATI-  
ON OF THE  
SPIRIT:

By EDWARD REYNOLDS, Prea-  
cher to the Honourable Society of  
*Lincolns Inne.*

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LONDON,  
Imprinted by *Felix Kyngston* for Robert  
*Bosstock.* 1631.

THE  
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 ON OF THE  
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By EDWARD RAYNOLDS, Pre-  
 cher to the Society of



LONDON:  
 Printed by F. & J. R. for A. W.  
 1711.

Christian Reader, Importunitie of Friends hath over-vul'd me to this Publication; and importunitie of businesse crossing me in the putting of these pieces together, hath made the whole savour of my distractions, and caused more escapes in the Print, than otherwise should have been. The principall I have here corrected; those which are smaller may in the reading be easily discerned.

Page 92. line 17. for Ieroboam, reade *Jehosaphat*. p. 132. l. 16. f. *dependent*, r. *dependence*. p. 130. l. 16. f. *hastned*, r. *hastned*. p. 134. l. 11. f. *enticeth*, r. *entisteth*. p. 140. l. 14. f. *bow*, r. *bough*. p. 148. l. 9. f. *lic*, r. *me*. p. 159. l. 33. f. *honour in*, r. *honour of God in*. p. 167. l. 6. *blor out the*. p. 212. l. 15. *leave out the*. p. 278. l. 30. f. *ragging* r. *raigning*. p. 295. l. 18. f. *darknes*, r. *darke*. p. 299. l. 28. f. *possitions*, r. *passions*. p. 355. l. 16. f. *we*, r. *bee*. p. 401. l. 34. f. *fulfill*, r. *fulfild*. p. 405. l. 26. f. *exerthure*, r. *testifies*. p. 407. l. 27. f. *discourses*, r. *discoveries*. p. 434. l. 23. *after*, even as wee are knowne. adde, *Secondly*, in regard of accomplishment and consummation. p. 440. l. 33. f. *erict*, r. *iet*. p. 442. l. 16. f. *that faith*, or made unable, r. *faith*, or made *that* unable. p. 464. l. 34. f. *it*, r. *them*. p. 484. l. 34. f. *as*, r. *was*. p. 485. l. 19. f. *conviction*, r. *conclusion*. p. 487. l. 26. f. *were*, r. *weare*. p. 501. l. 11. f. *the*, r. *these*. p. 250. l. 18. f. *working*.  
r. m. b. c. m. g. p. 277. l. 10. f. to. r. m.



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The following are the names of the persons who have been appointed as members of the Board of Directors of the Corporation:

Mr. J. H. Smith  
Mr. W. B. Jones  
Mr. C. D. Brown  
Mr. E. F. Green  
Mr. G. I. White  
Mr. L. K. Black  
Mr. M. N. Gray  
Mr. O. P. Blue  
Mr. Q. R. Red  
Mr. S. T. Yellow  
Mr. U. V. Purple  
Mr. X. Y. Pink  
Mr. Z. A. Orange  
Mr. B. C. Silver  
Mr. D. E. Gold  
Mr. F. G. Bronze  
Mr. H. I. Copper  
Mr. J. K. Iron  
Mr. L. M. Steel  
Mr. N. O. Lead  
Mr. P. Q. Tin  
Mr. R. S. Zinc  
Mr. T. U. Nickel  
Mr. V. W. Cobalt  
Mr. X. Y. Cadmium  
Mr. Z. A. Mercury  
Mr. B. C. Platinum  
Mr. D. E. Palladium  
Mr. F. G. Rhodium  
Mr. H. I. Ruthenium  
Mr. J. K. Selenium  
Mr. L. M. Tellurium  
Mr. N. O. Arsenic  
Mr. P. Q. Antimony  
Mr. R. S. Bismuth  
Mr. T. U. Vanadium  
Mr. V. W. Chromium  
Mr. X. Y. Manganese  
Mr. Z. A. Magnesium  
Mr. B. C. Calcium  
Mr. D. E. Strontium  
Mr. F. G. Barium  
Mr. H. I. Radium  
Mr. J. K. Actinium  
Mr. L. M. Thorium  
Mr. N. O. Uranium  
Mr. P. Q. Neptunium  
Mr. R. S. Plutonium  
Mr. T. U. Americium  
Mr. V. W. Curium  
Mr. X. Y. Berkelium  
Mr. Z. A. Californium  
Mr. B. C. Einsteinium  
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Mr. V. W. Meitnerium  
Mr. X. Y. Darmstadtium  
Mr. Z. A. Roentgenium  
Mr. B. C. Copernicium  
Mr. D. E. Livermorium  
Mr. F. G. Tennessine  
Mr. H. I. Oganesson

THE  
VANITIE  
OF THE  
CREATURE.

ECCLESIASTES I. 14.

*I have seene all the workes that are done under the  
sunne, and Behold, All is Vanitie and Vexation  
of Spirit.*



O have a selfe-sufficiencie in being  
and operation, and to bee unsubsor-  
dinate to any further End above  
himselfe, as it is utterly repugnant to  
the Condition of a Creature, so a-  
mongst the rest to *Man* especially;  
who besides the limitednesse of his  
nature, as he is a *Creature*, hath contracted much defi-  
ciencie and deformitie as he is a *Sinner*. God never made  
him to be an End unto himselfe, to be the Center of his  
owne motions, or to be happy onely by reflection on his  
owne excellencies. Something still there is without him,  
unto which he moves, and from whence God hath ap-  
pointed that he should reape either preservation in, or  
advancement and perfection unto his nature. What that

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Eccles. 12. 13.

is upon which the desires of man ought to fix<sup>e</sup> as his Rest and End, is the maine discoverie that the Wise Man makes in this Booke. And he doth it by an historicall and penitentiall review of his former Enquiries; from whence he states the point in Two maine Conclusions. The first the *Creatures Insufficiencie*, in the beginning of the Booke, *Vanitie of Vanities, All is vanity*. The second *Mans Duty* to God, and Gods All-sufficiencie unto man, in the End of the Booke, *Let us heare the Conclusion of the whole matter, Feare God, and keepe his Commandements, for this is Totum hominis*, the whole Duty, the whole End, the whole Happinesse of Man. The former of these two, namely the Insufficiency of the Creature to satiate the desires, and quiet the motions of the Soule of man, is the point I am now to speake of, out of these words.

Rom. 8. 10, 21.

Rom. 3. 23.

For understanding whereof, wee must know that it was not God in the Creation, but sinne and the curse which attended it, that brought this Vanity and Vexation upon the Creature. God made Every thing in it selfe very Good, and therefore very fit for the desires of man some way or other to take satisfaction from. As pricks, and quauers, and rests in musicke serue in their order to commend the cunning of the Artift, and to delight the Eare of the hearer, as well as more perfect notes: so the meanest of the Creatures were at first fill'd with so much goodnesse, as did not onely declare the glory of God, but in their ranke likewise minister content to the minde of man. It was the sinne of man that fill'd the Creature with Vanitie, and it is the Vanitie of the Creature that fills the Soule of man with Vexation. As sinne makes man come short of Glory, which is the rest of the Soule in the fruition of God in himselfe; so doth it make him come short of Contentation too, which is the rest of the Soule in the fruition of God in his Creatures. Sinne tooke away Gods favour from the Soule,  
and

and his Blessing from the Creature. It put bitterneſſe into the Soule that it cannot reliſh the Creature, and it put Vanity into the Creature, that it cannot nourish nor ſa- tisfie the Soule.

The Deſires of the Soule can never be ſatisfied with any Good, till they finde in it theſe two qualities or relations, wherein indeed the formalitie of Goodneſſe doth conſiſt; namely *Proportion* and *Propriety*. Firſt nothing can ſaſtie the deſires of the Soule till it beares convenience and ſimilitude thereunto; for it is with the minde as with the body, the richeſt attire that is if it be either too looſe or too ſtraite, however it may pleaſe a mans pride, muſt needs offend his body. Now nothing is Proportionable to the minde of man, but that which hath reference unto it as it is a ſpirituall Soule. For though a man have the ſame ſenſitive appetites about him which we finde in beaſts; yet, in as much as that Appetite was in man created ſubordinate unto reaſon, and obedient to the ſpirit; the caſe is plaine, that it can never be fully ſaſtified with its object, unleſſe that likewiſe be ſubordinate and linked to the Object of the ſuperior faculty, which is God. So then the Creature can never bee Proportionable to the Soule of Man, till it bring God along with it. So long as it is emptie of God, ſo long muſt it needs be full of *Vanitie* and *Vexation*.

But now it is not ſufficient that there be *Proportion*, unleſſe withall there be *Propriety*. For God is a *Proportionable Good* unto the nature of devils as well as of men or good angels, yet no good comes by that unto them, be- cauſe he is none of their God, they have no intereſt in him, they have no union unto him. Wealth is as commensurate unto the mind and occaſions of a begger as of a prince; yet the goodneſſe and comfort of it extends not unto him, be- cauſe he hath no propriety unto any. Now ſinne hath taken away the *Propriety* which we have in Good, hath unlinked that golden chaine, where by the Creature was

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joyned unto God, and God with the Creature came along unto the minde of man. So that till we can recover this Vnion, and make up this breach againe, it is impossible for the Soule of man to receiue any satisfaction from the Creature alone. Though a man may haue the possession of it, as a *Naked Creature*; yet not the fruition of it, as a *Good Creature*. For *Good the Creature* is not unto any but by vertue of the Blessing and Word accompanying it. And man naturally hath no right unto the Blessing of the Creature; for it is Godlinesse which hath the Promises, and by consequence the Blessing; as well of this as of the other life. And God is not in his fauour reconciled unto us, nor reunited by his Blessing unto the Creature, but onely in and through Christ. So then the minde of a man is fully and onely satisfied with the Creature, when it findes *God and Christ* together in it: God making the Creature suteable to our inferior desires, and Christ making both God and the Creature Ours; *God giving Proportion*, and *Christ giving Propriety*.

These things thus explained, let us now consider the *Insufficiencie* of the Creature to conferre, and the *Vn-satisfiability* of the flesh to receiue any solid or reall satisfaction from any of the workes which are done under the Sunne. Man is naturally a proud Creature, of high projects, of unbounded desires, ever framing to himselfe I know not what imaginarie and phantasticall felicities, which haue no more proportion unto reall and true contentment, then a king on a stage to a king on a throne, then the houses which children make of cards, unto a princes palace. Ever since the fall of *Adam* he hath an itch in him to be a god within himselfe, the fountaine of his owne goodnesse, the contriuer of his owne sufficiencie; loth hee is to goe beyond himselfe, or what hee thinkes properly his owne, for that in which hee resoluerh to place his rest. But alas, after hee hath toil'd out his heart, and wasted his spirits, in the most exact inuen-

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tions that the Creature could minister unto him, *Salomon* here, the most experienc'd for enquirie, the most wise for contrivance, the most wealthy for compassing such earthly delights, hath, after many yeeres sitting out the finest flowre, and torturing nature to extract the most exquisite spirits, and purest quintessence, which the varieties of the Creatures could afford, at last pronounced of them all, That they are *Vanitie and vexation of spirit*: Like Thornes, in their gathering they pricke, that is their *Vexation*, and in their burning they suddenly blaze and waste away, that is their *Vanitie*. Vanitie in their duration, fraile and perishable things; and Vexation in their enjoyment, they nothing but molest and disquiet the heart. *The eye*, saith *Salomon*, *is not satisfied with seeing, nor the ear with hearing*. Notwithstanding they be the wisest of all the senses, can take no more abundance with lesse satiety, and serve more immediately for the supplies of the reasonable Soule, yet a mans eye-sights may even cracke with vehemencie of poring, his eares may be filled with all the varietie of the most exquisite sounds and harmonies, and lectures in the world, and yet still his Soule within him be as greedy to see and heare more as it was at first. Who would have thought that the favour of a prince, the adoration of the people, the most conspicuous honours of the court, the liberty of utterly destroying his most bitter adversaries, the sway of the sterner and universall negotiations of state, the concurrency of all the happinesse, that wealth, or honour, or intimatenesse with the prince, or Deity with the people, or extremitie of luxurie could afford, would possibly have left any roome or nooke in the heart of *Haman* for discontent? and yet doe but observe, how the want of one Jewes knee (who dares not give divine worship to any but his Lord) blasts all his other glories, brings a damp upon all his other delights, makes his head hang downe, and his mirth wither; so little leaven was able to



sowre all the *Queenes* banquet, and the *Kings* favour. *Ahab* was a king; in whom therefore wee may justly expect a confluence of all the happinesse which his dominions could afford; a man that built whole cities, and dwelt in *Ivorie* palaces, and yet the want of one poore Vineyard of *Naboth* brings such a heavinesse of heart, such a deadnesse of countenance on so great a person, as seemed in the judgement of *Israhel* farre unbecoming the honour and distance of a prince. Nay *Salomon*, a man every way more a king both in the minde and in the state of a king then *Ahab*, a man that did not use the Creature with a sensuall, but with a criticall fruition, To finde out that good which God had given men under the sunne, and that in such abundance of all things, learning, honour, pleasure, peace, plenty, magnificence, forraigne supplies, roiall visits, noble confederacies, as that in him was the pattern of a compleat prince beyond all the plat-formes and Ideas of *Plato* and *Zenophon*; and yet even he was never able to repose his heart upon any or all these things together, till he brings in the feare of the Lord for the close of all. Lastly, looke on the people of *Israel*; God had delivered them from a bitter thraldome, had divided the sea before them, and destroyed their enemies behind them, had given them bread from heaven, and fed them with angels food, had commanded the rocke to satisfie their thirst, and made the *Canaanites* to melt before them; his mercies were magnified with the power of his miracles, and his miracles crowned with the sweetenesse of his mercies, besides the assurance of great promises to bee performed in the holy land: and yet in the midst of all this wee finde nothing but murmuring and repining. God had given them meat for their faith, but they must have meat for their lust; it was not enough that God shewed them mercies, unless his mercies were dressed up and fitted to their palate, They tempted God; and limited the holy one of *Israel*,

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7

*Isaiah*, saith the Prophet. So infinitely unsearchable is the fleshy heart of man, which receives or miracles, that bring nothing but the Creatures to it.

The ground whereof is the *first disposition* which is betwene the Creature and the soule of man, whereby it comes to passe, that it is absolutely impossible for one to fill up the other. The soule of man is a substance of unbounded desires: and that will easily appeare if wee consider him in any estate, either *Created* or *Corrupted*. In his *Created estate* he was made with a soule capable of more glory, then the whole earth or all the frame of nature, though changed into one Paradise, could have afforded him: for he was fitted unto so much honour as an infinite and everlasting Communion with God could bring along with it. And now God never in the Creation gave unto any Creature a proper capacite of a thing, unto which hee did not withall implant such motions and desires in that Creature as should be somewhat fittable to that capacite, and which might (if they had bene preserved intire) have brought man to the fruition of that Good which he desired. For notwithstanding it be true, That the glory of God cannot be attained unto, by the vertue of any action which man either can, or ever could have performed: yet God was pleased out of *Mercie*, for the magnifying of his name, for the Communicating of his glory, for the advancement of his Creature, to enter into Covenant with man, and for his naturall obedience to promise him a supernaturall reward. And this, I say, was even then our *Mercie*, in as much as *Adams* full obedience of works could no more in any vertue of his owne, but onely in Gods mercifull contract and acceptance, merit everlasting life, then our Evangelicall Obedience of faith can now. Or lyke difference betwene the merits of the first and second Covenant (and here is a great difference) is this: God did our of merite propose Salvation unto *Adam*.

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*Israel*, saith the Prophet. So infinitely unsatisfiable is the fleshly heart of man tickled with mysteries or miracles, that bring nothing but the Creature to it. *born*  
The ground whereof is the vast disproportion which is betwene the Creature and the soule of man, whereby it comes to passe, that it is absolutely impossible for one to fill up the other. The soule of man is a substance of unbounded desires: and that will easily appeare if wee consider him in any estate, either *Created* or *Corrupted*. In his *Created* estate he was made with a Soule capable of more glory, then the whole earth or all the frame of nature, though changed into one Paradise, could have afforded him: for he was fitted unto so much honour as an infinite and everlasting Communion with God could bring along with it. And now God never in the Creation gave unto any Creature a proper capacity of a thing, unto which hee did not withall implant such motions and desires in that Creature as should be somewhat suitable to that capacity, and which might (if they had beene preserved intire) have brought man to the fruition of that Good which he desired. For notwithstanding it be true, That the glory of God cannot be attained unto, by the vertue of any action which man either can, or ever could have performed: yet God was pleased out of *Mercie*, for the magnifying of his name, for the Communicating of his glory, for the advancement of his Creature, to enter into Covenant with man, and for this naturall obedience to promise him a supernaturall reward. And this, I say, was even then out of *Mercie*; in as much as *Adams* legall obedience of works could no more in any vertue of its owne, but onely in Gods mercifull contract and acceptance, merit everlasting life, then our Evangelicall Obedience of faith can now. Only the difference betwene the merits of the first and second Covenant (and here is a great difference) is this: God did out of *mercie* propose Salvation unto *Adam* by

an Infinite Reward of such a finite Obedience, as *Adam* was able by his owne created abilities to have performed. As if a man should give a Day-laborer a hundred pound for his daies worke, which performe indeed hee did by his owne strength, but yet did not merit the thousandth part of that wages which he receives: But Gods mercy untous is this, That he is pleased to bestow upon us not onely the reward, but the worke and merit which procured the reward, that he is pleased in vs to reward another mans worke, even the worke of Christ our head; as if when one onely Captaine had by his wisdom discomfited and defeated an enemy, the prince notwithstanding should reward his alone service, with the advancement of the whole armie which he led. But this by the way. Certaine in the meane time it is, that God created man with such capacities and desires, as could not be limited with any or all the excellencies of his fellow and finite Creatures.

Nay looke even upon *Corrupted nature*, and yet there we shall still discover this restlesnesse of the minde of man, though in an evill way, to promote it selfe: whence arise distractions of heart, thoughts for to morrow, roving and inquisitions of the soule after infinite varieties of earthly things, swarmes of lusts, sparkles of endlessse thoughts, those secret flowings, and ebbs, and tempests, and Estuations of that sea of corruption in the heart of man, but because it can never finde any thing on which to rest, or that hath roome enough to entertaine so ample and so endlessse a guest? Let us then looke a little into the particulars of that great disproportion and Insufficiency of any or all the Creatures under the sun to make up an adequate and furable Happinesse for the soule of man.

*Solomon* here expresseth it in Two words, *Vanitie* and *Vainnesse*. From the first of shewnes may observe a *great disproportion* betwixt the soule and the Creatures.

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Creatures. First in regard of their *nature and worth*, they are base in comparison of the Soule of man: When *David* would shew the infinite distance betweene God and man in power and strength, he expresseth the basenesse of man by his vanitie, To be laid in the ballance, *they are altogether lighter then vanitie.* Psal. 62. 9. And surely if we waigh the Soule of man and all the Creatures under the Sunne together, we shall finde them lighter then Vanitie it selfe. All the Goodnesse and honour of the Creature ariseth from one of these *Two grounds*: Either from *mans coining or from Gods*, either from *Opinion* imposed upon them by men, or from some *Real qualities*, which they have in their nature. Many things there are which have all that worth and estimation which they carry amongst men, nor from their owne qualities; but from humane institution, or from some difficulties that attend them, or from some other outward Imposition. When a man gives monie for meate, we must not thinke there is any naturall proportion of worth betweene a piece of silver and a piece of flesh; for that worth which is in the meate is its owne, whereas that which is in the monie is by humane appointment. The like we may say for great titles of honour and secular degrees, though they bring authoritie, distance, reverence with them from other men, yet notwithstanding they doe not of themselves, by any proper vertue of their owne, put any solid and fundamentall merit into the man himselfe. Honour is but the raising of the rate and value of a man, it carrieth nothing of substance necessarily along with it: as in raising the valuations of gold from twenty shillings, to twenty two, the matter is the same, only the estimation different. It is in the Power of the king to raise a man out of the prison like *Ioseph*, and give him the next place unto himselfe. Now this then is a plaine argument of the great basenesse of any of these things in comparison of the Soule of man, and by consequence of their great disability to satisfie



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tisfie the same: for can a man make any thing equall to himselfe? can a man advance a peece of gold or silver into a reasonable, a spirituall, an eternall substance? A man may make himselfe like these things, he may debase himselfe into the vilenesse of an Idoll, *They that make them are like unto them*; hee may under-value and uncovye himselfe, blot out Gods Image and Inscription, and write in the image and inscription of earth and Satan, he may turne himselfe into *brasse and iron and reprobate silver*, as the Prophet speaks; but never can any man raise the Creatures by all his estimations to the worth of a man: we cannot so much as change the color of a haire or adde a cubite to our stature, much lesse can we make any thing of equall worth with our whole selves. We read indeed of some which have sold the righteous, and that at no great rate neither, *for a paire of shoes*. Joel 3. 6. Amos 2. 6. but we see these how much the Lord abhorr'd that detestable fact, and recompenc'd it upon the necke of the oppressors. How many men are there still that set greater rates upon their owne profits, or libertie, or preferments, or secular accommodations, then on the Soules of men, whose perdition is oftentimes the price of their advancements? but yett still Saint Pauls rule must hold, *For money destroy not the works of God*, for money betray not the blood of Christ, destroy not him with thy meate, with thy dignities, with thy preferments, for whom Christ dieth. We were now redeemed with silver and gold from our vaine Conversation, saith the Apostle 1. Pet. 2. 18. and therefore these things are of too base a nature to be put into the ballance with the soules of men; and that man infinitely undervalues the works of God, the Image of God, the blood of God, who for so base a purchase as monie, or preferment, or any earthly and vaine-glorious respect doth either hazard his owne, or betray the Soules of others committed to him.

And therefore this should teach all those upon whom the

ROM. 14. 15. 20.



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the Lord hath bestow'd a greater portion of this Opinionative felicitie, I meane, of money, honour, reputation, or the like; First *not to Trust* in uncertaine Riches, nor to relie upon a foundation of their owne laying for matter of Satisfaction to their Soule, nor to boast in the multitude of their riches, as the Prophet speakes, Psal. 49. 6. (for that is certainly one great effect of the Deceitfulness of Riches, spoken of Matth. 13. 22. to perswade the Soule that there is more in them then indeed there is) and the Psalmist gives an excellent reason in the same place, *No man can by any meanes redeeme his brother, nor give to God a rancome for him, for the Redemption of their Soule is Precious.*

And secondly, it may teach them as not to Trust, so *not to Swell* with these things neither. It is an argument of their windiness and emptiness that they are apt to make men swell; whereas if they cannot change a haire of a mans head, nor adde an inch to his stature, they can much lesse make an accession of the least dramme of merit, or reall value to the owners of them. And surely if men could seriously consider, That they are still members of the same common bodie, and that of a twofold body, a civill and a mysticall body, and that though they haplie may bee the more honorable parts in one body, yet in the other they may be the lesse honorable; that the poore whom they despise may in *Christ*s body have a higher roome then they (as the Apostle saith, *Hath not God chosen the poore in this world, Rich in faith, Iam. 2. 3.*) I say, if men could compare things rightly together, and consider that they are but the greater letters in the same volume, and the poore the smaller, though they take up more roome, yet they put no more matter nor worth into the word which they compound, they would never suffer the tympanie and inflation of pride or superciliousness, of selfe-attributions, or contempt of their meaner brethren to prevaile within them. Wee see

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in the naturall body though the head have a Hason of so many shillings price, and the foot a Shooe of not halfe so many pence, yet the head doth not therefore despise the foot, but is tender of it, and doth derive influence as well unto that as to any nobler part: and surely so should it be amongst men, though God have given thee an Eminent station in the body, cloath'd thee with purple and scarlet, and hath set thy poore neighbour in the lowest part of the body, and made him conversant in the dirt, and content to cover himselfe with leather, yet you are still members of the same common body, animated with the same Spirit of *Christ*, moulded out of the same dirt, appointed for the same inheritance, borne out of the same wombe of natural blindness, partakers of the same great and precious promises (there was not one price for the Soule of the poore man, and another for the rich, there is not one table for *Christ's* meaner guests, and another for his greater, but the faith is a <sup>a</sup> Common faith, the salvation a <sup>b</sup> Common salvation, the <sup>c</sup> rule a Common rule, the <sup>d</sup> hope a Common hope, one Lord, and one Spirit, and one Baptisme, and one God and Father of all; and <sup>e</sup> One foundation, and <sup>f</sup> One house, and therefore wee ought to have <sup>g</sup> Care and Compassion one of another.)

Secondly, consider that Goodnesse and value which is fix'd to the being of the Creature, implanted in it by God and the institution of nature, and even thus we shall finde them absolutely unable to satisfie the desires of the reasonable and spirituall soule. God is the Lord of all the Creatures, they are but as his severall monies, he coin'd them all. So much then of his Image as any Creature hath in it, so much value and worth it carries. Now God hath more communicated himselfe unto man, then unto any other Creature; in his Creation we finde man made after the <sup>b</sup> similitude of God, and in his restoration we finde God made after the <sup>i</sup> similitude of man, and man once againe after the <sup>k</sup> similitude of God. And now

*Ex eodem utero  
ignorantia.  
Tertul.*

- <sup>a</sup> Tit. 1. 4.
- <sup>b</sup> Iud. verse 3.
- <sup>c</sup> Gal. 3. 16.
- <sup>d</sup> Phil. 3. 16.
- <sup>e</sup> Ephes. 4. 4.
- <sup>f</sup> 1. Cor. 3. 11.
- <sup>g</sup> Ephes. 2. 19.
- <sup>h</sup> Eph. 3. 15.
- <sup>i</sup> 1. Tim. 3. 15.
- <sup>j</sup> 1. Cor. 12. 25.

- <sup>h</sup> Gen. 1. 27.
- <sup>i</sup> 1. Tim. 3. 16.
- <sup>j</sup> Rom. 8. 3.
- <sup>k</sup> Ephes. 4. 24.
- <sup>l</sup> Col. 3. 10.

## The Vanity of the Creature.

13

it is needlesse to search out the worth of the Creature, Our Saviour will decide the point, *What shall a man gaine though he winne the whole World, and lose his owne soule, or what shall a man give in exchange for his soule?* To which of the Creatures said God at any time, Let us create it after our image? of which of the Angels said He at any time, Let us restore them to our image againe? there is no Creature in heaven or earth, which is recompence enough for the losse of a Soule. Can a man carrie the world into hell with him to bribe the flames, or corrupt his tormentors? No saith the Psalmist, *His glory shall not descend after him*, Psal. 49. 17. but can hee buy out his pardon before he comes thither? no neither, *the Redemption of a Soule is more pretious*, vers. 8. we know the Apostle counts all things Dung, Phil. 3. 8. and will God take dung in exchange for a soule? Certainly, Beloved, when a man can sow grace in the furrowes of the field, when he can fill his barnes with glory, when he can get bagges full of salvation, when he can plow up heaven out of the earth and extract God out of the Creatures, then he may bee able to finde that in them which shall satisfie his desires. But till then, let a man have all the exquisite Curiousities of nature heap'd into one vessell, let him be moulded out of the most delicate ingredients, and noblest principles that the world can contribute, let there be in his body a concurrency of all beaurty and feature; in his nature an Eminence of all Sweetnesse and ingenuity, in his minde a conspiracy of the politest, and most choice varieties of all kinde of learning; yet still the spirit of that man is no whit more valueable and pretious, no whit more proportionable to Eternall Happinesse, then the soule of a poore and illiterate begger. Difference indeed there is; and that justly to bee made betweene them in the eyes of men; which difference is to expire with in a few yeeres: and then after the dust of the beautifull and deformed, of the lear-

<sup>1</sup> Math. 16. 26.

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*The Vanitie of the Creature.*

ned and ignorant, of the honorable and base are promiscuously intermingled, and death hath equall'd all, then at last there will come a day when all mankind shall be summon'd naked, without difference of degrees before the same tribunall: when the Crownes of kings and the shackles of prisoners, when the robes of princes and the ragges of beggers, when the gallants braverie and the peasants russet, and the statists policie, and the Courtiers luxurie, and the schollers curiosity shall be all laid aside; when all men shall be reduc'd unto an equall plea, and without respect of persons shall bee doom'd according to their workes; when *Nero* the persecuting emperor shall be throwne to Hell, and *Paul* the persecuted Apostle shall shine in glory, when the learned Scribes and Pharises shall gnath their teeth, and the ignorant, and as they terme them, cursed people shall see their Saviour: when the proud antichristian prelates, that dyed their robes in the blood of the Saints, shall be hurried to damnation, and the poore despised martyrs whom they persecuted shall wash their feet in the blood of their enemies; when those puntoes, and formalities, and cuts, and fashions, and distances, and complements, which are now the darling sinnes of the upper end of the world, shall be prov'd to have beene nothing else but well-acted vanities: when the pride, luxurie, riot, swaggering, interlarded and complementall oathes, nice and quaint lasciviousnesse, new invented courtings and adorations of beauty, the so much studied and admired sinnes of the gallantrie of the world, shall be pronounc'd out of the mouth of God himselfe to have beene nothing else but glittering abominations; when the adulterating of wares, the counterfeiting of lights, the double waight and false measures, the courteous equivocations of men greedy of gaine, which are now almost woven into the very arts of trading, shall be pronounced nothing else but mysteries of iniquitie and selfe-deceivings: when the

curious

curious subtilties of more choise wits, the knottie questions, and vaine strife of words, the disputes of reason, the variety of reading, the very circle of generall and secular learning pursued with so much eagernesse by the more ingenious spirits of the world, shall bee all pronounced but the thinne cobwebs, and vanishing delicacies of a better temper'd prophaneesse; and lastly, when that poore despised profession of the power of Christianitie, a trembling at the Word of God, a scrupulous forbearance not of oathes onely, but of idle words, a tenderesse and aptnesse to bleed at the touch of any sinne, a boldnesse to withstand the corruptions of the times, a conscience of but the appearances of evill, a walking mournfully and humbly before God, a heroicall resolution to be strict and circumspect, to walke in an exact and geometricall holinesse in the midst of a crooked and perverse generation, the so much conclamated and scorned peevishnesse of a few silly, unpolitique, unregarded hypocrits as the world esteemes them, shall in good earnest from the mouth of God himselfe bee declared to have beene the true narrow way which leadeth to salvation, and the enemies thereof shall, when it is too late, be driven to that desperate and shamefull confession, *We fooles counted their life madnesse, and their end to have been without honour; how are they now reckoned amongst the Saints, and have their portion with the Almighty?*

A second Branch of the disproportion between the soule of man and the Creatures, arising from the Vanitie thereof, is their *Deadnesse, unprofitablenesse, inefficacie* by any inward vertue of their owne to convey or preferue life in the Soule. Happinesse in the Scripture phrase is called *Life*, consisting in a Communion with God in his Holinesse and glory. Nothing then can truely bee a prop to hold up the Soule, which cannot either preferue that life which it hath, or convey unto it that which it hath not. Charge those, saith the Apostle, that are rich in this world,

1cr. 16. 19.

- world, that they bee not high minded, neither trust in *uncertaine Riches*, but in the *living God*, 1. Tim. 6. 17. he opposeth the life of God to the vanitie and uncertaintie, the word is, to the *Inevidence of Riches*, whereby a man can never demonstrate to himselfe or others the certainty or happinesse of his life. The like opposition we shall finde excellently expressed in the Prophet *Jeremie*, *My people have committed two evils, they have forsaken me the fountaine of Living water, and have hewed them out cisterns, broken cisterns that can hold no water.* Jer. 2. 13. That is, my people are willing to attribute the blessings they enjoy, and to sue for more rather unto any cause then unto me the Lord. *She did not know*, saith the Lord elsewhere, *that I gave her her corne and her wine, and multiplied her silver and gold, &c. but said of them, these are my rewards which my lovers have given me.* But saith the Lord, so long as they trusted me, they rested upon a sure fountaine that would never faile them; with thee, saith the Psalmist, is the *Fountaine of life*: And so saith the Apostle too, *Let your conversation be without covetousnesse*, that is, Doe not make an Idoll of the Creature, doe not heape vessels full of monie together, and then thinke that you are all sure, the Creature hath no life in it, nay it hath no truth in it neither, there is deceit and cozenage in riches; but saith he, *Let your conversation be with contentment*, consider that what you have is the *dimensum*, the portion which God hath allotted you, that foode which he findeth most convenient for you; he knowes that more would but cloy you with a surfet of pride or worldlinesse, that you have not wisdom, humility, faith, heavenly mindednesse enough to concoct a more plentiful estate; and therefore receive your portion from him, trust his wisdom and care over you, *For he hath said, I will not faile thee nor forsake thee.* Well then, saith the Lord, so long as they rested on me, they rested upon a sure supply. (All his mercies are *sure*



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*mercies* ) upon a *Fountaine* which would never faile them: But when once they forsake mee, and will not trust their lives in my keeping, but with the prodigall will have their portion in their owne hands, their water in their owne *Cisterns*, their pits prove unto them but like *lobs* torrent, deepe and plentifull though they seeme for a time, yet at length they make those ashamed that relied upon them. And so I finde the Prophets assuring us, that *Israel* which put so much confidence in the carnall policies of *Ieroboam* for preserving the kingdome of the ten tribes from any re-union with the house of *David*, was at last constrained to blush at their owne wisdom, and to be *ashamed of Bethel their confidence*. Briefly then for that place, there are two excellent things intimated in those two words of *Cisterns* and *Broken Cisterns*. First the wealth and honour which men get not from the Lord, but by carnall dependencies, are but *Cisterns* at the best, and in that respect they have an evill quality in them, they are like dead water, apt to putrifie and corrupt; being cut of from the influence of God the Fountaine of life, they have no savour nor sweetnesse in them. Besides they are *Broken Cisterns* too, as they have much mud and rottenesse in them, so they are full of chinkes, at which whatever is cleere and sweet runnes away, and nothing but dregges remaine behinde. The worldly pleasures which men enjoy, their youthfull vigor that carried them with delight and furie to the pursuite of fleshly lusts, the content which they were wont to take in the formalities and complements of courtship and good fellowship, with a storme of sicknesse, or at farthest a winter of age blowes all away, and then when the fruite is gone, there remaines nothing but the diseases of it behinde, which there surfer had begotten, a conscience worme to torment the soule.

Thus the life which wee fetch from the Cisterne is a *vanishing life*, there is still, after the use of it, lesse left be-

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hinde

Act. 13. 34.

Iob 6. 18.

1. King. 12. 26.

Ier 48 13.

Elai 30 3.

Elai. 20. 5.



1. Ioh. 3. 15.

Ioh. 10. 10.

hinde then there was before: but the life which we fetch from the fountaine is a fixed, an *Abiding life*, as S: Iohn speakes, or, as our Saviour calls it, a *Life that Abounds*, like the pumping of water out of a fountaine, the more it is drawne, the faster it comes.

We grant indeed that the Lord, being the Fountaine of life, doth allow the Creature in regard of life temporall some subordinate operation and concurrence in the worke of preserving life in us. But we must also remember, That the Creatures are but *Gods Instruments* in that respect: and that not as servants are to their masters, Living instruments, able to worke without concurrence of the superior cause; but *Dead instruments*, and therefore must never be separated from the *Principall*. Let God subduēt from them that concurrence of his owne which actuates and applies them to their severall services, and all the Creatures in the world are no more able to preserve the body or to comfort the mind, then an axe and a hammer and those other dead instruments are able by themselves alone to erect some stately edifice. It is not the corne or the flowre, but the staffe of bread which supports the life, and that is not any thing that comes out of the earth, but something which comes downe from heaven, even the blessing which sanctifies the Creature: for man liveth not by bread alone, but by the word which proceedeth out of Gods mouth. The Creature cannot hold up it selfe, much lesse contribute to the subsistence of other things, unlesse God continue the influence of his blessing upon it. As soone as Christ had cursed the figge-tree, it presently withered and dried up *in iſraē, from the rootes*; to shew that it was not the roote alone, but the blessing of Christ which did support the figge-tree. The Creatures of themselves are *indifferent to contrarie operations*, according as they have been by God severally applied. Fire preserved the three children in the furnace, and the same fire lick'd up the instruments

Mark. 11. 20.

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of the persecution. Fire came downe from heaven to destroy Sodom, and fire came downe from heaven to advance *Elias*; the same sea a Sanctuarie unto Israel and a grave unto Egypt; *Jonah* had been drown'd if he had not been devour'd, the latter destruction was a deliverance from the former, and the ravine of the fish a refuge from the rage of the sea; pulse kept *Daniel* in good liking, which the meat of the kings table could not doe in the other children: for indeed *Life is not a thing meerely naturall, but of promise*, as the Apostle speaks; Let the promise be removed, and however a wicked man lives as well as a righteous man, yet his life is indeed but a breathing death, onely the cramming of him to a day of slaughter: When the blessing of God is once subducted, *though men labour in the vry fire*, turne their vitall heate with extremity of paines into a very flame, yet the close of all their labour will prove nothing but *Vanitie*, as the Prophet speaks. We should therefore pray unto God that we may live not onely by the Creature, but by the word which sanctifieth the Creature, that wee may not leane upon our substance, but upon Gods promises, that we may not live by that which we have onely, but by that which we hope for, and may still finde God accompanying his owne blessings unto our Soule.

But here the vanitie and wickednesse of many worldly men is justly to be reprov'd, who *Rest on the Creature* as on the only staffe and comfort of their life, who count it their principall joy when their corne, and wine, and oyle encrease, who magnifie their owne arts, sacrifice to their owne net and drag (which is the *Idolatrie of Covetousnesse*, so often spoken of by the Apostle, when all the trust, and hope, and glory, and rejoycing which men have is in the Creature, and not in God.) They boast, saith the Psalmist, in the multitude of their Riches. Nay so much sottishnesse there is in the nature of man, and so much sophistrie in the Creature, that the proud

1. Tim. 4. 8.

2. Tim. 1. 1.

Habac. 2. 13.

Habac. 1. 15. 16.

Ephes. 3. 5.

Col. 3. 5.

Psal. 49. 6.

Luk. 12. 19.

Psal. 49. 11.  
Psal. 10. 6.*Vid Brisson. de  
Regno Pers. lib.  
1. pag. 8. 14.*

Zeph. 2. 15.

Psal. 9. 10.

Matth. 6. 21.

Psal. 49. 6.  
Psal. 62. 10.  
Prov. 10. 15.

foole in the Gospell from the greatnesse of his wealth, concludes *the length of his life, Thou hast much laid up for many yeeres, and the certainty of his mirth and pleasure, Take thine ease, eat, drinke, and be merry. Their inward thought is that their houses shall endure for ever, and their dwelling places to all generations.* And David himselfe was over-taken with this folly, *I said in my prosperity, I shall never be moved.* Yea so much seed is there of pride in the heart of man, and so much heate (as I may so speake) & vigour in the Creature to quicken it, as that men are apt to *Deifie themselves* in the reflection on their owne greames, & to *deifie any thing else* which contributes to the enlargement of their ambitious purposes. The greatnesse of the Persian Emperors made them all usurpe religious worship from their subiects. The like insolence we finde in the Babilonish monarchs, they exalted themselves above the height of the clouds, and made themselves equall to the most high, Esai. 14. 14. yea their pride made them forget any God save themselves, *I am, and there is none besides me,* Esai. 47. 7. 8. It was the blasphemous arrogance of Tyrus the rich city, *I am a God, I sit in the seate of God, I have a heart like the heart of God,* Ezek. 28. 2. 6. neither are these the finnes of those times alone; the fountaine of them is in the nature, and the fruites of them in the lives of those, who dare not venture upon the words: For albeit men with their mouths profess God, there is yet a bitter roote of Atheisme and of Polutheisme in the mindes of men by nature, which is mightily actuated by the abundance of earthly things. Where the treasure is there is the heart, where the heart there the happinesse, and where the happinesse there the God.

Now worldly men put their trust in their riches, set their heart upon them, make them their strong city, and therefore no marvell if they be their Idoll too. What is the reason why oftentimes wee may obserue rich and mighty

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mighty men in the world to bee more impatient of the Word of God, more bitter scorers of the power of religion, more fearefully given over to the pursuite of fleshly lusts and secular purposes, to vanity, vaine-glory, ambition, revenge, fierce, implacable, bloody passions, brassen and boasting abominations, then other men, but because they have some secret opinion that there is not so great a distance betweene God and them, as betweene God and other men; but because the abundance of worldly things hath brownd their heart, and satted their conscience, and thickned their eyes against any feare, or faith, or notice at all of that supreme dominion and impartiall revenge which the most powerfull and just God doth beare over all sinners, and against all sinne? What is the reason why many ordinary men drudge and moile all the yeere long, thinke every houre in the Church so much time lost from their life, are not able to forbear their covetous practises on Gods owne Day, count any time of their life, any worke of their hand, any sheaffe of their corne, any penny of their purse throwne quite away, even as so much bloud powrd out of their veines, which is bestow'd on the worship of God, and on the service of the Altar; but because men thinke that there is indeed more life in their monie, and the fruits of their ground, then in their God or the promises of his Gospell? Else how could it possibly be, if men did not in their hearts *make God a liar*, as the Apostle speakes, That the Lord should professe so plainly, *from this day upward, since a stone hath beene layed of my house*, since you have put your selves to any charges for my worship, *I will surely blesse you*, and againe, *Bring all my riches into my house, and prove me if I will not open the windowes of heaven, and poure a blessing upon you that there shall not be room enough to hold it*: and againe, *He that hath pittie on the poore lendeth unto the Lord, and that which he hath given, will he pay him againe*: and againe, *If thou wilt*

Ier. 43. 2.  
Obad. ver. 3.

Psal. 17. 10.  
Psal. 10. 4. 5.  
Iob 20. 7. 15.

1. Ioh. 5. 10.

Hag. 2. 15. 19.

Mal. 3. 10.

Prov. 19. 17.

Deut. 28. 2. 14.

Matth. 23. 42.

Jer. 22. 31.

Hos. 13. 6.

Deut. 6. 10, 11,

12.

Deut. 8. 10. 18.

Iam. 1. 5.

Matth. 11. 5. 23

*wilt hearken unto me, and observe to doe all these things, then all these blessings shall come on thee and over-take thee, blessings in the city and in the field, &c.* If men did in good earnest personally, and hypothetically, beleieve and embrace these divine truths, How could it be, that men should grudge Almighty God and his worship every farthing which he requires from them of his owne gifts, that they should dare let the service and house of God lie dumbe and naked, that they should shut up their bowels of compassion against their poore brethren, and in them venture to denie Christ himselfe a morfell of bread or a mite of monie, that they should neglect the obedience, prophane the name, word, and worship of God, use all base and unwarrantable arts of getting, and all this out of love of that life, and greedinesse of that gaine, which yet themselves, in their generall subscription to Gods truth, have confessed, will either never be gotten, or at least never blessed, by such cursed courses? so prodigious a property is there in worldly things to obliterate all notions of God out of the heart of a man, and to harden him to any impudent abominations. *I spake unto thee in thy prosperity, saith the Lord, but thou saidst, I will not heare. According to their pasture, so were they filled, they were filled and their hearts was exalted, therefore have they forgotten me. Take heede, lest when thou hast eaten and art full, thine heart be lifted up, and thou forget the Lord thy God.* Therefore it is that we reade of the *Poorerich* in saith, and of the *Gospell* preached to the *Poore*, and revealed unto *babes*; because greatnesse and abundance stops the eare, and hardens the heart, and makes men stand at defiance with the simplicitie of the Gospell.

Now then that we may be instructed how to use the Creature, as becommeth a *dead and impotent thing*, wee may make use of these few directions. First, have thine Eye ever upon the *Power of God*, which alone anima-  
teth

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reth and raiseth the Creature to that pitch of livelihood which is in it, and who alone hath infinite wayes to weaken the strongest, or to arme the weakest Creature against the stoutest sinner. Peradventure thou hast as much lands and possessions, as many sheepe and oxen as *Iob* or *Nabal*; yet thou hast not the lordship of the clouds, God can harden the heavens over thee, hee can send the mildew and canker into thy come, the rot and murren into thy cattell; though thy barnes bee full of come, and thy fars overflow with new wine, yet he can breake the staffe of thy bread, that the flowre and the winepresse shall not feed thee; though thou have a house full of silver and gold, he can put holes into every bagge, and chinkes into every Cisterne, that it shall all sinke away like a winter torrent. God can either denie thee a power and will to enjoy it, and this is as sore a disease as poverty it selfe: or else hee can take away thy strength that thou shalt not relish any of thy choicest delicacies; he can send a stone or a gowte that shall make thee willing to buy with all thy riches a poore and a dishonorable health; and, which is yet worst of all, he can open thy conscience, and let in upon thy Soule that lyon which lies at the dore, amaze thee with the sight of thine owne sinnes, the historie of thine evill life, the experience of his terrours, the glimpses and preoccupations of hell, the evident presumptions of irreconciliation with him; the frenzie of *Cain*, the despaire of *Judas*, the madnesse of *Achitophel*, the trembling of *Felix*, which will damp all thy delights, and make all thy sweetest morsels as the white of an Egge; at which pinch, however now thou admire and adore thy thicke clay, thou wouldest count it the wisest bargaine thou did'st ever make, to give all thy goods to the poore, to goe bare-foote the whole day with the Prophet *Esay*, to dresse thy meate with the dung of a man, as the Lord commanded the Prophet *Ezekiel*, to feede with *Micajah* in a dungeon on bread

waſtis tibi po-  
m iſſum, ſecun-  
dum d. d. d. d.  
Chryſoſt. Hom. 2.  
ad pop. Antioch.

Hof. 9. 2.

Eccles. 6. 1, 2.

Quantumlibet  
delectent iactan-  
tia divitiarum,  
& tumor bono-  
rum, & vorago  
popinarum, &  
bella beatrico-  
rum, &c. Auferet  
omnia iſta una  
febricula, & ad-  
huc viventibus  
totam ſalſam  
beatitudinē ſub-  
trahit; remanet  
inanis & ſauſcia  
conſciencia.  
Aug. de Care-  
chiz. Rud. ca. 16.  
Gen. 4. 7.



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of affliction and water of affliction for many yeeres together, that by these or any other meanes thou mightest purchase that inestimable peace, which the whole earth, though changed into a Globe of Gold, or Center of Diamond cannot procure. So utterly unable are all the Creatures in the world to give life, as that they cannot preserve it intire from forraine or domestique assaults, nor remove those dumps and pressures which doe any way disquiet it.

Secondly, to remove this *naturall deadnesse* of the Creature, or rather to recompence it by the accession of a Blessing from God, use meanes to reduce it unto its primitive Goodnesse. The Apostle shewes us the way. *Every Creature of God is good, being sanctified by the Word of God and by Prayer.* In which place, because it is a text then which there are few places of Scripture that come more into dayly and generall use with all sorts of men, it will be needfull to unfold; 1. What is meant by the sanctification of the Creature. 2. How it is sanctified by the Word. 3. How wee are to sanctifie it to our selves by Prayer.

For the first, The Creature is then sanctified, when the curse and poison which sin brought upon it is remooved, when we can use the Creature with a cleane conscience, and with assurance of a renewed and comfortable estate in them. It is an Allusion to legall purifications and differences of meates, Levit. 11. No Creature is impure of it selfe, saith the Apostle, in its owne simple created nature: But in as much as the sinne of man forfeited all his interest in the Creature, because *eo ipso* a man is legally dead; and a condemn'd man is utterly depriv'd the right of any worldly goods (nothing is his *ex jure*, but onely *ex largitate*) and in as much as the sinne of man hath made him, though not a sacrilegious intruder, yet a prophane abuser of the good things which remaine, partly by indirect procuring them, partly by despising the author

1. Tim. 4. 4.

Rom. 14. 14.



thor of them, by mustering up Gods owne gifts against him in riot, luxurie, pride, uncleane nesse, earthly minded- nesse, &c; hereby it comes to passe that *so the uncleane all things are uncleane, because their mindes and consciences are defiled.* Now the whole Creation being thus by the sinne of man uncleane, and by consequence unfitted for humane use, as Saint Peter intimates, *I never ate any thing common or uncleane,* it was therefore requisite that the Creature should have some *Purification*, before it was unto men allowed: Which was indeede legally done in the Ceremonie, but really in the substance and body of the Ceremonie by Christ, who hath now unto us in their use, and will at last for themselves in their owne being, deliver the Creatures from that *vanity and malediction*, unto which by reason of the sinne of man they were subjected, and fashion them unto *the glorious liberty of the Children of God*, make them fit palaces for the saints to inhabit, or conferre upon them a glory which shall bee in the proportion of their natures a sureable advancement unto them, as the glory of the Children of God shall be unto them. The bloud of Christ doth not onely renew and purifie the soule and body of man, but washeth away the curse and dirt which adhereth to every Creature that man useth; doth not only cleanse and sanctifie his church, but reneweth all the Creatures, Behold, saith he, *I make All things New*; and if any man be in Christ, not onely He is a New Creature, but saith the Apostle, *All things are become New.* Those men then who keepe themselves out of Christ, and are by consequence under the Curse, as their persons, so their possessions are still under the curse, as their consciences, so their estates are still uncleane; they eat their meate like Swine rol'd up in dirt, the dirt of their owne sinne, and of Gods malediction. So then the Creature is then sanctified, when the curse thereof is washed away by Christ.

Tit. 1. 15.

Act. 10. 14.

Rom. 8. 20, 21.

Eph. 5. 26.

Revel. 21. 5.

2. Cor. 5. 17.

Now

Now secondly, let us see *How the Creature is sanctified by the Word.*

By Word wee are not to understand the Word of Creation, wherein God spake and all things were made Good and serviceable to the use of man. For sinne came after that Word, and defaced as well the goodnesse which God put into the Creature, as his Image which he put into man. But by Word I understand first in generall *Gods Command and Blessing* which strengthenth the Creature unto those operations for which they serue: in which sense our Saviour useth it, Matth. 4. 4. and elsewhere, *If ye call those Gods unto whom the Word of God came*, that is, who by Gods Authority and Commission are fitted for subordinate services of Gouvernement under him, *say ye of him whom the Father hath<sup>1</sup> sanctified*, that is, to whom the Word of the Father and his Commission or Command came, to whom the Father hath given Authority by his<sup>2</sup> Power, and fitness by his<sup>3</sup> Spirit to Iudge, and save the world, *Thou blasphemest, because I said, I am the Sonne of God?* Secondly, by that Word I understand more particularly *the Fountaine of that Blessing*, which the Apostle calls in generall the Word of Truth, and more particularly, *The Gospell of Salvation*, and this word is a sanctifying Word; *Sanctifie them by thy truth, thy Word is Truth*: and as it sanctifies us, so it sanctifies the Creatures too, it is the Fountaine not onely of Eternall, but of Temporall Blessings. And therefore we finde Christ did not onely say unto the sicke of the Palsie, *Thy sinnes are forgiven thee*, but also *arise and walke*, intimating, that Temporall Blessings come along with the Gospell, it hath the *Promises as well of this life as that to come*. I never saw the righteous forsaken, saith the Prophet David (fiteable to that of the Apostle, He hath said, I will never leave thee nor forsake thee) *nor their seed begging their bread*: That is, never so wholly by God forsaken, if they were the seed of the Righteous,

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Ioh. 10. 35. 36.

<sup>1</sup> Heb. 5. 4.

Ioh. 6. 27. 37. 40.

Act. 4. 27.

Ioh. 10. 18.

<sup>2</sup> Ioh. 5. 22. 27.

30.

Matth. 28. 18.

<sup>3</sup> Esai. 11. 2. 3. 4.

Ioh. 3. 34. 35.

Eph. 1. 13.

Ioh. 17. 17.

Matth. 9. 2. 6.

1. Tim. 4. 8.

Psal. 37. 25.

Heb. 13. 5.

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inheritors of their fathers hope and profession, as to make a constant trade of begging their bread, and so to expose the promises of Christ, that they which seeke the kingdom of heaven shall have all other things added to them, unto reproach and imputation from wicked men. Or thus, *I never saw the righteous forsaken, or their seeds forsaken* by God, though they beg'd their bread, but even in that extremitie God was present with them, to sanctifie to their use, and to give them a comfortable enjoyment of that very bread which the exigencie of their present condition had constrained them to begge. Thus we see in generall, That *the Blessing or Command of God*, and the fountaine of that blessing, the *Gospell of Salvation*, doe sanctifie the Creature.

But yet neither by the Blessing nor the Gospell is the Creature effectually *sanctified unto us*, till it be by us apprehended with the Word and Promise, and this is done by *Faith*; for the Word, saith the Apostle, profited not those that heard it, because it *was not mingled or tempered with faith*. For Faith hath this singular operation, to particularize and single out God and his Promises unto a mans selfe; So then *the Creature is sanctified by the Word and Blessing beleaved* and embraced, whereby we come to have a neerer right and peculiarity in the Creatures which we enjoy: for being by Faith united unto Christ and made one with him (which is that noble effect of faith to incorporate Christ and a Christian together) we thereby share with him in the inheritance, not onely of Eternall life, but even of the common Creatures. Fellow Heires we are and Copartners with him; therefore in as much as God hath appointed him to be *Heire of All things*, as the Apostle speakes, we likewise, in the vertue of our fellowship with him, must in a subordinate sense be Heires of all things too. *All is yours*, saith the Apostle, and you are Christs, and Christ is Gods. *Fidelibus totus mundus divitiarum est*, The Saints, saith Saint *Austin*,

Matth. 6. 33.

Heb. 4. 2.

*apostolus dicitur in  
1. Cor. homil. 2.  
Chrysost.*

Ephes. 3. 17.  
Gal. 2. 20.

Rom. 8. 17.

Heb. 1. 2.

1. Joh. 1. 3.

1. Cor. 3. 21, 23.  
Rom. 8. 32.  
*Aug. epist. 89.*

2. Cor. 8. 9.

Iana. 2. 5.

2. Cor. 6. 10.

*Austin*, have All the world for their possession. And if it be here demanded how this can be true, since wee finde the Saints of God often in great want, and it would doubtlesse bee sinne in them to usurpe another mans goods upon presumption of that promise that Christ is theirs, and with him all things: To this I answer, first in generall, As Christ though he were the Heire of All things, yet for our sakes became poore, that we by his poverty might be made rich: so God oftentimes pleaseth to make the faithfull partake not onely in the priviledges, but in the poverty of Christ, that even by that meanes they may be rich in faith and dependance upon God, as Saint *Iames* spake, *Having nothing, and yet possessing All things*. Secondly, All is ours in regard of Christian liberty, though our hands are bound from the possession, yet our Consciences are not bound from the use of any. Thirdly, Though the faithfull have not in the right of their inheritance any monopolie or ingrossment of the Creatures to themselves, yet still they have and shall have the service of them All. That is thus; If it were possible for any member of Christ to stand absolutely in neede of the use and service of the whole Creation, All the Creatures in the world should undoubtably waite upon him, and bee appropriated unto him. The Moone should stand still, the Sunne goe backe, the Lions should stop their mouths, the Fire should give over burning, the Ravens should bring him meate, the Heavens should raine downe bread, the Rockes should gush out with water, all the Creatures should muster up themselves to defend the Body of Christ. But though no such absolute necessity shall ever be, yet ordinarily we must learne to beleeeve; That those things which God allowes us are best fiteable to our particular estate, God knowing us better then we doe our selves: that as lesse would haply make us repine, so more would make us full, and lift up our hearts against God, and set them on the world;

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so that All is ours, not absolutely, but subordinately, serviceably according to the exigence of our condition, to the proportion of our faith and furtherance of our Salvation.

The third particular inquire into was, *How we doe by Prayer sanctifie the Creature to our selves?* This is done in these three courses. 1. *In procuring them.* We ought not to set about any of our lawfull and just callings without a particular addressing our selves unto God in Prayer. This was the practise of good *Eleazer Abrahams* servant, when he was employ'd in finding out a wife for his masters sonne, \* *O Lord God of my master Abraham I pray thee send me good speed this day:* and this also was the practise of good *Nehemiah* in the distresses of his people, \* *I prayed unto the God of heaven, and then I spake unto the king.* And surely the very Heathen themselves shall in this point rise up in judgement against many prophane Christians, who looke oftner upon their gold then upon their God, as *Salvian* speakes. We reade often in their writings that in any generall <sup>a</sup> Calamitie they did joyntly implore the peace and favour of their idolatrous gods; that in any <sup>b</sup> matter of consequence they made their entrie upon it by Prayer, commending the successe thereof to the power and providence of those deities which they beleev'd. In so much that we read of \* *Pub. Scipio* a great Romane, that he ever went to the Capitole before to the Senate, and began all the businesse of the Common-wealth with Prayer. How much more then ought we to doe it, who have not onely the *Law and Dictate of nature* to guide us, who have not deafe and impotent idols to direct our Prayers to, as their gods were; but have first *The Law of Christ* requiring it; <sup>d</sup> *Pray Alwayes. Pray without ceasing. In every thing by Prayer and Supplication with Thankesgiving, let your requests be made knowne to God.* Who have secondly the *Example of Christ* to enforce it, for not onely

Mor-

\* Gen. 24. 12.

\* Nehem. 1. 4.

<sup>a</sup> *Morbis grafsantibus vel prodigys nunciatis Pacem Deum expositi moris erat, vide Briffon. de Formul. lib. 1. pa. 81. edit. 1592*

<sup>b</sup> *Plin. Panegy. Bone ac sapienter majores instituerunt ut rerum agendum, ita dicendi institutum a Praetationibus capere, &c. Sueton. in Aug. cap. 35. vid. Briffon. de Formul. lib. 1. pag. 42. Et Coquat commentaria in Aug. de Civit. Dei. lib. 1. cap. 8. num. 2.*

<sup>c</sup> *Livius lib. 26. A. Gel. noit. Attic. lib 7. cap. 1. Cujus ab Adolefcentia tota de scribitur Dys dedita, temp. lib. 9. nativita. Aug. de Civit. Dei. lib. 3. cap. 21.*

<sup>d</sup> Eph. 5. 18.

1. Thell. 5. 17. Phil. 4. 6.

a Marke 1.35.  
 b Matth. 1.23.  
 c Luk. 2.39.  
 d Mark 1.35.38.  
 e Mark 6.41.  
 f Luk. 9.12,13.  
 g Luk. 9.28.  
 h Matth. 26.36.  
 i Ioh. 17.1.  
 k *Tertul. de orat.*  
*cap. 9.*

Revel. 8.3,4.

Exod. 18.38.

Rom. 8.34.

a Morning and b Evening was it his c Custome to Pray ;  
 but upon every other solemne occasion. Before his d Prea-  
 ching, before his e Eating, before the f Electi<sup>n</sup> of his  
 Disciples, before his g Transfiguration in the mount, h be-  
 fore and i in his Passion; Who have thirdly from Christ  
*That Legitimate, Ordinarie, Fundamentall Prayer*, as  
 k *Tertulian* calls it, *The Lords Prayer*, as a Rule and  
 Directorie by him framed to instruct us how to Pray,  
 and to bound and confine our extravagant and vast de-  
 sires; Who lastly have also the *Altar of Christ* to re-  
 ceive, the Incense of Christ to perfume, the Name and In-  
 tercession of Christ to present our Prayers unto God by,  
 who have Christ sanctifying, and, as I may so speake,  
 praying our prayers unto his Father for us; as we read  
 of the Angell of the Covenant, who had a *golden Censer*  
*and much incense*, to offer up the Prayers of the Saints,  
 which was nothing else but the mediation of Christ bea-  
 ring *the iniquitie of our holy things*, as *Aaron* was appoin-  
 ted to doe; nothing but his intercession for us at the right  
 hand of his Father. I say, how much more reason have  
 we, then any Gentile could have, to consecrate all our  
 enterprises with Prayer unto God? Humbly to acknow-  
 ledge how justly he might blast all our businesses, and  
 make us labour in the fire; that unlesse he keepe the Ci-  
 ty the watchman watcheth but in vaine; that unlesse hee  
 build the house their labour is in vaine that build it; that  
 unlesse he give the increase, the planting of *Paul*, and the  
 watering of *Apollo* are but emptie breath; that it is onely  
 his blessing on the diligent hand which maketh rich  
 without any sorrow; that unlesse he be pleased to favour  
 our attempts, neither the plotting of our heads, nor the  
 sollicitousnesse of our hearts, nor the drudgerie of our  
 hands, nor the whole concurrence of our created strength,  
 nor any accessorie assistances which we can procure will  
 be able to bring to passe the otherwise most obvious and  
 feasible Events: and therefore to implore his Direction



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in all our counsels, his concurrence with all our Actions, his blessing on all our undertakings, and his glory as the sole end of all that either we are or doe. For by this meanes we doe First acknowledge our dependencie on God as the first cause, and give him the glory of his soveraigne *Power and Dominion* over all second agents, in acknowledging that without him we can doe nothing, and the power of God is the Ground of Prayer. Secondly, by this meanes we put God in minde of *his Promises*, and so acknowledge not our dependence on his power only, but on his Truth and Goodnesse too: And the Promises and Truth of God are the foundation of all our Prayers. That which encouraged *Daniel* to set his face to seeke unto God in Prayer for the restitution of libertie out of Babylon was Gods Promise and Truth revealed by *Jeremie* the Prophet, that hee would accomplish but feventie yeeres in the desolation of Jerusalem. That which encouraged *Iehosaphat* to seeke unto God against the multitude of Moabites which came up against him, was his Promise that he would heare and helpe those that did pray towards his house in their affliction. That which encouraged *David* to pray unto God for the stability of his house, was the Covenant and Truth of God, *Thou hast revealed to thy Servant, saying, I will build thee an house, therefore hath thy servant found in his heart to pray this Prayer unto thee. And now, O Lord, thou art that God*, that is, the same God in thy fidelity and mercy, as then thou wert, *and thy words be true, and thou hast promised this goodnesse to thy servant; therefore let it please thee to blesse the house of thy Servant, &c.* Excellent to this purpose is that which *S. Austin* obserues of his mother, who very often and earnestly prayed unto God for her sonne when he was an Hereticke, *Chirographa tua ingerebat tibi*, Lord, saith he, she urged thee with thine owne hand-writing, she challenged in an humble and fearefull confidence the performance of thine owne obli-

2. Chron. 20. 6.

2. Chron. 14. 11

Matth. 8. 2.

Esa. 43. 76.

Dan. 9. 1, 2, 3.

2 Chron. 20. 9.

2. Sam. 7. 17,

28, 19.

*Aug. Confess.*  
*lib. 5. cap. 9.*



Ezek. 36. 37.

Psal. 106.

Justin Martyr  
Apolog.

Tertul. Apol. c. 5.

Ecclef. 5. 19.

2. Tim. 3. 4.

Ecclef. 7. 1.  
Prov. 22. 1.Matth. 23. 5.  
Ioh. 5. 44. 12. 43.

obligations. Thirdly and lastly, by this meanes wee hasten the performance of Gods decreed mercies; we retard, yea quite hinder his almost purposed and decreed Iudgements. The Lord had resolved to restore Israel to their wonted peace and honour, yet *for all these things will I be enquired vnto by the House of Israel to doe it for them*, saith He in the Prophet. The Lord had threatned destruction against Israel for their Idolatry, *had not Moses stood before him in the breach to turne away his wrath*, as the Psalmist speakes. And we reade of the Primitive Christians, that their prayers procured raine from heaven, when the Armies of the Emperours were even famished for want of water, and that their very persecutors have begg'd their prayers.

Secondly, as by prayer the Creature is sanctified in the procurement (for no man hath reason to beleue that there is any blessing intended vnto him by God in any of the good things which doe not come in vnto him by prayer) so in the next place the Creature is *by Prayer sanctified in the fruition thereof*; because, to enjoy the portion allotted us, and to rejoyce in our labour, is *the Gift of God*, as Salomon speakes. The Creature of it selfe is not onely Dead, and therefore unable to minister life by it selfe alone, but, which is worse, by the meanes of mans sinne, it is *Deadly too*, and therefore apt to poyson the receivers of it without the corrective of Gods Grace. Pleasure is a thing in it selfe lawfull; but corruption of nature is apt to make a man a lover of pleasure, more then a lover of God, and then is that mans pleasure made unto him the metropolis of mischiefe, as *Clement Alexandrinus* speakes. A good name is better then sweet oyntment, and more to be desired then much riches; but corruption is apt to put a flie of vaine-glory and selfe-affectation into this oyntment, to make a man foolishly feed upon his owne credit, and with the Pharisics to doe all for applause, and preferre the praise of men before the glory

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glory of God; and then our sweet oymment is degenerated into a curse; *Woe bee unto you, when all men shall speake well of you.* Riches of themselves are the good gifts and blessings of God, as *Salomon* saith, *The blessing of the Lord maketh rich*, but corruption is apt to breed by this meanes covetousnesse, pride, selfe-dependency, forgetfulnesse of God, scorne of the Gospell, and the like; and then these earthly blessings are turned into the curse of the earth, into Thornes and Briars, as the Apostle speakes, *They that will be rich pierce themselves thorow with many sorrowes.* Learning in it selfe is an honourable and a noble endowment; it is recorded for the glory of *Moses*, that hee was learned in all the wisdom of the Egyptians: but corruption is apt to turne learning into leaven, to infect the heart with pride, which being arm'd and seconded with wit breakes forth into perverse disputes, and corrupts the minde. Therefore *Saint Paul* advised the Christians of his time, to *beware lest any man spoile them through Philosophy and beguile them* with enticing words. And the ancient Fathers counted the Philosophers the Seminaries of heresie. Prooofe whereof, to let passe the Antitrinitarians and Pelagians, and other ancient Heretikes, who out of the nicenesse of a quaint wit perverted Gods truth to the patronage of their lyes; and to passe by the Schoolemen and Jesuites of late Ages, who haue made the way to heaven a very labyrinth of crooked subtilties, and have weav'd Divinity into Cobwebs; wee may have abundantly in those Libertines and Cyrenians, who disputed with *Stephen*, and those Stoicks that wrangled with *Saint Paul* about the resurrection. And now learning being thus corrupted is not onely turned into wearinesse, but into very notorious and damnable folly, for *thinking themselves wise*, saith the Apostle, *they became fooles; and their folly shall be made manifest unto all men.* To get wealth in an honest and painefull Calling is a

D

great

Luk. 6. 26.

1. Tim. 6. 10.

Act. 7. 22.

Col. 2. 4. 8.

<sup>a</sup> Tertul. de pre-  
script. cap. 7.  
de Idolatr. cap.  
10.

Hieron. contr.  
Lucifer. cum  
preat. Erasmi.  
vid. Pet. Erodi-  
um. Decret. lib.

1. Tit. 6 §. 2.

Hook. l. 5. §. 3.

<sup>b</sup> See Reynolds

Confer. with

Hari. c. 2. diuis.

3 pag. 72.

Act 6. and 17.

Ecclef. 12. 12.

Rom. 1. 22.

2. Tim. 3. 9.

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Deut. 35. 14. 16.  
Prov. 20. 10. 23.  
Prov. 21. 6.

great blessing; for the diligent hand maketh rich; but corruption is apt to perswade unto cozenage, lying, equivocation, fall weights, ingrossments, monopolies and other Arts of cruelty and injustice, and by this meanes our lawfull Callings are turned into abominations, mysteries of iniquity, and a pursuit of death. Every creature of God is good in it selfe, and allowed both for necessitie and delight; but corruption is apt to abuse the Creatures to luxury and excesse, to drunkenesse, gluttony and inordinate lusts, and by this meanes a mans *table is turned into a Snare*; as the Psalmist speaks. Now then since all the world is thus bespread with ginnes, it mainly concernes us alwayes to pray, that we may use the world as not abusing it; that wee may enjoy the Creatures with such wisdom, temperance, sobriety, heavenly affections, as may make them so, many ascents to raise us neerer unto God, as so many glasses in which to contemplate the wisdom, providence, and care of God to men, as so many witnesses of his love, and of our duty. And thus doth prayer sanctifie the Creature in the use of it.

Lastly, and in one word, Prayer sanctifies the Creatures in the *review and recognition of them*. and Gods mercy in them, with thanksgiving and thoughts of praise, as *Jacob*, Gen. 32. 9. 10. and *David*, 2. Sam. 7. 18. 21. looked upon God in the blessings with which hee had blessed them. And now since Prayer doth thus sanctifie the Creatures unto us, wee should make friends of the unrighteous Mammon, that wee may by that meanes get the prayers of the poore Saints upon us and our estate, that the eye which seeth us may blesse us, and the ear that heareth us may give witness to us; that the loynes and the mouthes, the backes and the bellies of the poore and fatherlesse may be as so many reall supplications unto God for us.

The third and last direction which I shall give you to finde life in the Creature, shall bee to look on it, and love

love it in its *right order*, with subordination to God and his promises; to love it after God, and for God, as the beame which conveys the influences of life from him; as his instrument, moved and moderated by him to those ends for which it serves; to love it as the Cisterne, not as the fountaine of life; to make Christ the foundation, and all other things but as accessions unto him. Otherwise if wee love it either alone, or above Christ, however it may by Gods providence keepe our breath awhile in our nostrils, and fatten us against the last day, yet impossible it is that it should ever minister the true and solid comforts of life unto us, *which consisteth not in the abundance of things which a man possesseth*, as our Saviour speaks. Life goes not upward, but downward, the inferiour derives it not on the superiour; therefore by placing the Creature in our estimation above Christ, we deny unto it any influence of livelihood from him, whom yet in words we professe to be the fountaine of life. But men will object and say, This is a needlesse caution not to preferre the Creature before the Creator, as if any man were so impious and absurd. Surely Saint *Paul* tells us, that *men without faith are impious and absurd men*, who doe in their affections and practises as undoubredly undervalue Christ, as the Gadarens that preferred their Swine before him. What else did *Esaú*, when for a messe of pottage he sold away his birth-right, which was a privilege that led to Christ? What else did the people in the Wildernesse, who despised the holy Land, which was the type of Christs Kingdome, and in their hearts turned backe to Egypt? What else did those wicked Israelites, who polluted the Table of the Lord, and made his Altar contemptible, which was a type of Christ? What else did *Judas* and the Jewes, who sold and bought the Lord of glory for the price of a beast? What else doe daily those men, who make Religion serve turnes, and godlinesse waite upon game? who creepe into houses with a

*In fundamentum non est Christus cui caetera preponuntur. Aug. de Civ. dei. lib. 21. cap. 26. Luk. 12. 25.*

2. Thes. 3. 2.  
Multi non a Christi unitate sed a suis commodis volunt recedere. Aug. de Baptis. lib. 4. c. 10.  
Mark 5. 17.  
Plal. 106. 34.  
Act. 7. 39.  
Mat. 1. 7.  
Zech. 11. 13.  
Uti volunt Dei usufruantur mundo. Aug. de Civ. dei. lib. 15. cap. 7.

forme of pietie, to seduce unstable soules, and plucke off their feathers to make themselves a nest? The Apostles Rule is generall, that *sensuall and earthly-minded men are all the enemies of the Crosse of Christ*, Phil. 3. 18. 19.

The third and last disproportion betweene the soule of Man and the Creature arising from the *vanitie* thereof, is in regard of *duration* and continuance. Man is by nature a provident Creature, apt to lay up for the time to come, and that disposition should reach beyond the forecast of the Foole in the Gospell for many yeeres, even for immortallitie it selfe. For certainly there is no man who hath but the generall notions of corrupted reason alive within him, who hath not his conscience quite vitiated, and his minde putrified with noysome luts, who is not wrapped up in the mud of thicke ignorance, and palpable stupiditie, but must of necessitie have oftentimes the immediate representations of immortallitie before his eyes. Let him never so much smother and suppress the truth, let him with all the Arte he can divert his conceits, and entangle his thoughts in secular cares, let him shut his eye-lids as close as his naile is to his flesh, yet the flashes of immortallitie are of so penetrative and searching a nature, that they will undoubtedly get through all the obstacles, which a minde not wholly over-dawb'd with worldlinesse and ignorance can put betweene. Therefore the Apostle useth that for a strong argument, why rich men should not trust in uncertaine riches, but in the living God, and should be rich in good workes, *That so, saith he, they may lay up in store a good foundation against the time to come, that they may lay hold on eternall life*, 1. Tim. 6. 17. 19. Wicked men indeed lay up in store, but it is not riches, *but wrath, even violence and oppression* against the last day. But by trusting God, and doing good a man layes up *durable Riches*, as the wise Man speaks; in which respect he presently adds, *That the fruit of wisdom is better then Gold*. For though Gold  
be

Amos. 3. 10.  
Iam. 5. 3.

Prou. 3. 18.

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be of all Mettals the most solid; and therefore least subject to decay, yet it is not immortall and durable riches; for the Apostle tels us, that silver and gold are *corruptible things*, and that there is a *rust and canker* which eateth up the gold and silver of wicked men. I confesse the hearts of many men are so glowed unto the world, especially when they finde all things succeed prosperously with them, that they are apt enough to set up their rest, and to conceite a kinde of stedfastnesse in the things they possesse. *Because they have no changes*, saith the Prophet David, *therefore they feare not God*. But yet I say, where the Lord doth not wholly give a man over to heape up treasures unto the last day, to be eaten up with the canker of his owne wealth, the soule must of necessity sometime or other happen upon such sad thoughts as these. What ailes my foolish heart thus to ease up it selfe with care, and to rob mine eyes of their beloved sleepe for such things, as to the which the time will come when I must bid an everlasting farewell? Am I not a poore mortall Creature, brother to the Wormes, sister to the Dust? Doe I not carry about with mee a soule full of corruptions, a skinne full of diseases? Is not my breath in my nostrils, where there is roome enough for it to goe out, and possibility never to come in again? Is my flesh of brasse, or my bones of iron, that I should thinke to hold out, and without interruption to enjoy these earthly things? Or if they were, yet are not the Creatures themselves subject to period and mortallitie? Is there not a Mole in my richest garments, a Worme in my tallest Cedars, a Canker and rust in my firmest Gold to corrupt and eat it out? Or if not, will there not come a day, when the whole frame of Nature shall be set on fire, and the Elements themselves shall melt with heate, when that universall flame shall devour all the bagges, and lands, and offices, and honours, and treasures, and store-houses of worldly men? When Heav'n and Hell shall divide the World;

1. Pet. 1. 18.  
Iam. 5. 2.

Psal. 55. 19.

1. Pet. 3. 4.



Heaven, into which nothing can be admixed which is capable of Moth or rust to corruptie, and Hell into which if any such things could come, they would undoubtedly in one instant bee swallowed vp in those violent and unextinguishable flames? And shall I be so foolish as to put my felicity in that which will faile me, when I shall stand in greatest neede, to heape up treasures into a broken bagge, to worke in the fire where all must perish? Certainly the soule of a meeke worldly man, who cannot finde God or Christ in the things hee enjoyes, must of necessity be so farre from reaping solid or constant comfort from any of these perishable Creatures, that it cannot but ake and tremble, but be wholly surprized with dismall passions, with horrid preapprehensions of its owne wofull estate, upon the evidence of the Creatures mortalitie, and the unavoideable flashes and conviction of its owne everlastingnesse.

Now if we consider the various rootes of this corruption in the Creature, it will then further appeare unto us, that they are not onely mortall, but even momentarie and vanishing:

First, by the Law of their Creation they were made subject to alterations, there was an enmitie and reluctancy in their entiest being.

Secondly, this hath been exceedingly improved by the sinne of man, whose evill, being the lord of all Creatures, must needs redound to the misery and mortalitie of all his retinue. For it was in the greater World, as in the administration of a private family; the poverty of the Master is felt in the bowels of all the rest; his staine and dishonour runnes into all the members of that society. As it is in the naturall body some parts may be distempered and ill affected alone, others not without contagion on the rest; a man may have a dimme eye, or a withered arme, or a lame foot, or an impediue tongue without any danger to the parts adjoyning; but a lethargie in the head,



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head, or an obstruction in the liver, or a dyspepsie and indisposition in the stomack diffuseth universall malignity through the body, because these are sovereign and architectonicall parts of man: so likewise is it in the great and vast body of the Creation. However other Creatures might have kept their evil, if any had been in them, within their owne bounds, yet that evil which man, the Lord and head of the whole brought into the world, was a spreading and infectious evil, which convey'd poyson into the whole frame of nature, and planted the seed of that universall dissolution which shall one day deface with darkenesse and horror the beauty of that glorious frame which wee now admire. It is said that when *Corah, Dathan, and Abiram* had provoked the Lord by their rebellion against his servants to inflict that fearefull destruction upon them, the earth opened her mouth & swallowed not only them up, but *all the houses, and men, and goods that appertained to them*. Now in like manner the heaven and earth and all inferior Creatures did at first appertain to *Adam*: the Lord gave him the free use of them, & dominion over them: when therefore man had committed that notorious rebellion against his maker, which was not only to aspire like *Corah* and his associates to the height and principality of some fellow Creature, but even to the absolutenesse, wisdom, power and independency of God himselfe, no marvel if the wrath of God did together with him seize upon his house, and all the goods that belonged unto him, bringing in that confusion and disorder which we even now see doth breake asunder the bonds and ligaments of nature, doth unjoyne the confederacies and societies of the dumbe Creatures, and turneth the armies of the Almighty into mutinies and commotion; which in one word hath so fast manacled the world in the *bondage of corruption*, as that it doth already groane and linger with paine under the sinne of man and the curse of God, and will at last breake forth into

Numb. 16. 32.

Rom 8. 21.

1 Pet. 3. 10.

*Aristot. Polit. lib.  
3. cap. 1. 10.*

Rom. 1. 18.

Isa. 2. 30.

Zeph. 1. 15.

Psal. 11. 6.

Psal. 28. 12.

Ier. 4. 23. 28.

Esa. 13. 10.

*Euseb. Hist. l. 3.  
cap. 3 & Ioseph.  
de Betho Iudæica  
lib. 7. cap. 12.*

that universall flame which will melt the very Elements of Nature into their primitive confusion. Thus wee see besides the created limitednesse of the creature, by which it was utterly unsutable to the immortall desires of the soule of man, the sinne of man hath implanted in them a secret worne and rottennesse which doth set forward their mortalitie, and by adding to them confusion, enmity, disproportion, sedition, inequality (all the seeds of corruption) hath made them, not onely as before they were mortall, but which addes one mortalitie to another, even momentary and vanishing too. When any Creature loseth any of its native and created vigour, it is a manifest signe that there is some secret sentence of death gnawing upon it. The excellency of the Heavens wee know is their light, their beauty, their influences upon the lower World, and even these hath the sinne of man defaced. Wee finde when the Lord pleaseth to reveale his wrath against men for sinne in any terrible manner, hee doth it from Heaven; *There shall be wonders in the Heavens, blood and fire, and pillars of smoake, the Sunne shall be turned into darknesse, and the Moone into blood;* and the day of the Lord is called *a day of darknesse, and gloominesse, and thicke darknesse.* How often hath Gods heavy displeasure declared it selfe from Heaven in the confusion of nature? *in stormes and horrible tempests; in thicke clouds and darke waters; in arrows of lightning and coales of fire; in blacknesse and darknesse; in brimstone on Sodome, in a flaming sword over Ierusalem, in that fearefull Starre of fire to the Christian World of late yeeres, which hath kindled those wofull combustions, the flames whereof are still so great, as that wee our selves, if wee looke upon the merits and provocations of our finnes, may have reason to feare, that not all the Sea betweene us and our neighbours can be able to quench till it have scorched and singed us. Wee finde likewise by plaine experience how languid the seeds* of

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of life, how faint the vigor either of heavenly influences, or of sublunary and inferiour agents are growne, when that life of men, which was wont to reach to almost a thousand yeeres, is esteemed even a miraculous age, if it be extended but to the tenth part of that duration. We need not examine the inferiour Creatures, which we find expressly cursed for the sinne of man with Thornes and Briars (the usuall expression of a curse in Scripture.) If we but open our eyes and looke about us, wee shall see what paines Husbandmen take to keepe the earth from giving up the Ghost, in opening the veins thereof, in applying their Soile and Marle as so many Pills or Salves, as so many Cordials and preservatives to keepe it alive, in laying it asleepe, as it were, when it lyeth fallow every second or third yeere, that by any meanes they may preserve in it that life, which they see plainly approaching to its last gaspe.

Gen. 3. 17. 18.  
Hos. 10. 8.  
Esay 34. 13.

Thus you see how besides the originall limitednesse of the Creature, there is in a second place a Moth or Canker by the infection of sinne begotten in them, which hastens their mortalitie, God ordering the second causes so amongst themselves, that they exercising enmitie one against another, may punish the sinne of man in their contentions, as the Lord stirred up the Babylonians against the Egyptians to punish the sinnes of his owne people. And therefore wee finde, that the times of the Gospell, when holinesse was to bee more universall, are expressed by such figures, as restore perfection and peace to the Creatures. *The Earth shall be fat and plenteous, there shall be upon every high hill Rivers and Streames of water, the light of the Moone shall be as the light of the Sunne, and the light of the Sunne sevenfold, as the light of seven dayes. And againe, the Wolfe shall dwell with the Lambe, and the leopard shall lye downe with the kid, and a Calf, and a young Lion, and a fawling together, &c.* Which places, though figuratively to be understood, have yet me thinks thus

Ier. 43. 8, 13.

Esay 30. 23.

Esay 11. 6. 7.  
Iocel 3. 18.  
Amos 9. 13.

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thus much of the letter in them, to assure us that whatever blemish since the Creation any of those glorious heavenly bodies are either in themselves, or by interposition of foggy vapours subject unto, what ever enmities and destructive qualities enrage one beast against another, they are all of them the consequents of that sinne which nothing can remove but the Gospell of Christ. And this is that universall contagion which runneth through the whole frame of Nature into the bowels of every Creature.

But yet further in a third place there is a particular ground of this mortality to many men, namely *the Particular curse upon* that place or creature which men enjoy. For as a piece of oke besides the natural corruptibleness of it, as it is a body compounded of contrary principles, whereby it would of it selfe at last returne to its dust againe, may further have a worme like *Ionah* his Gourd eating out the heart of it, & by that meanes hastening its corruption; and yet further besides that may be presently put into the fire, which will make a more speedy riddance then either of the former: Or as in the body of a man, besides the generall consumption, which lingringly feedeth upon the whole, each particular member may have a particular disease, which may serve to hasten that corruption to it self, which the other threatens to the whole: so may it be, and often is in the Creatures of God. Besides their naturall finitenes, and their generall bondage of corruption, which by a hidden & insensible insinuation doth emasculate the vigor and strength of the Creatures, there may be a *Particular Curse*, which may serve speedily to hasten that decay, which, without any such concurrence, would have made hast enough to leave the possessors of them in everlasting penurie. *I will be unto Ephraim as a moth and to the house of Iuda as rottennes*, saith the Lord. That is Gods first Instrument of mortality whereby he will certainly though indeed lingringly consume it thing.

*Quodcumq; nunc  
nascitur, mundi  
ipsius senectute  
degenerat, ut ne-  
mo mirari debeat  
singula in mun-  
do capisse desi-  
cere, cum totus  
ipse iam mun-  
dus in defectione  
sit.* Cyprian.  
ant. Dem.  
Hols. 12.

thing. But now if for all this when the Moth secretly consumes him, so that he seeth his sicknesse and feeleth his wound, he will yet trust in his owne counsels and confederacies, sacrifice to his owne net, goe to Assyria or King Lareb for succour, *I will then be unto Ephraim as a Lyon*, in a more sudden and swift destruction. As he dealeth thus with men, so with the things about them too, first he puts a Moth into them, rust in our gold, canker in our silver, hartlesseenesse in our earth, faintnesse in the influences of heauen; and if notwithstanding all this men will still trust in the Cisterne, God will put holes into it too, which shall make it runne out as fast as they fill it; hee will giue wings to their monie, encrease the occasions of expence: and if they clip their wings, that they fly not away, he will make holes in the bottome of their baggs that they shall droppe away: he will not onely send a *Moth and rust* which shall in time eate them out, but hee will send a *Theife* upon them too, which shall suddenly breake through and carry them away. So many steps and gradations are there in the mortality of the creature, when God pleaseth to adde his curse unto them for sinne. *As for Ephraim, saith the Lord, their Glory shall fly away like a Bird, from the birth, and from the wombe, and from the conception.* Observe the gradations of mortality in the best blessings we enjoy, in our very glory, namely our children, which are called an Inheritance and reward to take away shame from their parents. They shall fly away like a bird, that notes the swiftnesse of the Iudgement, and that first from the birth; as soone as they are borne the murtherers shall destroy them: yea from the wombe; before they be borne they shall perishe, nothing of them shall be enjoyd but the hope, and if that be too much, here is a degree as low as can be, from the very conception they shall miscarry and prove abortive. *I will smite the winter house and the summer house, the houses of Ivoire, and the great houses shall haue an end.* If the

Prov. 23. 5.

Eccles 7. 11.

Hag. 1. 6.

Hos 9. 11.

Psal. 137. 3. 5.

Amos 3. 15.

Amos 1.4.

Psal. 49. 11.

Zach. 5. 4.

Levit. 14. 35. 55.

Iam. 5. 1.

Habak. 2. 6. 7.

Prov. 10. 3.

Iob 20. 28.

Psal. 73. 18. 19.

Prov. 10. 7.

Amos 4. 7.

Vers. 9.

the Lord undertake to smite, if he send abroad the fire of his wrath, it shall seize on those palaces and great houses which men thought should have endured unto all generations. For that *Flying rolc*, importing Iudgement decreed, and sudden, which was sent over the whole earth against the Thiefe and the swearer, did not onely smite the man, but his house; and like a leprosie consume the very timber and stones thereof. Therefore wee read in the Leviticall law of leproxies not in men onely but in houses, and garments, intimating unto us, that sinne derives a contagion upon any thing that is about us, and like Ivie in a wall, or that wild *Caprificus*, wil get rooting in the very substance of the stone in the wall, and breake it asunder. What ever it is that men can finde out vnder the Sunne to fasten their hearts upon for Satisfaction and comfort, this leprosie will defile it, and eate it out. If silver and gold, besides their secret rust and proper corruption, the Lord can make the thiefe rise up suddenly, and bite the possessors, and so unlade them of their thicke clay: If Reall substance and encrease, the Lord: *casteth away*, saith the wise man, *the substance of the wicked, and the increase of his house*, saith Iob, *shall depart and flow away*. If greatnesse and high places, the Lord can put ice vnder their feete, make their places slippery, and subject to a momentarie desolations: If a great name and glory, the Lord cannot onely suffer time and ignorance to draw out all the memerie of a man, but can presently rot his name from under heauen: If Corne and the fruits of the Earth, the Lord can kill it in the blade by with-holding raine three moneths before the Haruest: Hee can send a Thiefe, a Caterpillar, a Palmer worine to eate it up. If it hold out to come into the barne, even there he can blow upon it and consume it like chaffe. However men thinke when they have their Corne in their houses, and their Wine in their Cellars they are sure and have no more to doe with God, yet he can take away the stalle and lifeed it



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it in our very houses. Yea when it is in our mouthes and bowels, he can send leanenesse and a curse after it. *Awake ye Drunkards, and howe ye drinkers of wine, saith the Prophet, because of the new wine, for it is cut off from your mouths.* The Lord could deferre the punishment of these men till the last day, when undoubtedly there will be nothing for them to drinke but that *Cup of the Lords right hand* as the Prophet calls it: a Cup of fury and trembling, a cup of sorrow, astonishment, and desolation; a Cup which shall make all that drinke thereof to bee moved and mad, to be drunken and fall, and spue, and rise up no more, even that fierce and bitter indignation, in the pouring out of which the Lord shall put to his right hand, his strong arme, not onely the terror of his presence, but the glory of his power: I say the Lord could let drunkards alone till at last they meet with this Cup, (which undoubtedly they shall doe, if there be either truth in Gods word, or power in his right hand, if there be either Iustice in heaven, or fire in hell) till with *Belshazzar* they meet with dregs and trembling in the bottom of all their Cups: but yet oftentimes the Lord smites them with a more sudden blow, snatcheth away the Cup from their very mouths, and so makes one Curse anticipate and preuent another. Though *Haman* and *Achisophel* should have liv'd out the whole thred of their life, yet at last their honor must have laine downe in the dust with them; Though *Indas* could have liv'd a thousand yeares, and could have improv'd the reward of his Masters blood to the best advantage that ever Usurer did, yet the rust would at last have seiz'd upon his bags, and his monie must have perished with him: but now the Lord sets forward his Curse, and that which the moth would have been long in doing, the gallows dispatcheth with a more swift destruction. Thus as the body of a man may have many summons and engagements unto one death, may labour at once under many desperate

Psal. 78. 30. 31.

Isa. 1. 5.

Habak. 2. 16.

Isai. 51. 17. 22.

Ezek. 23. 33.

Ier. 25. 16. 17.

Esa. 62. 8.

2. Thes. 1. 9.



desperate diseases, all which by a malignant conjunction must needs hasten a mans end (as *Cesar* was stabd with thirty wounds, each one whereof might have serv'd to let out his soule) so the Creatures of God labouring under a manifold corruption, doe as it were by so many wings poss away from the Owners of them, and for that reason must needs be utterly disproportionable to the condition of an Immortall Soule.

Now to make some Application of this particular before wee leave it; This doth first discover and shame the folly of wicked worldlings both in their opinions and affections to earthly things. Love is blinde and will easily make men beleeve that of any thing which they could wish to bee in it: and therefore, because wicked men wish with all their hearts, for the love they beare to the Creatures, that they might continue together for ever, the Divell doth at last so deeply delude them as to thinke that they shall continue for ever. Indeed in these and in the generall, they must needs confesse *that one generation commeth and another goeth*: but in their owne particular they can never assume with any feeling and experimentall assent the truth of that generall to their owne estates: And therefore what ever for shame of the world their outward professions may be, yet the Prophet *David* assures us, *That their inward Thoughts, their owne retir'd contrivances and resolutions are, that their houses shall endure for ever, and their dwelling places to all generations*; and upon this Immortality of stones and monuments they resolve to rest. But the psalmist concludes this to be but brutish and notorious folly, *This their way is their folly, they like sleepe are laid downe in their graves, and death feeds upon them*. And indeed what a folly is it for men to build upon the sand, to erect an Imaginarie fabrick of I know not what Immortality, which hath not so much as a constant subsistence in the head that contrives it? What man will ever goe a-

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Eccles. i. 4.

Psal. 49. 11.

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bout to build a house with much cost (and when he hath done, to inhabit it himself) of such rotten and inconsistent materials, as will undoubtedly within a yeere or two after fall upon his head, and bury him in the ruines of his owne folly? Now then suppose a man were lord of all the World, and had his life coextended with it, were furnished with wisdom to manage and strength to runne through all the affaires incident to this vast frame, in as ample a measure as any one man for the government of a private family: yet the Scripture would assure even such a man, that there will come a day in which the heavens shall passe away with a noise, and the elements shall melt with heate, and the earth with the workes that are therein shall be burnt up, and that there is but one houre to come before all this shall be, *Behold now is the last houre*: And what man upon these termes would fix his heart and ground his hopes upon such a tottering bottom, as will within a little while crumble into dust, and leave the poore soule that rested upon it to sinke into hell? But now when we consider that none of us labour for any such inheritance, that the extremitie of any mans hopes can be but to purchase some little patch of earth, which to the whole World cannot beare so neere a proportion, as the smallest molehill to this whole habitable earth; that all we toyle for is but to have our load of a little thicke clay, as the Prophet speakes, that when wee have gotten it, neither wee nor it shall continue till the universall dissolution, but in the midst of our dearest embracements we may suddenly be puld asunder, and come to a fearefull end, it must needs be more then brutish stupidity for a man to weave the Spiders webs, to wrappe himselfe up from the consumption determined against the whole earth in a covering, that is so infinitely too short and too narrow for him. Wee will conclude this particular with the doome given by the Prophet *Ieremy*. *As the Partridge sitteth on eggs and hatcheth them not,*

2. Pet. 3. 7. 10.

1. Ioh. 2. 18.

Esa 59. 5.

Esa 38. 10.

Ier. 17. 11.

(Thee

(hee is either caught by the fowler, or here egges are broken) *so he that getteth riches and not by right, shall leave them in the midst of his dayes, and in the end shall bee a foole.*

Ier. 12. 2.

Secondly, this serves to justifie the wisdom and providence of God in his proceedings with men: The wicked here provoke God, and cry aloud for vengeance on their owne head, and the Lord seemes to stop his eares at the cry of sinne, and still to load them with his blessings, *he maketh their way to prosper, they take roote, and grow and bring forth fruite:* they shine like a blazing Comet, and threaten ruine to all that looke upon them; they carry themselves like some Tyrant in a Tragedy, that scatters abroad death with the sparkles of his eyes, and darts out threats against the heaven about him; they are like *Agag* before *Samuel*, clothed very delicately, and presume that there is no bitterness to come. And now the impatiency of man, that cannot resolve things into their proper issues, that cannot let iniquitie ripen, nor reconcile one day and a thousand yeeres together, begins to question Gods proceedings, and is afraid lest the World be governed blindfold, and blessings and curses throwne confusedly abroad for men as it were to scramble and to scuffle for them. But our God who keepeth times and seasons in his owne power, who hath given to every Creature under the Sunne limits which it shall not exceed, hath set bounds unto sinne likewise wherein to ripen. The Starres howsoever they may bee sometimes eclipsed, have yet a fixed and permanent subsistency in their Orbes; but these Corners though they rise with a greater traine and streame of light, yet at last vanish into ashes, and are seene no more: the Tyrant though in two or three Acts or Scenes he revell it, and disturbe the whole businesse, yet at last hee will goe out in blood and shame; even so, though wicked men flourish and oppress, and provoke God every day, and

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rage like the Sea, yet the Lord hath set their bounds which they shall not passe, they have an appointed time to take their fill of the creature, and then when they have glutted and cloid themselves with excesse, when their humours are growne to a full ripenesse, the Lord will temper them a potion of his wrath, which shall make them turne all up againe, and shamefull spuing shall be on their glory. Thus saith the Lord, For Three transgressions and for foure I will not turne away the punishment of Damascus and those other Cities. So long as the wicked commit one or too iniquities, so long I forbear, and expect their repentance; but when they proceed to three, and then adde a fourth, that is, when they are come to that measure of sinne which my patience hath prefixed, then I will hasten my revenge, and not any longer turne away the punishment thereof. In the fourth generation, saith God to Abraham, thy posterity shall come out of the Land where they shall be strangers, and shall inheric this Land, for the iniquitie of the Amorites is not yet full. There is a time when sinne growes ripe and full, and then the sickle comes upon it. When the Prophet saw a basket of summer frutes, that were so ripe as that they were gathered off the tree, (which was a type of the sinnes of Gods people, which are sooner ripe then the sinnes of Heathen that knew him not, because they have the constant light and heate of his Word to hasten their maturity) then, saith the Lord, The end is come upon my people, I will not passe by them any more, I will have no more patience towards them. Ieremy what seest thou? I see the rad of an Almond tree. Thou hast well seene, saith the Lord, for I will hasten my Word to performe it. When men hasten the maturity of sinne like the blossomes of an Almond tree, (which come soonest out) then saith the Lord will I hasten the Iudgements which I have pronounced. We read in the Prophet Zachary of an Ephab, a measure wherein all the wickednesse of that people,

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figured

Psal. 124. 5.

Habak. 2. 16.

Amos 1. 2.

Gen. 15. 16.

Amos 8. 1, 2.

Ierem. 2. 11, 12.

Zachar. 5. 6, 7.  
8, 9. 10, 11.

Ioc1.3.13.

Math.13.30.

Esay 63.3.

Lament 3.15.

Hof 9.7.

Esa.26.11.

Esa.42.25.

Deut.32.34-35.

Esa.65.6.

Ier.17.1.

Hof.13.

Ier.2.22.24.

Hag.2.18.

Gen 6.3.

Hof.5.7.

Hof.10.15.

figured by a woman, shall bee throwne together, and when this measure of sinnes is full to the brimme, then there is a masse of Lead importing the firmenesse, immutabilitie, and heavinesse of Gods Decree and counsell, which seales up the Ephah; never more to have any sinne put into it, and then come two women with winde in their wings, which are the executioners of Gods swift and irreversibie fury, & carry the Ephah betweene heaven and earth, intimating the publike declaration of the righteous Iudgements of God, into the Land of Shinar, to build it there an house, denoting the constance and perpetuall habitation of the wicked in that place of bondage whither the wrath of God shall drive them (for building of houses argues an abiding.) *Put you in the sickle for the harvest is ripe; come get you downe, for the presse is full, the fast overflow, for the wickednesse is great.* The revenge of sinne is here and elsewhere compared to reaping, and treading the winepresse; and the greatnesse of sinne is here cald the ripenesse of the harvest, and the overflowing of the fatts, to shew unto us that there is a time and measure of sinne, beyond which the Lord will not deferre the execution of his vengeance. There are *dayes of visitation and recompence for sinne*, which being come, Israel which would not know before shall know, that God keepe their sinnes in store sealed vp amongst his treasures, and that therefore their foot shall slip *in due time*, namely in the day of their calamity, or in their moneth, as the Prophet speaks. As Gods blessings have a punctuall time, from the foure and twentieth of the ninth moneth, from this day I will blesse you: so likewise have his Iudgements too. The dayes of Man shall bee a hundred and twenty yeres, to the old World: nor are yeres onely, but even moneths determined with him, Now shall a moneth devour them with their portions, to idolatrous Israel. Nor moneths onely, but dayes and parts of dayes; *In a morning shall the King of Israel be cut off, his destru-*  
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Aion shall bee as sudden as it is certaine. The wicked plotteth against the iust, and gnasheth upon him with his teeth: but though hee plot, hee shall not prosper, though hee gnash with his teeth, hee shall not bite with his teeth, for the Lord shall laugh at him, because hee seeth that *His Day* is comming. So much mischief as he can doe within the compasse of his chaine, the Lord permits him to doe; but when he is come to His Day, then all his thoughts and projects perish with him. Excellently hath holy *Iob* stated the Point, with whom I meane to conclude, *Their good*, saith he, *is not in their Hand*. Riot it indeed they doe, and take their fill of pleasure for a time, as the fish of the baite, when he hath some scope of line given him to play; but still their Good, their Time, their line is in Gods hand, they are not the Lords of their owne lives and delights. God layeth up his iniquitie for his children, that is, the Lord keeps an exact account of his finnes, which haply he will repay upon the heads of his children, however hee himsele shall have no more pleasure in his house after him, when once the *number of his moneths* is cut off in the midst; and in the meane time however he be full of strength, wholly at ease and quiet, yet saith he, *The wicked is reserved to the day of destruction*; He is but like a prisoner, shackled peradventure in fetters of Gold, but he shall be brought forth to the day of wrath, and though he could rise out of the grave before Christs tribunall, as *Agag* appeared before *Samuel* delicately clothed, yet the sword should cut him in pieces, and bitterness should overtake him. Thus wee see how infinitely unable the Creature shall bee to shelter a man from the tribunall of Christ, and how wise, just, and wonderfull the Lord is in the administration of the World in bearing with patience the vessels of wrath fited to destruction, and suffering them to muster up his owne blessings against himsele.

Lastly, this must serve for a needfull Caution to us, to

Psal. 37. 17.

Iob. 1. 16.





*Solatia misera-  
rum non gaudia  
beatorum. Aug.  
Epist. 119.  
Imaginaria in  
seculo & nihil  
veri. Tertul. de  
caron. mil. ca. 13.*

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take heed of desiring the Creatures, and attributing that Immortality to them which they are not capable of. But in as much as they are only for present refreshment in this vale of misery, and have no matter of reall and abiding happinesse in them; not to looke on them with an admiring or adoring eye, but to use them with such due correctives as become such mortall and meane things.

First in using the Creature, be sure thou keepe thine intellectuals untainted; for earthly things are apt to cast a filme over mens eyes, and to misguide them into corrupt apprehensions and presumptions of them. We find nothing more frequent in the Prophets then to upbraid the people with their strange confidences which they were wont to rest upon against all the judgements which were denounced against them, by objecting their wealth, greatnesse, strong confederacies, inexpugnable munitions, their nests in the clouds, and their houses amongst the starres: they could never be brought to repent for sinne, or to tremble at Gods voyce, till they were driven off from these holds. A man can never be brought to God till he forsake the Creature, a man will never forsake the Creature till he see vanitie in the Creature. *Turne away mine eyes from beholding vanitie.* David intimates that a man can never heartily pray against fixing his affections on earthly things, till he be really and experimentally convinc'd of the vanity of them. This rule *Salomon* observes to withdraw the desires of yong men, who have strongest affections and smallest experience of the deceit of worldly things, Though thou rejoyce and cheere up thy selfe, and walke in the waies of thine heart, and in the sight of thine eyes, yet *Know thou that for all these things God will bring thee to judgement*, a time will come when thou shalt be stripp'd of all these, when they shall play the fugitives, and the yeeres of darkenesse shall draw nigh, when thou shalt say, I have no pleasure in them:

*Eccles. 11 9.*



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them: and then the Lord will revenge thy great ingratitude in forgetting and despising him, amidst all his blessings, in idolizing his gifts, and bestowing the attributions of his glory, and the affections due unto him upon a corruptible Creature. In the Romaue Triumphs the Generall or Emperour, that rode in honour through the city with the principall of his enemies bound in chaines behinde his chariot, had alwaies a servant running along by him with this Correſiue of his glory, *Reſpice poſt te, hominem memento te*. Looke behinde thee, and in the persons of thine enemies learne that thou thy selfe art a man, ſubject to the ſame Caſualties and diſhonors with others. Surely, if men who had nothing but the Creatures to truſt to, being Aliens from the Covenant of promiſe, and without God in the world, had yet ſo much Care to keepe their judgements ſound touching the vanity of their greateſt honors, how much more ought Chriſtians, who profeſſe themſelves heires of better and more abiding Promiſes. But eſpecially arme thy ſelfe againſt thoſe vanities which moſt eaſily beſet and beguile thee; apply the authoritie of the Word to thine owne particular ſickenefſe and diſeaſe, treaſure up all the experiences that meete thee in thine owne courſe, or are remarkeable in the lives of others, remember how a moment ſwallowed up ſuch a pleaſure, which will never retorne againe, how an indireet purchaſe embitter'd ſuch a preferment, and thou never didſt feelee that comfort in it, which thy hopes and ambitions promiſed thee, how a frowne and diſgrace at another time daſh'd all thy contrivances for further advancement, how death ſeiſed upon ſuch a friend, in whom thou haſt laid up much of thy dependance and aſſurances, how time hath not onely rob'd thee of the things, but even turn'd the edge of thy deſires, and made thee loath thy wonted idoles, and looke upon thy old delights as *Ammon* upon *Tamar* with exceeding hatred. But above all addreſſe

*Tertull. Apolog. cap. 33. Briffon. de Formul. lib. 4. Auguſtus nocturno viſu ſiſipem quotannis die certo commendabat à populo cavam manum aſſes porrigentibus præbens. Sueton. in Aug. cap. 2.*

1. Cor. 7. 29.

Esaï. 38. 12.

1. Pet. 4. 7.

thy selfe to the throne of Grace, and beseech the Lord so to sanctifie his Creatures unto thee, as that they may not be either thieves against him to steale away his honour, or snares to thee to entangle thy soule. We will conclude this first Direction with the words of the Apostle: *The Time is short: It remaineth that both they that have wives be as though they had none, and they that weepe as though they weep'd not, and they that rejoyce as though they rejoyced not, and they that buy as though they possessed not, and they that use this world as not abusing it, that is, as not to be drown'd and smother'd in the businesse of this life, as if there were any fundamentall and solid utility in them; for saith he, The fashion of this world passeth away.* The Apostles exhortation is beset at both ends with the same enforcement from whence I have raised mine. First, *The Time is short*; The Apostle, as the learned conceive, useth a Metaphor from Sailes or Curtens, or Shepheards tents (as *Ezekiah* makes the comparison) such things as may be gather'd up together into a narrow roome. Time is short, that is, That time which the Lord hath spread over all things like a saile, hath now this five thousand yeeres been rolling up, and the end is now at hand, as *S. Peter* speaks; the day is approaching when time shall be no more. And so the words in the originall will well beare it, *ὁ καιρὸς οὗτος ἀδελφοί ὅτι ὁ καιρὸς ὁ ἐνός*, The Remainder of time is short, or time is short for so much as yet remaineth of it to be folded up, and therefore we ought so to behave our selves as men that have more serious things to consider of, as men that are very neere to that everlasting haven, where there shall be no use of such sailes any more. And in the Apostles close the same reason is farther yet enforced: *For the fashion of this world passeth away.* *ἡ μορφή*, The figure, intimating that there is nothing of any firmenesse or solid consistencie in the Creature; it is but a surface, an outside, an empty promise, all the beauty of it is but skinne-deepe; and then that

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that little which is desireable and pretious in the eyes of men (which the Apostle calls, *The lust of the world*, 1. Ioh. 2. 17.) *vanitas*, It passeth away, and is quickly gone. The word, as the learned differently render it, hath three severall Arguments in it to expresse the Apostles exhortation.

1. *It deceives or coozens*, and therefore use it as if you used it not; use it as a man in a serious businesse would use a false friend that proffers his assistance, though his protestations be never so faire, yet so employ him as that the businesse may be done though he should faile thee.

2. *Transversum agit*, It carries a man headlong, the lusts of the world are so strong and impetuous, that they are apt to enflame the desires, and even violently to carry away the heart of a man; and for this cause likewise use it as if you used it not, engage your selfe as little upon it as you can, doe as Mariners in a mighty winde, hoise up as few sailes, expose as few of thy affections to the rage of worldly lust as may be; beware of being carried where two seas meet, as the ship wherein *Paul* suffer'd shipwracke, I meane, of plunging thy selfe in a confluence of many boisterous and conflicting businesses, least for thine inordinate prosecution of worldly things, the Lord either give thy Soule over to suffer shipwracke in them, or strip thee of all thy lading and tackling, breake thine estate all to pieces, and make thee glad to get to Heaven upon a broken planke.

3. The fashion of this world passeth over, it doth but goe along by thee and salute thee, and therefore use it as if thou used'st it not; doe to it as thou would'st doe to a stranger whom thou meetest in the way, he goes one way and thou another; salute him, stay so long in his companie till from him thou have received better instructions touching the turnings and difficulties of thine owne way, but take heed thou turne not into the way of the Creature, least thou lose thine owne home.

Secondly, Get an Eye of Faith, to looke Through and

1. Pet. 1. 9.

Ἰσμεν δὲ πικρίας  
 ὁμιλίας ἀπολαύσαντες,  
 ἀλλ' ἐν ἡμῶν ἰσχυροῖς,  
 ἡδὺς φανερώμενοι.  
*Arist. Rhetic. lib. 2.*

Above the Creature. A man shall never get to looke of from the world, till he can looke beyond it. For the Soule will have hold-fast of something, and the reason why men cling so much to the earth is, because they have no assurance if they let goe that hold of having any subsistence else-where. Labour therefore to get an interest in Christ, to finde an everlasting footing in the stedfastnesse of Gods Promises in him, and that will make thee willing to suffer the losse of all things, it will implant a kinde of hatred and disestimation of all the most pretious endearments which thy soule did feede upon before. Saint Peter saith of wicked men, that they are *Purblinde*, they cannot see a farre off; they can see nothing but that which is next them, and therefore no marvell if their thoughts cannot reach unto the End of the Creature. There is in a dimme eye the same constant and habituall indisposition which sometimes happeneth unto a sound eye by reason of a thicke mist, though a man be walking in a very short lane, yet he sees no end of it; and so a naturall man cannot reach to the period of earthly things, death and danger are still a great way out of his sight, whereas the eye of faith can looke upon them as already expiring, and through them looke upon him who therefore gives the Creatures unto us, that in them we might see his power and taste his goodnesse. And nature it selfe me thinkes may seeme to have intended some such thing as this in the very order of the Creatures. Downward a mans eye hath something immediately to fixe on; All is shut up in darkenesse save the very surface, to note that we should have our desires shut up too from those earthly things which are put under our feet, and hid from our eyes, and buried in their owne deformitie. All the beauty, and all the fruit of the earth is placed on the very outside of it, to shew how short and narrow our affections should be towards it. But upward the eye findes scarce any thing to bound it, all

all is transparant and diaphanous, to note how vast our affections should be towards God, how endlesse our thoughts and desires of his kingdome, how present to our faith the heavenly things should be even at the greatest distance. The Apostle saith, That Faith is *the Substance of things hoped for*, that it gives being and present subsistency to things farre distant from us, makes those things which in regard of naturall causes are very remote, in regard of Gods Promises to seeme hard at hand. And therefore though there were many hundred yeeres to come in the Apostles time, and, for ought we know, may yet be to the dissolution of the world, yet the Apostle tels us that even then it was the last houre, because faith being able distinctly to see the truth and promises of God, and the Endlesnesse of that life which is then presently to be revealed, the infinite excesse of vastnesse in that made that which was otherwise a great space seeme even as nothing, no more in comparison then the length of a Cane or Trunke, through which a man looks on the heavens, or some vast countrey. And ever the greater magnitude and light there is in a body, the smaller will the *medium* or distance seeme from it; the reason why a perspective glasse drawes remote objects close to the eye, is because it multiplies the *species*. We then by faith apprehending an infinite and everlasting Glory, must needs conceive any thing through which we looke upon it to be but short & vanishing. And therefore though the promises were a farre off in regard of their owne existence, yet the Patriarkes did not onely see, but embrace them; their faith seem'd to nullifie and swallow up all the distance. *Abraham* saw Christs day and was glad, he looked upon those many ages which were betweene him and his promised seed as upon small and unconsiderable distances in comparison of that endlesse glory into which they ran; they were but as a curtain or piece of hangings, which divide one roome in a house from another.

Heb. 11. 1.

Heb. 11. 13.

Ioh. 8.

Eſai. 40. 8.

*Si deſunt, non  
per mala opera  
quarantur in  
mundo, ſi ad-  
ſunt, per bona  
opera ſeruentur  
in celo. Epi. 105.  
Luk. 16. 9.*

Eſai. 58. 10, 11.

ther. Labour therefore to get a diſtinct view of the height, and length, and breadth, and depth, and the unſearchable love of God in Chriſt, to find in thine own ſoule the truth of God in his promiſes, &c. that his word abideth for ever, and that will make all the glory of other things to ſeeme but as graſſe.

Laſtly, though the Creature be mortall in it ſelfe, yet in regard of man, as it is an Inſtrument ſerviceable to his purpoſes, and ſubordinate to the graces of God in him, it may bee made of uſe even for Immortality. To which purpoſe excellent is that ſpeech of Holy *Auſtin*, *If you have not theſe earthly Goods, ſaith he, take heed how thou get them by evil workes here, and if thou have them, labour by good workes to hold them even when thou art gone to heaven.* Make you friends, ſaith our Saviour, of the unrighteous *Mammon*, that when you ſaile, they may receive you into everlaſting habitations; a religious and mercifull uſe of earthly things makes way to Immortality and Bleſſedneſſe. *Caſt thy bread upon the waters, and after many dayes thou ſhalt finde it.* It is an alluſion unto husbandmen. They doe not eate up and ſell away all their corne, for then the world would quickly bee deſtitute, but the way they take to perpetuate the fruits of the earth, is to caſt ſome of it backe againe into a fruitfull ſoile where the waters come, and then in due time they receive it with encrease: ſo ſhould we doe with theſe worldly bleſſings, ſow them in the bowels and backs of the poore members of Chriſt, and in the day of harveſt we ſhall finde a great encrease. *If thou draw out thy ſoule to the righteous, and ſatiffie the afflicted ſoule, then ſhall thy light riſe in obſcurity, and thy darkeneſſe be as the noone day, then thy waters ſhall not lye unto thee;* that happineſſe which it falſly promiſeth unto other men, it ſhall performe unto thee. And ſo much beſpoken touching the great diſproportion between the Soule of man and the Creature, in regard of the *Vanitie* of it.

The

## The Vexation of the Spirit.

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The next disproportion is in their *Operation*, They are vexing and molesting things. Rest is the satisfaction of every Creature, all the roivings and agitations of the Soule are but to find out something on which to rest; and therefore where there is Vexation, there can be no proportion to the soule of man; and *Salomon* tells us, That *All things under the Sunne are full of labour, more then a man can utter*. He was not used as an Instrument of the Holy Ghost to speake it onely, but to trie it too; the Lord was pleased for that very purpose to conferre on him a confluence of all outward happinesse, and inward abilities which his very heart could desire, that he at last might discover the utter insufficiency of all created Excellencies to quiet the Soule of man. But if we will not beleieve the Experience of *Salomon*, let us beleieve the authority of him that was greater then *Salomon*; who hath plainly compar'd the things and the cares of the earth to *Thornes*, which as the Apostle speakes, *Pierce or bore a man thorough with many sorrowes*.

First, They are *Wounding Thornes*; for that which is but a pricke in the flesh is a wound in the spirit: because the spirit is most tender of smart: and the wise man calls them *Vexation of spirit*. The Apostle tells us they beget many sorrowes, and those sorrowes bring death with them. If it were possible for a man to see in one view those oceans of bloud which have been let out of mens veines by this one Thorne; to heare in one noise all the groanes of those poore men, whose lives from the beginning of the world unto these dayes of blood wherein we live have been set at sale, and sacrificed to the unsatiable ambition of their bloody rulers; to see and heare the endlesse remorse and bitter yellings of so many rich and mighty men as are now in hell, everlastingly cursing the deceite and murder of these earthly Creatures, it would easily make every man with pity and amazement to beleieve, that the Creatures of themselves without Christ to

qua-

Eccles. 1. 8.

Matth. 13. 22.  
1. Tim. 6. 10.

2. Cor. 7. 10.



qualifie their venome and to blunt their edge, are in good earnest *Wounding Thornes*.

Secondly they are *Choaking Thornes*; they stifle and keepe downe all the gracious seeds of the word, yea the very naturall sproutings of noblenesse, ingenuity, morality in the dispositions of men. Seed requires empinessse in the ground that there may be a free admission of the raine and influences of the heavens to cherish it: And so the Gospell requires nakednesse and poverty of minde, a sense of our owne utter insufficiencie to our selves for happinesse, in which sense it is said that the *poore receive the Gospell*. But now earthly things meeting with corruption in the heart are very apt, First, *To Fill it*, and secondly, *To Swell it*, both which are conditions contrary to the preparations of the Gospell.

Luk. 14. 18, 20.

They *Fill the Heart*. First, with *Businesse*. Yokes of oxen, and farmes, and wives, and the like contentments take up the studies and delights of men, that they cannot finde out any leasure to come to Christ.

1. Iohn 2. 15,

Secondly, They *Fill the Heart with Love, and the Love of the world shuts out the Love of the father*, as the Apostle speakes. When the Heart goes after covetousnesse, the power and obedience of the word is shut quite out. *They will not do thy words*, saith the Lord to the Prophet, *for their hearts goeth after their covetousnesse*. A deare and superlative Love, such as the Gospell ever requires (for a man must love Christ upon such termes as to bee ready without consultation or demurre, not to forsake onely, but to hate father and mother, and wife, and any the choicest worldly endearments for his Gospels sake) I say such a Love admits of no Cortivalty or competition: And therefore the love of the world must needs extingvish the love of the word.

Ezeck. 33. 31.

Lastly, they fill the heart *with feare* of forgoing them; and feare takes of the heart from any thoughts save those which looke upon the matter of our feare: who

when men who make Gold their Confidence heare that they must forsake all for Christ, and are sometimes hap-  
lie put upon a triall, they start aside, choose rather secure-  
ly to enjoy what they have present hold of, then venture  
the interruption of their carnall contentments for such  
things, the beauty whereof the Prince of this world hath  
blinded their eyes that they should not see. For certain-  
ly till the minde be settled to beleve that in God there is  
an ample recompence for any thing which wee may o-  
therwise forgoe for him, it is impossible that a man  
should soundly embrace the love of the truth, or re-  
nounce the love of the world.

Secondly, as They Fill, so they *Swell* the Heart too,  
and by that meanes worke in it a contempt and disesti-  
mation of the simplicity of the Gospell. We have both  
together in the Prophet, According to their pasture so  
were they *Filled*; they were filled, and their heart was  
*Exalted*, therefore have they forgotten me. Now the im-  
mediate child of Pride is selfe-dependence and a reflecti-  
on on our owne sufficiencie, and from thence the next is-  
sue is a contempt of the simplicity of that gospell which  
would drive us out of our selves. The Gentiles out of the  
pride of their owne wisdom counted the Gospell of  
Christ foolishnesse, and mocked those that preached it  
unto them: and the Pharisees, who were the learned  
Doctors of Ierusalem, when they heard Christ preach a-  
gainst earthlie affections, out of their pride and covetous-  
nesse *Derided* him as the Evangelist speakes. Nay fur-  
ther they stifle the seeds of all noblenesse, ingenuity, or  
common vertues in the lives of men; from whence come  
oppression, extortion, bribery, cruelty, rapine, fraud, injuri-  
ous, treacherous, sordid, ignoble courses, a very dissoluti-  
on of the Lawes of nature amongst men, but from the a-  
doration of earthly things, from that Idol of covetous-  
nesse which is set up in the heart?

Thirdly, they are *Deceifull Thornes*, as our Saviour ex-  
presseth

Hos. 13. 6.  
Psal. 10. 4.

1. Cor. 1. 23.

Act. 17. 32.  
Ier. 43. 2.

Luk. 16. 14.

Obad ver. 3. 4.

Habak. 2. 9. 10.

Ezek. 28. 17.

Zeph. 2. 15.

Psal. 8. 9.

118. 12.

Eccle. 3. 12. 23.

preſſeth it. Let a man in a tempeſt go to a thorne for ſhel-  
ter, and he ſhall light upon a thiefe in ſtead of a fence,  
which will teare his fleſh in ſtead of ſuccouring him, and  
doe him more injury then the evil which he fled from;  
and ſuch are the Creatures of themſelves, ſo farre are  
they from protecting, that indeed they tempt, and be-  
tray us. The pride of thine heart *hath deceived thee*, thou  
that dwelleſt in the Clefts of the Rockes, thou that ſayeſt  
in thine heart, Who ſhall bring me downe? I will bring  
thee downe, ſaith the Lord to Edom.

Laſtly, they are *vanishing Thornes*, nothing ſo apt,  
nothing ſo ealie to catch fire, and be preſently exring with-  
ed. They are *quenched like a fire of Thornes*.

To conſider yet more diſtinctly the *vexation* of the  
Creature, we will obſerve firſt the *Degrees*; ſecondly,  
the *Grounds* of it; and thirdly, the *Uses* which we ſhould  
put it to.

Five *Degrees* we ſhall obſerve of this *Vexation*. Firſt,  
the Creatures are apt to moleſt the Spirit in the *procuring*  
*of them*, even as Thornes will certainly pricke in their  
gathering. They make *all a mans dayes ſorrow, and his*  
*travell griefe*, they ſuffer not his heart to take reſt in the  
*nights*, as the Wiſe man ſpeakes. What paines will men  
take? what hazards will they runne to procure their de-  
ſires? Paines of body, plotting of braine, conſiſts of  
paſſions, biting of conſcience, diſreputation amongſt men,  
ſcourge of tongues, any thing, every thing will men ad-  
venture, to obtaine at laſt that which it may bee is not a  
competent reward for the ſmalleſt of theſe *vexations*.  
How will men exchange their ſalvation, throw away  
their owne mercy, make themſelves perpetuall drudges  
and ſervitors to the times, ſawne, flatter, comply, couple  
in with the inſtruments or authors of their hopes, hazard  
their owne blood in desperate undertakings, and ſtaine  
their conſciences with the blood of others, to ſwimme  
through all to their adored haven. *Adorare vulgus,*

*iacere oscula, & omnia serviliter pro Imperio.* The Historian spake it of *Otho* that *Romane Absalom*, he worshipped the people, dispenced frequently his courtesies and plausibilities, crouched and accommodated himselfe to the basest routs, that thereby he might creepe into an usurped honour, and get himselfe a hated memory in after ages. And that the like vexation is ordinary in the procurement of any earthly things will easily appeare, if wee but compare the disposition of the minde with the obstacles that meete us in the pursuite of them. Suppose we a man importunately set to travell unto some place where the certainty of some great profit or preferment attends his coming, the way through which he must goe is intricate, deepe, unpassable, the beast that carries him lame and tired, his acquaintance none, his instructions few, what a heavie vexation must this needs bee to the soule of that man to be crossed with so many difficulties in so eager a desire? Iust this is the case with naturall men in the prosecution of earthly things. First, the desires of men are very violent (which the Scripture useth to expresse by *making haste, greedy coveting, a purpose to be rich*) *Qui Divites fieri vult, & cito vult fieri*, they that will be rich, cannot be quiet till their desires are accomplished: and therefore wee finde strong desires in the Scripture-phraze expressed by such things as give intimation of paine with them. The Apostle describes them by *grieving* and *fighting*; the Prophet *David* by *panting* and *gasping*; the Spouse in the Canticles by *sickness*, *I am sick with love*. Thus *Amnon* grew leane for the desire of his sister, and was vexed and sicke; thus *Ahab* waxed heavy, and laid him downe on his bed, and turned away his face, and would not eate because of *Naboths Vineyard*. So that very importunity of desires is full of vexation in it selfe. But besides, the meanes for fulfilling these desires are very difficult, the instruments very weak and impotent: peradventure a mans wits are not sutea-

*Tacit. Hist. lib. 1.*

*Prov. 21. 5. 26.*  
*1. Tim. 6. 9.*

*Rom. 8. 23. 26.*  
*Psal. 42. 1.*  
*Cant. 2. 5.*  
*2. Sam. 13. 2.*  
*1. King. 21. 4.*

ble

ble to his desires, or his strength not to his wits, or his stocke not to his strength, his friends few, his cornivals many, his businesses tough and intricate, his counsels uncertaine, his projects way-laid and prevented, his contrivances dashed and disappointed, such a circumstance vnsceene, such a casualty starting suddenly out, such an occurrence meeting the action hath made it unfeasible, and shipwrack'd the expectation. A man deales with the earth, he findes it weake and languid, every foot of that must oftentimes lye *fallow*, when his desires doe still plow; with men, hee findes their hearts hard, and their hands close; with servants, he findes them slow and unfaithfull; with trading hee findes the times hard, the World at a stand, every man too thrifty to deale much, and too crafty to be deceived; so that now that *vexati-on* which was at first begun with *vehemeney of desire*, is mightily improued with *impatieney of opposition*, & lattly much encreased with the *fear of utter disappointment* at last. For according as the desires are either more urgent, or more difficult, so will the feares of their miscarriage grow; and it is a miserable thing for the minde to bee torne asunder betweene two such violent passions as *Desire and Feare*.

The *second Degree of vexation* is in the multiplying of the Creature, that men may have it to looke upon with their eyes, and to worship it in their affections. And in this Case the more the heape growes, the more the heart is enlarged unto it; and impossible it is that that desire should be ever quieted, which growes by the fruition of the thing desired. A Wolfe that hath once tasted blood is more fierce in the desire of it then hee was before, experience puts an edge upon the Appetite; and so it is in the desires of men, they grow more savage and raging in the second or third prosecution then in the first. It is a usuall selfe-deceit of the heart to say and thinke, If I had such an accession to mine estate, such a dig-

a dignitie mingled with mine other preferments, could but leave such and such portions behind me, I should then rest satisfied and desire no more. This is a most notorious cheate of the fleshy heart of man; first thereby to beget a secret conceit, that since this being gotten I should sit quietly downe, I may therefore let my selfe with might and maine to procure it, and in the meane time neglect the state of my soule, and peradventure shipwracke my conscience upon indirect and unwarrantable meanes for fulfilling so warrantable and just a desire. And secondly thereby likewise to inure and habituate the affections to the love of the world, to plunge the soule in earthly delights, and to distill a secret poyson of greedinesse into the heart. For it is with worldly love as with the Sea, let it have at the first never so little a gap at which to creepe in, and it will eate out a wider way, till at last it grow too strong for all the bulwarkes and overrun the soule. *Omne peccatum habet in se mendacium*: there is something of the lie in every sinne, but very much in this of worldlinesse, which gets upon a man with slender and modest pretences, till at last it gather impudence and violence by degrees; even as a man that runnes downe a steepe hill is at last carried not barely by the impulsion of his owne will, but because at first hee engaged himselfe upon such a motion, as in the which it would prove impossible for him to stop at his pleasure. Wee reade in Saint *Austens* confessions of *Alipius* his Companion, who being by much importunity overcome to accompany a friend of his to those bloody Romane Games, wherein men kill'd one another to make sport for the people; and yet resolving though hee went with his body, to leave his heart behind him, and for that purpose to keepe his eyes shut, that he might not staine them with so ungodly a spectacle, yet at last upon a mighty shout at

*Aug. de Civ. Dei.  
lib. 14. c. 4.*

*Confess. lib. 6. c. 8.*

Coofess. lib. 9. c. 8.

Tact.

1. Tim. 6. 30.

Exod. 16. 20.

Amos 2. 6, 7.

the fall of a man, he could not forbear to see the occasion, and upon that grew to couple with the route, and to applaud the action as the rest did. In another place of the same booke wee reade of *Monica*, the mother of that holy man, that she had so often used to sip the wine that came to her fathers table, that from sipping shee grew to loving, and from thence to excessive drinking, which particulars are by him reported, to shew the deceitfulness of sinne in growing upon the conscience, if it can but win the heart to consult, to deliberate, to indulge a little to it selfe at first: for it is in the case of sinne, as it is in treason, *qui deliberant deseruiunt*, to entertaine any the modestest termes of parley with Gods enemy is downe right to forsake him. And if it bee so in any thing, then much more in the love of the World; for the Apostle tels us, *that is a Roote*, and therefore we must expect, if ever it get footing in us, partly by reason of its owne fruitfull qualitie, partly by reason of the fertile soyle wherein it is, the corrupt heart of man, partly by reason of Satans constant plying it with his husbandry and suggestions, that it will every day grow faster, settle deeper, & spread wider in our soules. By which meanes it must needs likewise create abundance of *vexation* to the spirits of men. For as Manna in the Wildernesse, when the people would not be content to have from God their daily bread, but would needs be hoarding and multiplying of it, bred wormes and stanke; so when men will needs heape up wealth and other earthly supplies beyond stint or measure, they do but store up wormes to disquiet their minds, that which will rot and annoy the owners, *They pant after the Dust of the Earth on the head of the poore*, saith the Prophet of those cruell oppressors that sold the righteous for shooes; it notes how the fierceness of a greedy and unsatiable desire will weare out the strength of a man, make him spend all his wits, and even gaspe out his spirits, in pursuing the poore unto the dust, sucking



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sucking out their very livelihood and substance, till they are faine to lye downe in the dust. *Woe unto him*, saith the Prophet, *that encreaseth that which is not his, enlarging his desires as Hell and death, that loadeth himselfe with thicke clay*, that is in other expressions, *that storeth up violence and robbery, that heapeth treasures against the last day*; the words shew us what the issue of vehement and indefatigable affections is, they doe but create vexations to a mans owne soule, and all his wealth will at length lye upon his conscience like a load and mountaine of heavy earth.

The third Degree of vexation is from the enioyment, or rather from the use of earthly things. For though a wicked man may be said to use the Creatures, yet in a strict sense he cannot be said to enjoy them. The Lord maketh his Sunne to shine upon them, giveth them a lawfull interest, possession, and use of them; but all this doth not reach to a *Fruition*. For that imports a delightfull sweet orderly use of them, which things belong unto the blessings and promises of the Gospell. In which respect the Apostle saith, that God giveth unto us *omnem istam gloriam*, *All things richly to enjoy*. This is the maine sting and vexation of the Creature alone without Gods more especiall blessing, that in it a man shall still taste a secret curse, which deprives him of that dearenesse and satisfaction which he lookes for from it. False joy like the crackling of Thornes he may find, but still there is some flie in the oyntment, some death in the por, some madnesse in the laughter, which in the midst of all dampes and surprizeth the soule with horror and sadnesse; there are still some secret suggestions and whisperings of a guilty conscience, that through all this Iordan of pleasure a man swimmes downe apace into a dead Sea, that all his delights do but carry him rhe faster unto a small Iudgement, *Res severa est verum gaudium*: True joy, saith the Heathen Man, is not a pertunatory, a floating thing, it is serious and massy,

Habak. 2. 6.

Amos 3. 10.  
Iamc 5. 3.

ὁ μὴ τὸν Θεὸν  
λατρεῖ, ὁ δὲ τὸν κόσμον  
σεβάζεται, ὁ οὗτος  
τὸν αἰῶνα τῆς  
τιμωρίας ἔσται.  
Ἡμεῖς δὲ τὸν Θεόν  
λατρεύομεν.  
Coryst.  
ad pop. Antioch.  
Hom. 2.

I. Tim. 6. 17.

Senec. ep.

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it sinkes to the Center of the heart : As in Nature, the Heavens we know are alwayes calme, serene, uniforme, undisturbed; they are the clouds and lower regions that thunder and bluster; The Sunne and Starres rayse up no Fogges so high, as that they may imprint any reall blot upon the beauty of those purer bodies, or disquiet their constant and regular motions; but in the lower regions, by reason of their nearenesse to the earth, they frequently raise up such Meteors as often breake forth into thunders and tempests; so the more heavenly the minde is, the more untainted doth it keepe it selfe from the corruptions and temptations of worldly things, the more quiet and composed is it in all estate; but in mindes meerely sensuall the hotter Gods favours shine, and the faster his raine falles upon them, the more Fogges are raised, the higher Thornes grow up, the more darkenesse, and distractions do shake the soule of such a man. As fire under water, the hotter it burnes, the sooner it is extinguished by the over-running of the water: so earthly things raise up such tumultuary and disquiet thoughts in the minds of men, as doth at last quite extingvish all the heate and comfort which was expected from them.

Give me leave to explaine this Vexation in some one or two of *Salomons* particulars, and to unfold his enforcements thereof out of them. And first to begin with that with which he begins. The *Knowledge* of things, either *naturall* in this present text, or *morall* and *civill*. *vers.* 17. of both which he concludeth that they are *Vanitie and vexation of spirit*. The first argument he takes from the *weakenesse* of it either to restore or correct any thing that is amisse. *That which is crooked cannot be made straight.* Wee may understand it severall waies. First, All our knowledge by reason of mans corruption is but a crooked, ragged, impedit knowledge, and for that reason a vexation to the minde: for rectitude is full of beaurty, and crookednesse of deformity. In mans Creation his understanding

standing should have walked in the strait path of truth, should have had a distinct view of causes and effects in their immediate successions; but now sinne hath mingled such confusion with things, that the minde is faine to take many crooked and vast compasses for a little uncertaine knowledge. Secondly, The weakenesse of all naturall knowledge is seene in this that it cannot any way either prevent or correct the naturall crookednesse of the smallest things, much lesse make a man solidly and substantially happy. Thirdly, That which is crooked cannot be made strait. It is impossible for a man by the exactest knowledge of naturall things to make the nature of a man, which by sinne is departed from its primitive rectitude, strait againe, to repaire that Image of God which is so much distorted. *When they knew God, they glorified him not as God, they became vaine in their imaginations and their foolish heart was darkned.* It is the Apostles speech of the wisest heathen. *Aristotle*, the most rationall heathen man that the world knowes of, in his Doctrine confesseth the disability of moral knowledge to rectifie the intemperance of nature, and made it good in his practice; for he used a common strumpet to satisfie his lust. *Seneca* likewise the exactest Stoick which wee meet with, then whom never any man writ more divinely for the contempt of the world, was yet the richest usurer that ever wee read of in ancient stories, though that were a sinne discovered and condemned by the heathen themselves.

A second Ground of vexation from knowledge is *The Defects and Imperfections of it.* That which is wanting cannot be numbered. There are many thousand conclusions in nature which the most inquisitive Judgement is not able to pierce into, nor resolve into their just principles. Nay still the more a man knowes, the more discovers he makes of things which he knowes not.

Thirdly, in much wisdom is much griefe, and he that

Rom. i. 22.

Ethic. lib. 7. c. 3.

& 4.

Vide de philoso.

phis Impudicus

& veritatem

corruptentibus.

Tertul. Apolog.

cap. 46.

Tacit. Ann. lib. 13.

Dio.

Tacit. Annal. lib

6. Aristotcl. Po-

lit. lib. 1. cap. 10.

Vid. Rosen. An-

tiz. lib. 8. cap. 20.

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*increaseth knowledge increaseth sorrow.* In civill wisdom, the more able a man is the more service is cast upon him, the more businesses runne through him, the lesse can hee enjoy his time or liberty. His Eminence lodes him with envy, jealousies, observation, suspicions, forceth him oftentimes upon unwelcom compliances, upon colours and inventions to palliate unjust counsels, and stop the clamors of a gainsaying Conscience, fills him with feares of miscarriage and disgrace, with projects of honour and plausibility, with restless thoughts touching discoveries, preventions, concealments, accommodations, and the like, in one word is very apt to make him a stranger to God and his owne soule. In other learning, let a man but consider, First, The confusion, uncertainty, involvednesse, perplexities of causes and effects by mans sinne; Secondly, The paines of the body, the travell of the minde, the sweate of the braine, the tugging and plucking of the understanding, the very drudgery of the soule to breake through that confusion, and her owne difficulties; Thirdly, the many invincible doubts and errors which wil stil blemish our brightest notions; Fourthly, the great charges which the very instruments and furniture of learning wil put men to; Fifthly, the general disrespekt which, when all is done, it findes in the world, great men scorning it as pedantry, ordinary men unable to take notice of it, and great schollers faine to make up a theater amongst themselves; Sixthly, the Insufficiency thereof to perfect that which is amisse in our nature, the malignant property thereof to put sinne into armour, to contemne the simplicity and purity of Gods Word; And lastly, the neere approach thereof to its owne period, the same death that attendeth us being ready also to bury all our learning in the grave with us: these and infinite, the like considerations must needs mingle much sorrow with the choicest Learning.

Secondly, let us take a view of *pleasure*. There is nothing doth

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doth so much disable in the survey of pleasure as the mixture either of folly or want. When a man hath wisdom to apprehend the exquisiteness of his delights, and variety to keepe out the sweet of any one, hee is then fittest to examine what compasse of Goodnesse or satisfaction is in them. First then *Salomon* kept his wisdom, he pursued such manly and noble delights as might not vitiate but rather improve his intellectuals. *Chap. 2. vers. 1. 2. 3.* Secondly, his wisdom was furnish'd with variety of subjects to enquire into, he had magnificence and provisions suteable to the greatnesse of his royall minde. Sumptuous and delicate diet under the name of wine. *vers. 3.* stately Edifices. *vers. 4.* Vineyards and Orchards, yea very Paradises, as large as Woods. *vers. 5. 6.* Fish-ponds, and great Waters, multitudes of attendants and retinue of all sexes. Mighty herds of Cattell of all kindes. *vers. 7.* Great treasures of silver and gold, all kinds of musick vocal and instrumentall; Thirdly, *Salomon* exceeds in all these things all that ever went before him. *vers. 9.* Fourthly, As he had that most abundant, so likewise the most free, undisturbed, unabated enjoyment of them all, Hee withheld not his heart from any joy; there was no mixture of sicknesse, warre, or any intercurrent difficulties to corrupt their sweetnesse, or blunt the tast of them. Here are as great preparations as the heart of man can expect to make an universall survey of those delights which are in the Creature: and yet at last upon an impartiall enquire into all his most magnificent workes, the conclusion is, they were but *vanity and vexation of spirit*, *vers. 11.* Which vexation he further explaines. First, by the necessarie divorce which was to come betweene him and them, Hee was to leave them all. *vers. 18.* Secondly, by his disability so to dispose of them as that after him they might remaine in that manner as hee had ordered them. *vers. 19.* Thirdly, by the effects which these and the like considerations wrought in him; they were so farre

1. King. 4. & 10.

2. Sam. 13. 15.

from giving him reall satisfaction, as that First, he *Hated* all his workes, for there is nothing makes one Hate more eagerly then disappointment in the good which a man expected. When *Ammon* found what little satisfaction his exorbitant lust received in ravishing his Sister *Tamar*, he as fiercely hated her after as he had desir'd her before. Secondly, He *Despaired* of finding any good in them, because they beget nothing but travell, drudgery, and unquiet thoughts.

Lastly let us take a view of *Riches*, the ordinarily most adored Idol of all the rest. The wise man saies first in generall, *neither Riches nor yet abundance of Riches will satisfie the soule of man.* Eccl. 5. 10. This he more particularly explaines. First, from the sharers which the encrease of them doth naturally draw after it. vers. 11. and betweene the Owners and the sharers there is no difference but this, an emptie speculation, one sees as his owne, what the other enjoyes to those reall purposes for which they serve as well as he. Secondly, from the unquietnes which naturally growes by the encrease of them, which makes an ordinarie drudge in that respect more happy. vers. 12. Thirdly, from the hurt which usually, without some due corrective they bring. vers. 13. either they hurt a man in himselfe, being strong temptations and materials too of pride, vaine-glory, couetousnesse, luxurie, intemperance, forgetfulnesse of God, love of the world, and by these of disorder, dissolutenesse, and diseases in the body; or else at least they expose him to the envie, accusations, violences of wicked men. Fourthly from their uncertainty of abode, they perish by an evill travell, either Gods curse, or some particular humour, lust, or project overturnes a great estate, and posterity is beggerd. Fifthly from the certainty of an everlasting separation from them. vers. 15. 16. and this he saith is a *fore evill*, which galls the heart of a worldly man, that hath resolved upon no other heaven then his wealth, when sicknes comes to snatch him away

See Job 20. 15.  
— 29.

away from this his Idoll, there is not onely sorrow, but *wrath and fury* in him. *vers. 17.* Sixthly, from the disability to use or enjoy them, when a man through inordinate love, or distrustfull providence, or sordidnesse of spirit, or encumbrances of employments, will not while he lives enjoy his abundance, and when he dies hath not, either by his owne covetous prevention, or his successors inhumanity, an honorable buriall. Chap. 6. *vers. 1. 2. 3.* Seventhly, from the narrownesse of any satisfaction which can be received from them, *vers. 7.* All the wealth a man hath can reach no higher then the *filling of his mouth*, then the outward services of the body, the desires of the soule remaine empty still. A glutton may fill his belly, but he cannot fill his lust; a covetous man may have a house full of monie, but hee can never have a heart full of mony; an ambitious man may have titles enough to overcharge his memorie, but never to fill his pride; the agitations of the soule would not cease, the curiosity of the understanding would not stand at a stay, though a man could hold all the learning of the great library in his head at once; the sensualitie of a lascivious man would never be satiated, it would be the more enrag'd, though hee should tyre out his strength and waste his spirits, and stupifie all his senses with an excessive intemperance. When men have done all they can with their wisdom and wealth, they can fill no more but the mouth, and poverty and folly makes a shift to doe soe too. *vers. 8.* the desires wander, the soule coves up and downe as ever. *vers. 9.* Eighthly, from their disability to protect or rescue a man from evill, to advance the strength of a man beyond what it was before. *vers. 10.* Though a man could scrape all the wealth in the world together, he were *but a man still*, subject to the same dangers and infirmities as before, nothing can exalt him above, or exempt him from the common Lawes of humanity: neither shall he be ever able to contend with him that is mightier then he. All his



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his wealth shall be never able to blinde the eye, or bribe the Iustice, or restraine the power of Almighty God, if hee bee pleased to inflict the strokes of his vengeance vpon his Conscience.

The fourth degree of vexation is from the *Review of them*. First, if a man consider the *meanes* of his getting them. His conscience will oftentimes tell him, that peradventure he hath pursued indirect and unwarrantable wayes of gaine, hath ventured to lye, flatter, sweare, deceive, supplant, undermine, to corrupt and adulterate wares, to hoard up and dissemble them til a dearer season, to trench upon Gods Day for his owne purposes, that so he might not onely receive, but even steale away blessings from him. Secondly, if a man consider the *manner*, the *inordinate* and over-eager way of procuring them. How much pretious time hast thou spent which can never be recal'd againe, for one houre whereof a tormented soule in hell would part with all the World if he had the disposall of it, to be but so small a space within the possibilities of salvation againe, how much of this pretious time hast thou spent for that which is no bread, and which satisfieth not? How many golden opportunities of encreasing the graces of thy soule, of feeding thy faith with more noble and heavenly contemplations on Gods truth and promises, on his Name and Attributes, on his Word and worship, of rousing up thy soule from the sleepe of sinne, of stirring up and new enflaming thy spirituall gifts, of addressing thy selfe to a more serious, assiduous, durable communion with thy God, of mourning for thine owne corruptions, of groning and thirsting after heavenly promises, of renewing thy vows and resolutions, of besieging and besetting heauen with thy more vrgent and retired prayers, of humbling thy selfe before thy God, of bewayling the calamities, the stones, the dust of Sion, of deprecating and repelling approaching Iudgements, of glorifying God in all his wayes, things of pretious

ὁ τις ἐξ ὧν πάλιν  
πάντες ἀλλήλους  
ἐκείνους, ἡμεῖς δὲ  
ἀλλήλους ἀπο-  
χρίσας, ἡμεῖς  
ἀλλήλους πάλιν  
ἐκείνους ψυχῶν.  
Chrysost. ad pop.  
Anisoch. hom. 2.

precious, spirituall and everlasting consequence, how many of these golden opportunities hath thy too much absurd love and attendance on the world stolne from thee? and surely to a soule illlightned these must needs be matters of much vexation. Thirdly, if a man consider *the use* he hath made of them: How they have stolne away his heart from trusting in God to rely on them; how they have diverted his thoughts from the life to come, and bewitched him to dote on présent contentments; to love life, to feare death, to dispence with much unjust liberty, to gather rust and securitie in Gods worship? How much excessse and intemperance they have provoked, how little of them have been spent on Gods glory and Church, how small a portion we have repaid him in his Ministers or in his Members? how few naked backs they have clothed? how few empty bellies they have filled? how few languishing bowels they have refreshed? how few good workes and services they have rewarded? These are considerations which unto sensible consciences must sometime or other beget much vexation. Fourthly, if a man consider his owne former *experiences*, or the *examples* of others that bring the vanitie of these earthly things into minde. How some of his choyest pleasures have now out-liv'd him and are expir'd; how the Lord hath snatched from his dearest embracements those Idols which were set up against his glory; how many of his hopes have fail'd, of his expectations and presumptions proved abortive; how much mony at one time a Sicknesse, at another a Suite, at a third a Thiefe, at a fourth a shipwrack or miscarriage, at a fifth, yea at a twentieth time a lust hath consum'd and eaten out; How many examples there are in the world of withered and blasted estates, of the Curse of God not onely like a moth insensibly consuming, but like a Lyon suddenly tearing asunder great possessions.

The last Degree of Vexation from the Creature is from the

the *Disposing* of them. All Creatures, sinners especially, that have no hope or portion in another life, doe naturally love a *present earthly Immortality*: and therefore though they cannot have it in themselves, yet as the Philosopher saith of living Creatures, the reason why they generate is, that that Immortality which in their owne particulars they cannot have, they may *in duration* so farre as they are able procure in the *species* or kinde which they thus preserve; so rich and worldly men, though they cannot be immortall on the earth themselves, yet they affect an immortality in their names and dwelling places, Psal. 49. 11. and therefore they desire to transmit their substance unto such successors as may haue wisdom and noblenesse of minde to continue it. Now then if a man either have no heire, or one that is so active as to alter, or so carelesse and supine as to ruine all, either base to dishonour the house, or profuse to overthrow it, these and many other the like doubts must needs infinitely perplex the mindes of men, greedy to perpetuate their names and places, Eccles. 2. 18. 19.

The second thing which we proposed to consider in this argument was the Grounds of this Vexation. I shall name but Three. *Gods Curse; Mans Corruption; and the Creatures Deceitfulness.*

I have at large before insisted on the Curse considered alone, now I am to shew in one word *the issuing of Vexation therefrom*. The curse of the Creature is as it were the poison and contagion of it; and let a man mixe poison in the most delicate wine, it will but so much the easier, by the nimbleness of the spirits there, invade the parts of the body, and torment the bowels. Gold of it selfe is a pretious thing, but to be shackled with fetters of gold, to have it turn'd into a use of bondage, addes mockery to the affliction; and farre more pretious to a particular man is a chaine of iron which draws him out of a pit, then a chaine of gold which clogs him in a prison;  
a key

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a key of iron which lets him out of a dungeon, then a barre of gold that shuts him in. If a man should have a great Diamond curiously cut into sharpe angles, worth many thousand pounds, in his bladder, no man would count him a rich, but a miserable and a dead man; this is just the case betweene a man and the Creatures of themselves without Christ to sanctifie them unto us; though the things be excellent in their owne being, yet mingled with our corruptions and lusts, they are turned into poison, into the Gall of Aspes within a man, they will not suffer him to feele any quietnesse in his belly, *in the fullnesse of his sufficiencie he shall be in straights, and while hee is eating, the furie of wrath shall raine downe upon him.* Let a mans meate be never so sweet in it selfe, yet if hee should temper the sawce with dirt out of a sinke, it would make it altogether loathsome; and a wicked man eates all his meate like swine wrapp'd up and overdawb'd with dirt and curses. *A little, saith Salomon, which the righteous bath is better then great riches of the ungodly: In se* it is not, but *Quoad hominem*, in regard of the man it is: for that little which a righteous man hath is to him an experience of Gods Promise, a branch of his love, a meanes of thankfull affections in him, a *viaticum* unto heaven; whereas the wicked mans abundance turnes into his greater curse, their table becomes their snare, and those things which should have been for their good prove unto them an occasion of falling. God makes his Sunne to shine on the Iust and on the unjust, on a garden of spices and on a dunghill: but in the one it begetteth a sweete savour of praise and obedience, in the other it raiseth up noisome lusts, which prove a savour unto death. And who had not rather be free in a cottage, then condemn'd in a palace? Saint Paul distinguisheth of a *Reward* and a *Dispensation*. *If I preach the Gospell willingly I have a Reward, if against my will a Dispensation is committed unto me.* We may apply it to

Iob 20.14.16.

20.22.23.

Psal. 69.22.

1. Cor. 9.17.

to our purpose. Those good things which the faithfull enjoy though but small, are yet Rewards and Accessions unto the Kingdome of God and his righteousness, and so long they bring joy and peace with them; but unto the wicked they are meereley a Dispensation, they have onely the burden and businesse, not the Reward nor benediction of the Creature.

Tit. 1. 15.  
Hag. 2. 12, 13, 14  
Revel. 10. 9.

The second Ground is the *Corruption of nature*, which maketh bitter and uncleane every thing that toucheth it. It polluteth holy flesh, much more will it pollute ordinary things. We reade of a Roule which was sweete in the mouth, but bitterneffe in the belly: Such are the Creatures; In the bowels of men, their hearts and consciences (which are the Seminaries of Corruption) they turne into gall, however in the mouth they have some smatch of honie in them. For this is a *Constant Rule*, *Then only doth the Creature satisfie a man when it is sutable to his occasions and necessities*. The reason why the same proportion is insufficient for a prince, which is abundant for a private man, is because the occasions of the prince are more vast, massie, and numerous then the occasions of a private man. Now the desires and occasions of a man in Christ, that doth not ransacke the Creature for Happiness, are limited and shortned, whereas another mans are still at large: for he is in a way, his eye is upon an end, he useth the world but as an Inne, and no man that travels home-ward will multiply businesses unnecessarily upon himselfe in the way. In his house he can finde sundry employments to busie himselfe about, the education of his children, the government of his family, the managing of his estate are able to fill up all his thoughts, whereas in the Inne he cares for nothing but his refreshment and rest: So here, The faithfull make their home their businesse, how to have their conversation in Heaven, how to have a free and comfortable use of the foode of life, how to relish the mercies of God, how to go-

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verne their evill hearts, how to please God their father and Christ their husband, how to secure their interest in their expected inheritance, how to thrive in grace, to bee rich in good workes, to purchase to themselves a further degree of glory, how to entaile their spirituall riches to their posterity in a pious education of their children, these are their employments: the things of this life are not matters of their *Home*, but onely comfortable refreshments in the *way*, which therefore they use not as their grand occasions to create businesse to them, but only as interims and necessary respites. So that hereby their occasions being few and narrow, those things which they here enjoy are unto those occasions largely luteable, and by consequent very satisfactory unto their desires. But worldly men are here at Home, they have their portion in this life: hereupon their desires are vast, and their occasions springing out of those desires, infinite. A man in the right way findes at last an end to his journey, but hee that is out of the way wanders infinitely without any successe. Rest is that which the desires and wings of the soule doe still carry men upon. Now the faithfull being alwayes in the way, doe with comfort goe on, though it be peradventure deepe and heavie, because they are sure it will bring them home at last; but wicked men in a fairer way are never satisfied, because they have not before them that rest which their soule desires. *For inordinate lusts are ever infinite.* What made the heathen burne in lust one towards another, but because the way of *nature* is finite, but the way of *sinne* infinite? What made *Nero* that wicked emperour have an officer about him, who was called *Arbiter Neroniana libidinis*, the Inventer and Contriver of new wayes of uncleannesse, but because lust is infinite? What made *Messalina*, that prodigie of women, whom I presume Saint *Paul* had a particular relation to, Rom. 1. 26. *Profluere ad incognitas libidines*, as the Historian speaks, prostitute her selfe with greed-

*Solatio non  
negotia.*

ἡ πορνεία τῆς ἀν-  
θρώπου ἡ πλεονεξία.  
ἡ περιτομή τῆς  
δουλοφρονίας.  
*Arist. polit. lib. 2.  
cap. 7.*

ΕΙς ἁπάντων ἀβυσ-  
σος ἡ κατακλιθεῖ-  
σα τὴν ὕμνον αὐ-  
τῆς. *Arist. polit. Lib. 1.  
cap. 9.*

greedinesse unto unnaturall and unknowne abominati-  
ons, but because lust is infinite? What makes the ambi-  
tious man never leave climbing, till he build a nest in the  
starres; the covetous man never leave scraping, till he  
fill bagges, and chests, and houses, and yet can never fill  
the hell of his owne desires; the epicure never cease swal-  
lowing, and spuing, and staggering, and inventing new  
arts of catches, and rounds, and healths, and caps, and  
measures, and damnation; the swearer finde out new  
gods to invoke, and have change of oathes as it were of  
fashions; the superstitious Traveller runne from Eng-  
land to Rhemes, and from thence to Rome, and from  
Rome to Loretto, and after that to Ierusalem to worship  
the milke of our Lady, or the cratch and tombe of our  
Saviour, or the nailes of his Crosse, or the print of his  
feete, and I know not what other fond delusions of silly  
men, who had rather finde salvation any where then in  
the Scriptures; what is the reason of these and infinite the  
like absurdities, but because *Lust is infinite*? and infinite  
Lust will breed infinite occasions, and infinite occasions  
will require infinite wealth, and infinite wit, and infinite  
strength, and infinite instruments to bring them about:  
and this must needs beget much *Vexation* of minde not to  
have our possessions in any measure proportionable to  
our occasions.

The third and last ground is the *Creatures deceitful-  
nesse*, there is no one thing will more disquiet the minde  
then to be defeated. Those things wherein men feare  
miscarriage, or expect disappointment, they prepare such  
a disposition of mind as may be fit to beare it: but when  
a man is surpriz'd with evill, *the novelty encreaseth the  
vexation*. And therefore the Scripture useth to expresse  
the greatnesse of a judgement by the *unexpectednesse* of it:  
*When thou didst terrible things which we looked not for.*  
The unexpectance doth adde unto the Terror. *A breach  
in an instant, a momentary, a sudden destruction, a swift  
dam-*

Esa. 64. 3.  
Esa. 30. 13.  
Esa. 47. 9.  
Psal. 58. 9.  
2. Pet. 3. 1.



Zach. 5. 1. 9.

damnation, a flying roule, a winged woman; such are the expressions of a severe Iudgement. And therefore it was a wise observation which *Tacitus* made of a great Roman, he was *Ambiguarum rerum sciens, eoque intrepidus*: He foresaw, and by consequence was not so much troubled with evill events, as those whom they did surprize. Now men are apt to promise themselves much contentment in the fruition of earthly things, like the foole in the Parable, and to be herein disappointed is the ground of much vexation. When a man travels in deepe way & sees before him a large smooth plaine, he presumes that will recompence the wile he was formerly put to; but when he comes to it, and findes it as rotten, as full of sloughs, and bogs and quagmires as his former way, his trouble is the more multiplied, because his hopes are deceiv'd: The divell and the world beget in mens mindes large hopes, and make profuse promises to those that will worship them; and a man at a distance sees abundance of pleasure and happinesse in riches, honors, high place, eminent employments, and the like; but when he hath his hearts desire, and peradventure hath out-climb'd the very modesty of his former wishes, hath ventur'd to breake through many a hedge, to make gaps through Gods Law and his owne conscience, that he might by shorter passages hasten to the idoll he so much worshipped, he findes at last that there was more trouble in the fruition, then expectation at the distance; that all this is but like the *Egyptian Temples*, where through a stately frontispice and magnificent structure a man came with much preparations of reverence and worship but to the Image of an vgly ape, the ridiculous idoll of that people. A man comes to the world as to a lottry with a head full of hopes and projects to get a prize, and returns with a heart full of blankes, utterly deluded in his expectation. The world useth a man as Ivie doth an Oke, the closer it gets to the heart, the more it clings and twists about the

*Clem. Alex. in  
Padag. li. 3. ca. 2.*

affections (though it seeme to promise and flatter much) yet it doth indeed but eate out his reall substance and choake him in the embraces.

First then they *deceive our judgements*, make us thinke better of them then they deserue; they deale with us as the Philistines with *Sampson*, they begin at our eyes. Thus the diuell began to beguile *Eve*, *When she saw* that the Tree was good, and pleasant to the eyes; then being thus first deceived, she became a transgressor: and thus *Esau* disputes himselfe out of his birth-right; I am at the point of death, the portage will make me live, the birth-right will not goe into the grave with me; I will preferre my life before my privilegedge.

Secondly, they *deceive our hopes and expectations*. *Achan* promised himselfe much happinesse in a wedge of gold and Babylonish garment; but they were denoted and cursed things, they did not only deceive him, but undoe him; The wedge of gold (if I may so speake) did serue to no other purpose but to cleave asunder his soule from his body, and the Babylonish garment but for a shrowd. *Gehazies* presumptions were vast, and the bargaine he thought very easie to buy garments, and olive yards, and vineyards, and sheepe and oxen, and manservants and maide-servants at the price of an officious and mercenarie lye, he thought he had provided well for his posterity by the reward of *Naaman*; but the event proves quite contrarie, he provided nothing but a leprosie for himselfe and his seede for ever.

They deceive our hopes in *respect of Good*; They promise *long life*, and yet the same night a mans soule is taken from him, and they the instruments of that calamity: How many men have perished by their honours? how many have beene eaten up by their pleasures? how many hath the greedy desire of wealth powred out into the grave? They promise *peace* and safety (as we see how *Israel* boasted in their mountaines, confederacies,

sup-

Gen. 3. 6.  
1. Tim. 2. 14.

Gen. 25. 32.

Luk. 12. 20.  
Ezek. 28. 9.

Ier. 2. 36.

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supplies from Egypt and Assyria, in their owne counsels and inventions) and yet all these end in shame and disappointment; They promise *liberty*, and yet make men slaves unto vile lusts: they promise *friendship for Gods service*, and nothing more apt to make men forget him or his worship: Thus all those phantastick felicities, which men build upon the Creature, prove in the end to have been nothing else but the banquet of a dreaming man, nothing but lies and vanitie in the conclusion.

Lastly, They Deceive us likewise in *respect of evil*. No Creatures, however they may promise Immunitie and deliverance, can doe a man any good when the Lord will be pleased to send evil upon him. And yet it is not for nothing that a truth so universally confessed should yet be repeated in the Scripture, *That silver, and gold, and corruptible things are not a fit price for the soules of men*. Doubtlesse the holy men of God forsaw a time when false Christs, and false Prophets should come into the world, which should set salvation to sale, and make merchandise of the Soules of men (as wee see at this day in popish Indulgences, and penance, and the like no lesse ridiculous then impious superstitions). Neither is it for nothing that *Salomon* tells us, *That riches ye a whole Treasures doe not profit in the day of death*: a speech repeated by two prophets after him. For surely those holy men knew how apt wealth and greatnesse is to bewitch a man with conceits of Immortality, as hath been shewed. Who were they that made a covenant with death, and were an agreement with hell to passe from them, but the scornfull men, the Rulers of the people, which had abundance of wealth and honour? Who were they that did put far away the evil day, & in despite of the Prophets threatenings did flatter themselves in the conceits of their firme and inconcussible estate, but they who were at ease in *Samaria*, who lay upon beds of Iuorie, and stretch'd themselves upon

Hos. 10. 6.  
Esay 10. 7. 16.  
Esay 47. 8. 11.  
Iob 6. 19. 20.

Psal 61. 9.  
Hos. 10. 13.  
Ier. 16. 19.

1 Pet. 1. 18.  
Psal 49. 7. 8.

Revel. 18. 13.

Prov. 11. 4. 10. 2.  
Ezek. 7. 19.  
Zeph. 1. 18.

Esay 28. 14. 15.

Amos 6. 1, 7.

Amos 2. 14 16.

Amos 9. 2. 5.  
 Obad. vers. 3. 9.  
 Esay 57. 13.  
 Ier. 2. 28.  
 Deut. 32. 37. 42.  
 Ier 11. 12.  
 Esay 10. 3. 4.  
 Ezek. 22. 14.  
 Ier. 4. 30.  
 Esay 31. 3.

their couches. But we see all this was but deceice, they go captive with the first of those that go captive, & the banquet of them that stretched themselves is removed. All earthly supports without God are but like a stately house on the sand, without a foundation; a man shall be buried in his owne pride. He that is strong shall be to seeke of his strength, he that is mighty & should deliver others, shall be too weak for his own defence, he that is swift shall be amaz'd, and not dare to fly; if he be a bowman, at a great distance, if he be a rider & have a great advantage, he shall yet be overtaken, and he that is couragious, & adventures to stand out, shall be faine to flye away naked at the last. What ever hopes or refuges any Creature can afford a man in these troubles, they are nothing but froth & vanity, the Lord challenges & derides them all. And the Prophet *Esay* gives a sound reason of it all, *The Egyptians are men and not God, & their horses are flesh & not spirit, when the Lord shall stretch out his hand, both he that helpeth, shall fall, and he that is helped shall fall down, and they all shall faile together.*

Before wee proceed to the last thing proposed; here is a question to be answered. If the Creatures be so full of Vexation, It should seeme that it is unprofitable and by consequence unlawfull either to labour or to pray for them. Which yet is plainly contrary to Christs direction, Give us our daylie bread, and contrary to the practice of the Saints who use to call for the fatnesse of the earth and dew of heaven, peace of walls and prosperity of Palaces upon those whom they blesse.

To which I answer. That which is evill by accident doth not prejudice that which is Good in it selfe and by Gods ordination. Now the vexation which hath been spoken of is not an effect flowing naturally out of the condition of the creature, but ariseth meerely *by accident*, upon the reason of its separation from God, who at first did appoint his owne blessed communion to goe along with his Creatures. Now things which are good in them-

themselves, but accidentally evill may justly be the object of our prayers and endeavours: And so on the other side, many things there are which in themselves alone are evill, yet by the providence and disposition of God they have a good issue, they worke together for the best to them that love God. It was good for *David* that he had been afflicted: yet wee may not lawfully pray for such evils on our selves or others, upon presumption of Gods goodnesse to turne them to the best. Who doubts that the calamities of the Church doe at this time stirre up the hearts of men to seeke the Lord and his face, and to walke humbly and fearefully before him; yet that man should be a curse and prodigie in the eyes of God and men, who should still pray for the calamities of *Sion*, and to see the stones of *Jerusalem* still in the dust. Death is in it selfe an evill thing (for the Apostle calles it an enemy, 1. Cor. 15.) yet by the infinite power and mercy of God, who delights to bring good out of evill, and beauty out of ashes, it hath not onely the sting taken away, but is made an entrance into Gods owne presence, with reference unto which benefir, the Apostle desireth *to be dissolved and to be with Christ*, Phil. 1. 23. Now notwithstanding this goodnesse which death by accident brings along with it, yet being in it selfe a *Destructive thing*, we may lawfully in the desires of our soule shrink from it and decline it. Example whereof we have in the death of Christ himselfe, which was of all as the most bitter, so the most pretious: and yet by reason of that bitterness which was in it, hee prayes against it, presenting unto his Father the desires of his Soule for that life which he came to lay downe: as his obedience to his Father, and love to his Church made him most willingly embrace death, so his love to the integritie of his humane nature, and feare of so heavy pressuress as he was to feele, made him as seriously to decline it. And though the Apostle did most earnestly desire to be with Christ, yet

he did in the same desire decline the common roade thither through the darke passages of death, 2. Cor. 5. 4. Vnlawfull indeed it is for any man to pray universally against death, because that were to withstand the Statutes of God, Heb. 9. 27. but against any particular danger wee may; as *Ezechiah* did, 1. King. 20. 1, 2. reserving still a generall submission to the will and decrees of God. For we are bound in such a case to use all good meanes, and to pray for Gods blessing upon them, which amounts to a prayer against the danger it selfe. So then, by the Rule of contraries, though the Creatures be full of vanitie and vexation, yet this must not swallow up the apprehension of that goodnesse which God hath put into them, nor put off the desires of men from seeking them of God in those just prayers which he hath prescribed, and in those lawfull endeavours which he hath commanded and allowed.

The third thing proposed was the consideration of that *Use* which we should make of this vexation of the Creature. And first the consideration thereof mingled with faith in the heart must needs worke humiliation in the spirit of a man, upon the sight of those sinnes which have so much defaced the good Creatures of God. Sinne was the first thing that did pester the earth with thornes, Gen. 3. 17. 18. and hath fill'd all the Creation with vanitie and bondage. Sinne is the ulcer of the soule; touch a wound with the softest Lawne, and there will smart arise; so though the Creatures be never so harmlesse, yet as soone as they come to the heart of a man, there is so much sinne and corruption there, as must needs beget paine to the soule. The palate, prepossessed with a bitter humour, findes it owne distemper in the sweetest meate it tastes; so the soule, having the ground of bitterness in it selfe, findes the same affection in every thing that comes neere it. Death it self, though it be none of Gods works, but the shame and deformitie of the Creature, yet with-

out sinne it hath no sting in it, 1. Cor. 15. 55. how much lesse sting, thinke we, have those things which were made for the comforts of mans life, if sinne were not the Serpent that did lurke under them all? Doeſt thou then in thy swiftest careere of earthly delights, when thou art posting in the wayes of thy heart, and in the sight of thine eyes, feele a curbe privily galling thy conscience, a secret dampe seizing upon thy soule, and affrighting it with dismall suspicions and trembling pre-occupations of attending judgements, see a hand against the wall writing bitter things against thee? Doeſt thou in all thy lawfull Callings finde much sweat of brow, much toyle of braine, much plunging of thoughts, much care of heart in compassing thy just and lawfull intendments? Doe not lose the opportunitie of that good which all this may suggest unto thee, take advantage to fish in this troubled water. Certainly there is some *Sonab* that hath rayſed this storme, there is some sinne or other that hath caused all this trouble to thy soule. Doe not repine at Gods providence, nor quarrell with the dumbe Creatures, but let thine indignation reflect upon thine owne heart; and as ever thou hopeſt to have the sweat of thy brow abated, or the care of thy heart remitted, or the curse of the Creature removed, cast thy selfe downe before God, throw out thy sinne, awake thy Saviour with the cry of thy repentance, and all the stormes will be suddenly calmed. Certainly the more power any man hath over the corruption of his nature, the lesse power hath the sting of any Creature over his heart. Though thou haſt but a dinner of herbes with a quiet conscience, reconciled unto God, thou doeſt therein finde more sweetnesse then in a fatted Oxe with the contentions of a troubled heart. When ever therefore we finde this Thorne in the Creature, wee should throw our selves downe before God, and in some such manner as this bewaile the sinne of our heart, which is the roote of that Thorne. Lord, thou art a God



of peace and beauty, and what ever comes from thee must needs originally have peace and beauty in it. The Earth was a Paradise when thou didst first bestow it upon me, but my sinne hath turned it into a Desert, and curs'd all the increase thereof with Thornes. The honour which thou gavest me was a glorious attribute, a sparkle of thine owne fire, a beame of thine owne light, an impresse of thine owne Image, a character of thine owne power; but my sinne hath put a Thorne into mine honour, my greedinesse when I look upward to get higher, and my giddinesse when I looke downward for feare offalling, never leaves my heart without angvish and vexation. The pleasure which thou allowest mee to enjoy is full of sweet refreshment, but my sinne hath put a Thorne into this likewise; my excesse and sensualitie hath so choaked thy Word, so stifled all seeds of noblenesse in my minde, so like a Canker overgrowne all my pretious time, stolne away all opportunities of grace, melted and wasted all my strength, that now my refreshments are become my diseases. The Riches which thou gavest me, as they come from thee, are soveraigne blessings, wherewith I might abundantly have glorified thy Name, and served thy Church, and supplied thy Saints, and made the eyes that saw mee to blesse mee, and the eares that heard me, to beare witnesse to me, wherewith I might have covered the naked backe, and cured the bleeding wounds, and filled the hungry bowels, and satisfied the fainting desires of mine owne Saviour in his distressed members; but my sinne hath put in so many Thornes of pride, hardnesse of heart, uncompassionatenesse, endlesse cares, securitie and resolutions of sinne, and the like, as are ready to pierce me thorow with many sorrowes. The Calling wherein thou hast placed me is honett and profitable to men, wherein I might spend my time in glorifying thy Name, in obedience to thy will, in attendance on thy blessings; but my sinne hath brought

brought so much ignorance and inapprehension upon my understanding, so much weakenesse upon my body, so much intricatenesse upon my employments, so much rust and sluggishnes upon my faculties, so much earthly mindednesse upon my heart, as that I am not able without much discomfort to goe on in my Calling. All thy Creatures are of themselves full of honour and beauty, the beames and glimpses of thine owne glory; but our sinne hath stained the beauty of thine owne handyworke, so that now thy wrath is as well revealed from Heaven as thy glory, we now see in them the prints as well of thy terrors as of thy goodnesse. And now, Lord, I doe in humblenesse of heart truly abhorre my selfe, and abominate those cursed sinnes, which have not onely defiled mine owne nature and person, but have spread deformitie and confusion upon all those Creatures, in which thine owne wisdom and power had planted so great a beauty, and so sweet an order. After some such manner as this ought the consideration of the thornynesse of the Creature humble us in the sight of those sinnes which are the rootes thereof.

Secondly, the consideration hereof should make us wise to prevent those cares which the Creatures are so apt to beget in the heart: those I meane which are branches of the Vexation of the Creature. There is a twofold Care, *Regular and Irregular*. Care is then Regular, First, when it hath a *Right end*, such as is both sateable with and subordinate to our maine end, the Kingdome of God, and his righteousnesse. Secondly, when the *meanes* of procuring that end are *right*; for we may not do evill to effect Good. Recovery was a lawfull end which *Ahabaziah* did propose, but to enquire of *Baalzebub* was a meanes which did poyson the whole businesse: nay Saint *Austin* is resolute, that if it were possible by an officious lie to compass the redemption of the whole world, yet so weighty and universall a good must rather

bee

*Aug. de Mendac.  
ad Consent. lib.*

2. Sa. 15. 25. 26.

1. Sam. 3. 18.

Act. 21. 12. 14.

2. King. 6. 33.

1. Thes. 5. 8.

bee let fall, then brought about by the smallest evill. Thirdly, when the *manner of it is good*, and that is, first, when the Care is *moderate*, Phil. 4. 5, 6. Secondly, when it is with *submission to the will and wisdom of God*, when wee can with comfort of heart, and with much confidence of a happy issue recommend every thing that concernes us to his providence and disposall, can bee content to have our humours mastered, and conceits captivated to his obedience, when we can with *David* resolve not to torment our hearts with needlesse & endlesse projects, but to rowle our selves upon Gods protection. *If I shall finde favour in his eyes, he will bring me againe, and we shall both the Aske and his habitation; But if he say thus unto me, I have no delight in thee, let him doe to me as seemeth good unto him.* Such was the resolution of *Elis*, *It is the Lord, let him doe what seemeth him good.* Such the submission of the disciples of *Cesarea*, when they could not perswade *Paul* to stay from *Ierusalem*, *The will of the Lord be done.* Cleane contrary to that wicked resolution of the King of *Israel* in the famine, *This evill is of the Lord, what should I make for the Lord any longer.* Now in this respect care is not a vexation but a duty; he is worse then an Infidel that provides not for his owne. Our Saviour himselfe had a bag in his familie, and *Salomon* sends foolish and improvident men unto the smallest Creatures to learne this care. Prov. 6. 8.

That Care then which is a branch of this *Vexation* is not *care* but *micare*, a cutting, dividing, distracting care, against which wee ought the rather to strive, not onely because it is so apt to arise from the Creature coupling in with the corruption of mans heart, but also because of its owne evill quality, it being both *Superfluous* and *useless*. First, *Irregular cares are superfluous*, and improper to the ends which we direct them upon, and that not to our maine end onely, *Happinesse*, which men toyling to discover in the Creature where it is not, doe instead thereof finde

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finde nothing but trouble and vexation; but even to those lower ends which the Creatures are proper and suteable unto. For *unto us* properly belongs the *Industry*, but *unto God* the *care*, unto us the labour and use of meanes, but unto God the blessing and successe of all. Though *Paul* plant and *Apollo* waters, it is God onely that can give the increase, he must be trusted with the c-vents of all our industry. *Peter* never began to sinke till he began to doubt, that was the fruit of his carking and unbelieve. Which of you by taking thought can adde one cubit to his stature, saith Christ, our cares can never bring to passe our sinallest desires; because I say the care of e-vents was ever Gods prerogative and belonged wholly to his providence. Vpon him wee must cast our care, up- on him we must vnload our burdens, and he will sustaine us. Wee are all of *one family*, of the household of God and of faith, now we know children are not to lay vp for parents, but parents for children. If we should see a childe carke and toyle for his living, wee should presently con- clude that he was left to the wide world, and had no fa- ther to provide for him; and that is our Saviours argu- ment, *take no thought, for your heavenly Father knoweth you have need of these things*. Let us therefore learne to cast our selves upon God. First, *in faith* depending vpon the *truth of his promises*, He hath said *I will not faile thee nor forsake thee*, and vpon the *All-sufficiency of his Power*, our God whom we serve is able to deliver us. This was that which comforted *David* in that bitter distresse, when *Ziag* was burnt by the *Amalekites*, his *Wives* ta- ken captive, and him selfe ready to be stoned by the peo- ple. He encouraged himselfe in the Lord his God. This was that which delivered *Asa* from the huge hoste of the *Lubims* and *Ethiopians*, because he rested on God; and all which afterwards hee got by his diffidence and carnall projects, was to purchase to him selfe perpetuall warres. That which grieved the Lord with his people in the

Wilder-

1. Cor. 3. 6.

Math. 14. 28.

Luk. 12. 25.

1. Pet. 5. 7.

Psal. 55. 22.

Eph. 2. 19.

Gal. 6. 10.

Math. 6. 32.

Heb. 13. 5.

Dan. 3. 17.

2. Sam. 30. 6.

2. Chron. 14. 11.

12.

3. Chron. 16. 9.

Numb. 14. 11.

Psal. 78. 19. 30.

Psal. 106. 24.

Gen. 4. 13.

Ezek. 37. 11.

Ezay 49. 24. 25.

Hab. 3. 3. 18.

Zach. 4. 6. 10.

Ezay 55. 8. 12.

Hos. 11. 9.

2 Chro. 20. 6. 12.

Ezek. 37. 3.

Mat. 10. 26. 27.

Phil. 4. 5. 6. 7.

1. Sa. 1. 7. 10. 18.

Wildernesse was their distrust of his power and protection, *Can he spread a Table in the Wildernesse? Can hee give bread also and flesh for his people?* And indeed as *Caines* despaire, so in some proportion, any fainting under temptation, any discontent with our estate, proceede from this, that we measure God by our selves, that wee conceive of his power onely by those issues and wayes of escape which we are by our owne wisdomes able to fore-cast, and when we are so straitened that wee can see no way to turne, there we give over trusting God, as if our sinnes were greater then could be forgiven, or our afflictions then could be removed. It is therefore a notable meanes of establishing the heart in all estates, to have the eye of Faith fixed upon the power God, to consider that his thoughts and contrivances are as much above ours, as Heaven is above the Earth; and therefore to resolve with *Ieroboam*, that when wee know not what to doe, yet we will have our eyes upon him still. Sonne of Man, saith the Lord to *Ezekiel*, can these dead bones live; and hee answered, *O Lord God thou knowest*. Thy thoughts are above our thoughts; and where things are to us impossible, they are easie unto thee. Secondly, by *Prayer*. This is a maine remedy against carefull thoughts. When the Apostle had exhorted the Philippians, that their Moderation, that is, their Equanimitie and calmnesse of minde in regard of outward things, should bee knowne unto all men, he presseth it with this excellent reason, *The Lord is at hand*, he is ever at home in his owne family, he is neere to see the wants, and to heare the cries of all that come unto him; therefore saith hee, *Be carefull for nothing, but in every thing by prayer and supplication with thanksgiving* (thanksgiving for what you have, and prayer for what you want) *let your requests be made knowne unto God*, and hee shall furnish you with peace in all estates. A notable example of which promise we have in *Anna* the Mocher of *Samuel*; In the bitternesse

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bitternesse of her soule she wept, and did not eate (namely of the Sacrifices, which were to be eaten with rejoicing) then she prayed, and vowed a vow unto the Lord, and having cast her cares upon him, she then went her way, and did eate, and her countenance was no more sad. *Ezekiab* in his sicknesse chattered like a Swallow, and mourned as a Dove; but after his prayer he sung songs of deliverance to the stringed instruments. *Habakkuk* before his prayer trembled, but after his prayer hee triumphed in the midst of death. *David* full of heavinesse and of groanings in his prayer, but after as full of comfort against all his enemies.

Secondly, as Irregular Cares are needlesse and superfluous, so they are *sinnefull too*. First, In regard of their *object*, they are *worldly cares*, the Cares of the men of this world: therein wee declare our selves to walke in conformance to the Gentiles, as if wee had no better foundation of quietnesse and contentment then the heathen which know not God. And this is Christs argument, after all these things do the *Gentiles seeke*. We are taken out of the world, wee have not received the spirit of the world, and therefore wee must not bee conformable unto the world, nor bring forth the fruits of a worldly spirit, but walke as men that are set apart, as a peculiar people, and that have heavenly promises, and the Grace of God to establish our hearts. *Illi terrena sapiant qui promissa celestia non habent*, It is seemely for those alone who have no other portion but in this life, to fixe their thoughts and cares here. Secondly, they are sinnefull in regard of their *Causes*, and they are principally *two*. First, *Inordinate lust or coveting*, the running of the heart after covetousnesse; Secondly, *Distrust of Gods providence*, for those desires which spring from lust can never have faith to secure the heart in the expectation of them. Lastly, they are sinnefull in their *Effects*. First, They are *murdering cares*, they worke sadnesse, suspicions, uncomfortableness, and

1. Chron. 29. 9.  
Deut. 12. 18.  
Deut. 28. 47.  
Mal. 2. 13.

Esa. 38. 14. 20.

Hab. 3. 2. 16.  
18. 19.

Psal. 6. 6. 9.

Eph. 4. 17.  
Math. 6. 32.

Ioh. 15. 10.  
1. Cor. 2. 10.  
Rom. 12. 2.  
Psal. 4. 3.  
Tit. 2. 14.  
1. Pet. 2. 9.  
Cyprian.

Iam. 4. 3.

2. Cor. 7. 10.

Math. 13. 22.

Iam. 4. 4.

and at last death. Secondly, They are *Choking cares*, they take of the heart from the word, and thereby make it unfruitfull. Thirdly, they are *Adulterous cares*, they steale away the heart from God, and set a man at enmity against him. In all which respects wee ought to arme our selves against them.

Which that we may the better doe, wee will in the last place propose two sorts of directions. First, *How to make the Creature no vexing Creature*. Secondly, *How to use it as a vexing Creature*: for the former. First, *pray for conuenience*, for that which is suteable to thy minde, I meane not to the lusts, but to the abilities of thy minde. Labour ever to sute thy occasions to thy parts, and thy supplies to thy occasions. If a ship out of greedinesse be overloaden with gold, it will be in danger of sinking, notwithstanding the capacity of the sides be not a quarter filled; on the other side fill it to the brimme with feathers, and it will still trosse up and downe for want of due ballasting: so is it in the lives of men, some have such greedy desires, that they thinke they can runne through all sorts of businesse and so never leave loading themselves, till their hearts sinke and be swallowed up with worldly sorrow and securitie in sinne: others set their affections on such triviall things, that though they should have the fill of all their desires, their mindes would still be as floating and unsealed as before. Resolve therefore to do with thy selfe as men with their ships. There may a Tempest arise, when thou must be constrained to throw out all thy wares into the Sea; such were the times of the Apostles and after bloody persecutions, when men were put to forsake Father, Mother, Wife, Children, nay to have the ship it selfe broken to peeces, that the Manner within might escape upon the ruines. But besides this, in the calmest and securest times of the Church these two things thou must ever looke to, if thou tender thine owne tranquillity. First, *fill not thy selfe awfully with light things*



*things.* Such are all the things of this world in themselves, besides the roome and cumberfomenesse of them (as light things take up ever the most roome) they still leave the soule floating and unseled. Doe therefore as wise Mariners, have strong and substantiall ballasting in the bottome, faith in Gods promises, love and feare of his name, a foundation of good workes, and then what ever becomes of thy other loading, thy ship it selfe shall bee safe at last, thou shalt be sure in the greatest tempest to have thy life for a prey. Secondly, *Consider the burden of thy Vessell;* All ships are not of an equall capacity, and they must be freighted, and mann'd, and victualed with proportion to their burden. All men have not the same abilities, some have such a measure of grace as enables them with much wisdom and improvement to manage such an estate as would puffed up another with pride, sensuality, superciliousnesse, and forgetfulnesse of God. Again some men are fitted to some kinde of employments, not to others, as some ships are for merchandise, others for warre; and in these varieties of states every man should pray for that which is most suteable to his disposition and abilities, which may expose him to fewest temptations, or at least by which he may bee most serviceable in the body of Christ, and bring most glory to his Master. This was the good prayer of *Agur*, give me neither poverty nor riches, feed me with *food convenient for me*: this is that we all pray, Give us *Our dayly Bread*, that which is most proportion'd to our condition, that which is fittest for us to have, and most advantageous to the ends of that Lord whom wee serve.

Secondly, labour ever to *get Christ into thy ship*, hee will check every tempest, and calme every vexation that growes upon thee. When thou shalt consider that his truth, and person, and honor is embarked in the same vessell with thee, thou maist safely resolve on one of these, either he will be my Pilot in the ship, or my planke in the Sea

2. Cor. 8. 9.  
 Phil. 2. 7.  
 Matth. 12. 24.  
 Act. 27. 23.

2. Cor. 12. 7. 9.

Phil. 4. 13.

Sea to carry me safe to Land; if I suffer in his companie, and as his member, he suffers with me, and then I may triumph to be made any way conformable vnto Christ my head. If I have Christ with me, there can no estate come which can be cumbersome unto me. Have I a load of misery and infirmity inward, outward, in minde, body, name or estate, this takes away the vexation of all, when I consider it all comes from Christ, and it all runnes into Christ. It all comes from him as the wise disposer of his owne bodie, and it all runnes into him as the compassionate sharer with his owne bodie: It all comes from him who is the distributer of his Fathers gifts, and it all runnes into him who is the partaker of his members sorrows. If I am weake in body, Christ my head was wounded, if weake in minde, Christ my head was heauie unto death, If I suffer in my estate, Christ my head became poore, as poore as a servant, if in my name Christ, my head was esteemed vile, as vile as *Beelzebub*. Paul was comforted in the greatest tempest with the presence of an Angel, how much more with the Grace of Christ; when the Thorne was in his flesh, and the buffets of Satan about his soule, yet then was his presence a plentiful protection, my Grace is sufficient for thee, and hee confesseth it elsewhere, I am able to doe all things through Christ that strengthens me. Christs head hath sanctified any thornes, his back any furrowes, his hands any nailes, his side any speare, his heart any sorrow that can come to mine. Againe, have I a great estate, am I laden with abundance of earthly things, this takes away all the Vexation that I have Christ with me; his promise to sanctifie it, his wisdom to manage it, his glory to be by it advanced, his word to be by it maintained, his Anointed Ones to be by it supplied, his Church to be by it repaired, in one word his poverty to be by it relieved. For as Christ hath strength and compassion to take of the burden of our afflictions, so hath he poverty too,

to ease that vexation which may grow from our abundance. If thou hadst a whole wardrobe of cast apparrell, Christ hath more nakednesse then all that can cover; if whole barnes full of corne, and cellars of wine, Christ hath more empty bowels then al that can fill; if all the pretious drugs in a country, Christ hath more sicknes then all that can cure; if the power of a mighty Prince, Christ hath more imprisonment then all that can enlarge; if a whole house full of silver and gold, Christ hath more distressed members to be comforted, more breaches in his Church to be repaired, more enemies of his Gospel to be oppos'd, more defenders of his faith to be supplied, more urgencies of his Kingdom to be attended, then al that wil serve for. Christ professeth himself to be stil hungry, naked, sick, and in prison, and to stand in need of our visits and supplies. As all the good which Christ hath done is ours, by reason of our communion with him, so all the evill wee suffer is Christs, by reason of his compassion with us. The Apostle saith that we sit together with Christ in heavenly places, and the same Apostle saith, that the sufferings of Christ are made up in his mēbers. *Nos ibi sedemus, et ille hic laborat.* We are glorified in him, and he pained in us, in all his honor we are honored, and in al our affliction he is afflicted.

Matth. 25.

Ephes. 2. 6.  
Col. 1. 24.

Aug.

Thirdly, cast out thy *Solah*, every sleeping and secure sinne that brings a Tempest upon thy ship, vexation to thy spirit. It may be thou hast an execrable thing, a wedge of gold, a babylonish garment, a bagge full of unjust gaine, gotten by sacriledge, disobedience, mercilesnes, oppression, by detaining Gods, or thy neighbours rights; It may be thou hast a *Dalila*, a strange woman in thy bosome, that brings a rot upon thine estate, and turnes it all into the wages of a whore; what ever thy sicknesse, what ever thy plague be, as thou tenderest the tranquillity of thine estate rouse it up from its sleepe by a faithfull, serious and impartiall examination of thine owne heart, and though it be as deare to thee as thy right eye, or thy

δεν ἀμαρτία ἐστὶν  
χρυσὸς ὡς τὸ πνεῦμα  
καὶ ἐστὶν ὡς τὸ πνεῦμα  
— ἐστὶν ὡς τὸ πνεῦμα  
ὅτι τὸ πνεῦμα ἐστὶν  
τὸ πνεῦμα ὡς τὸ πνεῦμα,  
καὶ ἐστὶν τὸ πνεῦμα  
ὡς τὸ πνεῦμα ὡς τὸ  
πνεῦμα καὶ τὸ πνεῦμα  
τὸ πνεῦμα, καὶ ἐστὶν  
τὸ πνεῦμα ὡς τὸ πνεῦμα,  
καὶ ἐστὶν τὸ πνεῦμα  
καὶ ἐστὶν τὸ πνεῦμα.  
Sec Chrysost. ad  
pop. Antioch.  
hom. 5.

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right hand, thy choicest pleasure or thy chiefeſt profit, yet caſt it out in an humble confeſſion unto God; in a hearty and willing reſtitution unto men, in opening thy cloſe and contracted bowels to thoſe that never yet enjoy'd comforts from them; then ſhall quietneſſe ariſe unto thy ſoule, and that very gaine which thou throweſt away is but caſt upon the waters, the Lord will provide a Whale to keepe it for thee, and will at laſt reſtore it thee whole againe.

The laſt direction which I ſhall give to remove the vexation of the Creature is out of the text, and that is, *To keepe it from thy Spirit*, not to ſuffer it to take up thy thoughts and inner man. They are not *negotia* but *viatica* onely, and a mans heart ought to be upon his buſineſſe and not upon acceſſories. If in a tempeſt men ſhould not addreſſe themſelves to their offices, to looſe the tacklings, to draw the pompe, to ſtrike ſailes, and lighten the veſſell, but ſhould make it their ſole worke to gaze upon their commodities, who could expect that a calme ſhould droppe into ſuch mens laps. Belov'd when the Creatures have rais'd a tempeſt of vexation, thinke upon your Offices, to the pompe, to powre out thy corruptions, to the ſailes and tackling, abare thy luſts and the provisions of them, to thy faith, to live above hope, to thy patience, It is the Lord, let him doe as ſeemeth good to him, to thy thankfulneſſe, the Lord giveth and the Lord taketh away, Bleſſed be the name of the Lord. If *Iob* ſhould have gazed on his children or ſubſtance, he might have been ſwallowed up in the ſtorme; but God was in his heart, and ſo the veſſell was ſtill ſafe. But what is it to keepe the Creature from the ſpirit? It is in the phraſe of Scripture, *Not to ſet the Heart upon riches*. *Apponere cor*, to carry a mans heart to the creature, the Prophet gives a fit expreſſion of it when hee ſaith, *That the heart doth goe after covetouſneſſe*; when a man makes all the motions of his ſoule waite upon his luſts, and

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and drudgech for them, and bringeth his heart to the edge of the creature: for the world doth not wound the heart, but the heart woundeth it selfe upon the world. And it is not the rock alone that dasheth the ship, without its own motion being first tossed by the winde and waves upon the rock; so it is a mans owne lust which vexeth his spirit, and not the things alone which he possesseth.

To set the heart on the Creature denotes three things. First, to pitch a mans thoughts and studies, to direct all the restless enquiries of his soule upon them, and the good he expects from them. This in the Scripture is expressed by <sup>a</sup> *Devising*, <sup>b</sup> *Consulting*, <sup>c</sup> *Thinking within ones selfe*, being tossed like a <sup>d</sup> *Meteor* with doubtfulness of minde and carefull suspence, <sup>e</sup> *Joyning ones selfe*; making <sup>f</sup> *Provision* for lusts, &c. Secondly, to care for, to employ a mans affections of love, delight, desire upon them, to set a high price on them, and over-rate them above other things. For this cause covetous men are call'd *Idolaters*, because they preferre monie, as a man doth his God, before all other things. When the women would have comforted the wife of *Phineas* with the birth of a sonne, after the captivie of the Arke, it is said *she regarded it not*, the Text is, *she did not put her heart upon it*: though a woman rejoyce when a man childe is borne, yet in comparison of the Arke she no more regarded the joy of a sonne, then a man would doe if the sunne should be blotted out of heaven, and a little starre put in the roome; and therefore, though children be the glory of their parents, yet shee professeth that there was no glory in this to have a sonne, and lose an Arke, a starre without light, a sonne without service, a levite borne and no Arke to waite upon; and therefore she did not set her heart upon it. They will not *set their hearts upon us*, say the people to *David*, for thou art worth ten thousand of us; that is, they will no whit regard us in comparison of thee: so then a mans heart is set on the Creature, when

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*Nec vulnus ad-  
it debetur gla-  
dys, percussum  
est pectore fer-  
rum. Luc.*

<sup>a</sup> Mic. 3. 1.  
<sup>b</sup> Hab. 2. 10.  
<sup>c</sup> Luk. 12. 17. 18.  
<sup>d</sup> Luk. 12. 29.  
<sup>e</sup> Hos. 4. 17.  
<sup>f</sup> Rom. 13. 14.

<sup>g</sup> Eph. 5. 5.  
Col. 3. 5.

<sup>1</sup> Sam. 4. 10.  
Ioh. 16. 21.

Hos. 9. 11.

<sup>2</sup> Sam. 18. 3.

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Prov. 10. 15.  
Psal 49. 6.  
1. Tim. 6. 17.  
Ier. 9. 23.

he prizeth it above other things, and declareth this estimation of his heart by those eager endeavours with which he pursueth them as his God and Idoll. Thirdly, to relie upon, to put trust and affiance in the Creature: and this is imported in the word by which the Prophet expresseth riches, which signifieth strength of all sorts, *vires*, and *propugnaculum*, the inward strength of a man and the outward strength of munition and fortification: therefore, saith *Salomon*, the rich mans wealth is his strong city, and rich men are said to Trust and Glorie in their riches, examples whereof the Scripture abundantly gives in Tyre, Babylon, Ninive, Edom, Israel, &c.

Now a man ought not thus to *set his heart on the Creature*; first, because of the *Tendernesse and delicacie of the spirit*, which will quickly be bruiz'd with anything that lies close upon it and preffeth it. As men weare the softest garments next their skinne, that they be not disquieted, so should we apply the tenderest things, the mercies and the worth of the blood of Christ, the promises of grace and glory, the precepts and invitations of the Spirit unto our spirits. And now as subterraneous winde or ayre being pressed in by the earth, doth often beget concussions and earth-quakes; so the spirit of a man being swallow'd up and quite clos'd in earthly things must needs beget tremblings and distractions at last to the soule. The word heere which we translate Vexation is rendred likewise by *Contritio*, a *pressing*, *grinding*, *wearing away of a thing*, and by *Depusio*, a *feeding on a thing*, which makes some render the words thus, *All is vanitie and a feeding upon winde*. That as windie meates, though they fill and swell a man up, they nourish little, but turne into crudities and diseases; so the feeding upon the Creature may puffe up the heart, but it can bring no reall satisfaction, no solid nutriment to the soule of man. The Creature upon the spirit is like a worme in wood, or a moth in a garment, it begets a

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rottenesse of heart, it bites asunder the threads and sinewes of the soule, and by that meanes workes an ineptitude and undisposednesse to any worthy service, and brings a decay upon the whole man; for cares will prevent age, and change the colour of the haire before the time, and make a man like a silly Dove, without any heart, as the Prophet speakes.

Hof. 7.9.11.

Secondly, because *the strength of every man is his spirit; Mens cuiusq; is est quisq;.* Now if the Creature seize on a mans strength, it serues him as *Dalilah* did *Sampson*, it will quickly let in the Philistines to vex him. *Strength hath Two parts* or offices, *Passive* in undergoing and withstanding evill, and *Active* in doing that which belongs to a man to doe. Now when the heart and spirit of a man is set upou any Creature, it is weakned in both these respects.

Deut. 34.5.

First, it is *disabled from bearing or withstanding evill.* We will consider it, First in *temptations*; Secondly in *afflictions.* First, A man who hath set his heart inordinately upon any Creature is altogether unfit to withstand any temptation. In the Law when a man had new married a wife, he was not to go to warre that yeere, but to rejoyce with his wife. One reason whereof I suppose was this, because when the minde is strongly set upon any one object, till the strength of that desire be abated, a man will be utterly unfit to deale with an enemy: so is it with any lust to which a man weds himselfe, it altogether disables him to resist any enemy: after *Hannibals* armie had melted themselves at *Capua* with sensualitie and luxurie, they were quite strangers to hard service and rigid discipline, when they were againe reduc'd unto it.

The Reason hereof is, first *The subtiltie of Satan*, who will be sure to proportion his temptations to the heart, and those lusts which doe there predominate, setting upon men with those perswasions wherewith he is most like-



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Iam. 1. 14.

*Causas corrupte-  
larum non in il-  
lecebris, sed in  
cordibus habem-  
us, & visiofi-  
tas nostra mens  
nostra est. Salvi.  
de Guber. lib. 6.*

<sup>a</sup> Gen. 3. 5.

<sup>b</sup> Exod. 7. 23.

<sup>c</sup> 1. King. 13. 18.

<sup>d</sup> 2. Chro. 18. 11

<sup>e</sup> Ier. 7. 4.

<sup>f</sup> Act. 19. 27.

<sup>g</sup> Act. 17. 19.

1. Tim. 6. 9, 10.

likely to seduce them; As the Grecians got in upon the Trojans with a *gift*, something which they presum'd would finde acceptance. The divell dealeth as men in a siege, casts his projects, and applies his batteries to the weakest and most obnoxious place. Therefore the Apostle saith, that a man is tempted, when he is led away of *his owne lust and enticed*; the divell will be sure to hold intelligence with a mans owne lusts, to advise and sit in counsell with his owne heart, to follow the tyde and streame of a mans owne affections in the tempting of him. *Adams* tempted in <sup>a</sup> knowledge, *Pharaoh* by lying <sup>b</sup> wonders, the Prophet by pretence of an <sup>c</sup> Angels speech, *Ahab* by the consent of <sup>d</sup> false prophets, the Jewes by the <sup>e</sup> Temple of the Lord and carnall priviledges, the heathen by pretence of <sup>f</sup> universallitie, and <sup>g</sup> antiquitie. When *Davids* heart after his adultery was set upon his owne glory more then Gods, how to saue his owne name from reproach, we see as long as that affection preuailed against him, as long as his heart was not so thoroughly humbled as to take the shame of his sinne to himselfe, to beare the indignation of the Lord, and accept of the reproach of his iniquity, hee was overcome with many desperate temptations: he yeelds to be himselfe a tempter of his neighbour to unreasonable pleasures, to drunkenesse and shame, to bee a murderer of his faithfull seruant, to multiply the guilt, that hee may shift of the shame of his sinne, and provide for his owne credit. *Peters* heart was set upon his owne life and safetie more then the truth of Christ or his owne protestations, and Sathan fitting his assault to this weakenesse prevailes against a rocke with the breath of a woman. They that *will be rich*, saith the apostle, who set their hearts upon their riches, whose hearts runne after their couetousnesse, *fall into temptation and a snare, into many foolish and hurtfull lusts*. Such a heart is fit for any temptation. Tempt *Achans* covetous heart to sacriledge, and hee will reach

reach forth his hand to the accursed thing; Tempt *Judas* his covetous heart to treason, and he will betray the precious blood of the Sonne of God which is infinitely beyond any rate of silver or gold for a few pieces of silvet, the price of a litle field; Tempt *Gehazies* covetous heart to multiply lie upon lie, and he will doe it with ease and greedinesse for a few pieces of money, and change of rayment; Tempt *Sauls* covetous heart with the fattest of the Cattell, and hee will venture on disobedience, a sinne worse then witchcraft, which himselfe had rooted out; Tempt the covetous heart of a Iudge in Israel to doe iniustice, and a paire of shooes shall spurne righteousness out of dores, and pervert iudgement; Tempt the covetous heart of a great oppressor to blood and violence, and he will lie in waite for the life of his neighbour; Tempt the covetous heart of a proud pharisee or secure people to scorne the word out of the mouth of Christ or his prophet, and they will easily yeeld to any infidelitie. The like may bee said of any other lust in its kinde. If the heart bee *set on Beautie*; Tempt the Sonnes of God to forsake their covenant of marrying in the Lord, the Israelites to the idolatrie of *Baal Peor*, *Sampson* to forsake his vow and calling, easily will all this bee done, if the heart haue the beauty of any creature as a treacher in it, to let in the temptations, and to let out the lusts. How many desperate temptations doth beauty cast many men vpon? bribery to lay downe the price of a whore, gluttonie and drunkenness to inflame and ingenerate new lusts, contempt of the Word and Iudgements of God to smother the checkes of conscience, frequenting of Sathans palaces, playes and stewes, the chappels of Hell and nurseries of uncleannesse, challenges, stabbes, combats, blood, to vindicate the credit and comparisons of a strumpets beauty, to revenge the competition of uncleane Corrivalls. Thus will men venture as deepe as Hell to fetch fire to powre into their veines, to make

Amos 2.6.

Prov. 1.18, 19.

Luk. 16. 14.  
Ezck. 33. 31.

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their spirits frie, and their blood boyle in abhorred lust. If the heart bee *set on wit and pride of its owne conceits*, tempt the Libertines and Cyrenians to dispute against the truth, the Greekes to despise the Gospell, the wise men of the world to esteeme the ordinance of God foolishnes of preaching, the false teachers to foist their straw and stubble upon the foundation, *Achitophel* to comply with treason, *Lucian* to revile Christ, and deride religion, easily will these and a world the like temptations bee let into the heart, if pride of wit stand at the dore and turne the locke.

Whence is it that men spend their pretious abilities in frothy studies, in complements, formes and garbes of salute, satyrs, libels, abuses, profanation of Gods Word, scorne of the simplicitie and power of godlinesse, with infinite the like vanities, but because their hearts are taken up with a foolish creature, and not with God and his feare? If the heart be *set on Ambition*, tempt *Corah* to desperate rebellion, *Absolom* to unnaturall treason, *Balaam* to curse the church, *Diotrephes* to contemne the Apostles and their doctrine, *Iulian* to apostacie, *Arius* to heresie, the Apostles themselves to emulation and strife, easily will one lust let in these, and a thousand more. What else is it that makes men to flatter profanenesse, to adore golden beasts, to admire glistering abominations, to betray the truth of the Gospell, to smother and dissemble the strictnesse and purity of the wayes of God, to strike at the sins of men with the scabberd and not with the sword, to deale with the fancies of men more then with their consciences, to palliate vice, to dawbe with untempered mortar, to walke in a neutralitie and adiaphorisme betweene God and *Baal*, to make the soules of men and the glory of God subordinate to their lusts and risings, but the vast and unbounded gulf of ambition and vaine glory? The like may be said of severall other lusts. But I proceede.

Secondly a Heart set on any lust is unfit to withstand temptation, because temptations are commonly edged with Promises or Threatnings. Now if a mans heart be set on God, there can no promises bee made of any such good as the heart cares for, or which might be likely to ouer-poise and sway to the temptation, which the heart hath not already; spirituall promises the Divell will make few, or if he doe, such a heart knowes that evill is not the way to good; if hee make promises of earthly things, such promises the heart hath already from one who can better make them, 1 Tim. 4. 8 neither can hee promise any thing which was not more mine before then his; for either that which he promiseth is convenient for me, and so is Manna, foode for my nature, or else Inconvenient, and then it is Quails, foode for my lust. If the former, God hath taught mee to call it mine owne already, giue us *our Bread*, and not to goe to the Divels shambles to fetch it; If the other, though God should suffer the Divell to giue it, yet he sends a curie into our mouths along with it. And as such a heart neglects any promises the Divell can make, so is it as heedlesse of any of his threatnings, because if God be on our side, neither principalities, nor powers, nor things present, nor things to come, can ever separate from him; stronger is hee that is with vs then hee that is with the world, it is the businesse of our calling to fight against spirituall wickednesses, and to resist the Divell. But when the heart is set on any creature, and hath not God to rest upon, when a man attributes his wine and oyle to his lovers and not to God, his credit, wealth, subsistency to the favours of men and not to the all-sufficiency of God, then hath the Divell an easie way to winne a man to any sinne, or withdraw him from any good, by pointing his temptations with promises or threatnings fitted to the things which the heart is set on.

Let the Divell promise *Balaam* honour and preferment,

ment, on which his ambitious heart was set, and he will rise early, runne and ride, and change natures with his Asse, and be more senslesse of Gods fury then the dumbe creature, that he may curse Gods owne people: let the Divell promise thirty peeces of silver to *Judas*, whose heart ranne upon covetousnesse, and there is no more scruple, the bargaine of treason is presently concluded: Let the Divell tempt *Michael Levite* with a little better reward then the beggerly stipend which he had before, Theft and Idolatry are swallow'd downe both together, and the man is easily wonne to be a snare and seminary of spirituall uncleannesse to a whole tribe. On the other side, Let *Sathan* threaten *Ieroboam* with the losse of his kingdome, if hee goe up to Ierusalem, and serve God in the way of his owne worship, and that is argument enough to draw him and all his successors to notorious and Egyptian idolatry; and the reason was because their hearts were more set upon their owne Counsels, then upon the worship or truth of God. Let the Divell by the edicts and ministers of *Ieroboam* lay snares in *Minpah*, and spreade nets upon *Taber*, that is, use lawes, menaces, subtilties to keepe the people from the City of God, and to confine them to regall and State-Idolatry, presently the people tremble at the iniunction of the king, and walke willingly after the Commaundement. Let *Nebuchadnezzar* erect his prodigious Idole and upon paine of a fierie furnace require All to worship, it and all people, nations, and languages are presently upon their faces. Let the Divell threaten *Demas* with persecution, and presently hee forsakes the fellowship of the Apostles, and imbrace this present world. And as it was heretofore so is it still.

If a mans heart be not set on God, and taught to rest upon his providence, to answer all Satans promises with his All-sufficiencie to reward vs, and all his threatnings with his All-sufficiencie to protect us, how easily will  
promises

Hof. 5. 4. 11.

Hof. 13. 1.

Dan. 3. 6. 7.

promises beguile, and threatnings deterre unstable and earthly minds? Let the Divell tell one man, All this will I give thee, if thou wilt speake in a Cause to pervert judgement, how quickly will men create subtilties, and coine evasions to rob a man and his house, even a man and his inheritance? Let him say to another, I will doe whatsoever thou sayst unto me, if thou wilt dissemble thy conscience, divide thy heart, comply with both sides, keepe downe the power of godlinesse, persecute zeale, set up will-worship and superstitions, how quickly shall such a mans religion bee disgviz'd, and sincerity, if it were possible, put to shame? If to another thou shalt by such a time purchase such a Lordship, out such a neighbour, swallow up such a prodigall, if thou enhance thy rents, enlarge thy fines, set unreasonable rates upon thy Farmes, how quickly will men grinde the faces of the poore, and purchase ungodly possessions with the blood of their tenants? If to another, beware of laying open thy conscience, of being too faithfull in thy Calling, too scrupulous in thy office, least thou purchase the disfavour of the World, lest the times cloud over thee, and frowne upon thee, lest thou be scourged with persecuted names, and make thy selfe obnoxious to spies and censures, how will men be ready to start backe, to shrinke from their wonted forwardnesse, to abate their former zeale, to couple in with, and connive at the corruptions of the age, in one Word to tremble when *Ephraim* speakes, and not to tremble when God speakes? So hard is it when the heart is wedded to earthly things, and they are gotten into a mans bosome, to beare the assaults of any temptation.

Lastly, this comes from the just and secret wrath of God, giuing men over to the deceitfulnesse of sione, and to the hardnesse of their owne hearts, to beleeve the lies and allurements of Satan, because they rejected the counsell of God, and the love of his truth before. In the influences

2. Theſs 2. 9. 12.

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influences of the Sunne we may observe, that the deeper they worke the stronger they worke; the beames nearer the Center meeting in a sharper point doe consolidate and harden the very Element; so the Creatures by the justice of God, when they meete in a mans Center, reach as farre as his heart, doe there mightily worke to the deceiving and hardning of it: the eye, nor any other outward sense, can finde no more in the Creature, then is really there; it is the heart which mis-conceives things, and attributes that Deity and worth to them, which the senses could not discover. If men then could keepe these things from their spirits, they should ever conceive of them according to their owne narrow being, and so keepe their hearts from that hardnesse which the Creatures, destitute of Gods blessing, doe there beget, and so worke in the soule a disposition futeable to Satans temptations.

Mark. 16. 22.

Ephes. 2. 3.

Col. 2. 11. & 3. 5  
Heb. 12. 11.

Rom. 8. 6.

Secondly, *a Heart set upon any lust* is unfit like wise to beare any *affliction*. The Young man whose heart was upon his riches, could not endure to heare of selling all, and entring upon a poore and persecuted profession. First, *Lusts are choice and dainty*, they make the heart very delicate, and nice of any assaults. Secondly, they are *very wilfull*, and set upon their owne ends, therefore they are expressed by the name of concupiscence, and *desire of our eyes*, *The wills of the flesh*, and wilfulnesse is the ground of impatency. Thirdly, they are *naturall*, and move strongly to their owne point; they are a Body, and our very members; no marvell then if they be sensible of paine from afflictions, which are *contrary unto nature*. The stronger the water runnes, the more will it roare and some upon any opposition: lust is like a furious beast enrag'd with the affliction, the chaine that binds it. Fourthly, *Lusts are very wise* after a fleshly and sensuall manner, and worldly wisdom is impatient of any stoppage or prevention of any affliction that crusheth and disappoints



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disappoints it. Therefore the Apostle doth herein principally note the opposition betwene heavenly and carnall wisdom, that the one is meeke, peaceable, and gentle, the other divelish and full of strife. Fifthly, *Lusts are proud*, especially those that arise from abundance of the Creature, and pride being set upon by any affliction makes the heart breake forth into <sup>b</sup>impatience, debates, and stoutnesse against God; a proud heart growes harder by afflictions, as Metals or Clay after they have past thorow the furnace. It is said of <sup>c</sup>Pharaoh, that he did not set his heart to the Judgements of God, but exalted himselfe against his people; Pride grew stronger by Affliction. Besides, <sup>d</sup>pride in earthly things swallowes up the very expectation of Afflictions, and therefore must needs leave the heart unprepared against them. Sixthly, *Lusts are rooted in self-love*, and therefore when Christ will have a man forsake his lusts, he directs him to <sup>e</sup>denie himselfe. Now the very essence of Afflictions are to be grievous and adverse to a mans selfe. Seventhly, *Lusts are contentious*, armed things, and their <sup>h</sup>enmity is against God, and therefore utterly unfit to <sup>i</sup>accept of the punishment of <sup>j</sup>sinne, and to <sup>k</sup>bear the indignation of the Lord, or to submit unto any afflictions. Eighthly, *Lusts resist the truth*, set up themselves against the Word, and thereby utterly disable men to bear Afflictions, for the <sup>m</sup>Word sanctifies, and lightens all Affliction, the Word shewes Gods <sup>n</sup>moderation and <sup>o</sup>intention in them, an <sup>p</sup>issue out of them, the <sup>q</sup>benefits which will come from them, the <sup>r</sup>supplies of strength and abilities to bear them, the <sup>s</sup>promises of a more abundant & exceeding weight of glory, in comparison whereof they are as nothing. Lastly, if wee could conceive some Afflictions not contrary to lust, yet Afflictions are ever *contrary to the*

Iam. 3. 17.

<sup>a</sup>Ezek. 28. 5.

<sup>b</sup>Psal. 10. 4.

<sup>c</sup>Obad. 7. 3.

<sup>d</sup>Esay 10. 12.

<sup>e</sup>Ier. 22. 21.

<sup>f</sup>& 43. 2.

<sup>g</sup>Hos. 11. 6.

<sup>h</sup>Mal. 3. 13. 14.

<sup>i</sup>Nehem. 9. 29.

<sup>j</sup>Ier. 13. 17.

<sup>k</sup>Exod. 7. 23.

<sup>l</sup>& 9. 17.

<sup>m</sup>Psal. 10. 6.

<sup>n</sup>Ier. 21. 13.

<sup>o</sup>Ezek. 18. 2.

<sup>p</sup>2 Tim. 3. 2.

<sup>q</sup>Mat. 11. 24.

<sup>r</sup>Iam. 4. 1. 4.

<sup>s</sup>1 Pet. 2. 11.

<sup>t</sup>Rom. 8. 7.

<sup>u</sup>Levit. 26. 41.

<sup>v</sup>Mic. 7. 9.

<sup>w</sup>1. 2. Tim. 3. 8.

<sup>x</sup>Ier. 12. 21.

<sup>y</sup>Zech. 7. 9. 12.

<sup>z</sup>Luk. 16. 14.

<sup>aa</sup>Act. 7. 51.

<sup>ab</sup>2. Cor. 10. 3. 5.

<sup>ac</sup><sup>m</sup>Psal. 119. 92.

<sup>ad</sup>114. 143. 165.

<sup>ae</sup><sup>i</sup>Ier. 30. 11.

<sup>af</sup>Esay 63. 13.

<sup>ag</sup>Esay 28. 27. 28.

<sup>ah</sup>Hab. 3. 3.

<sup>ai</sup>Psal. 78. 38.

<sup>a</sup>Heb. 12. 6. 10. 11. <sup>b</sup>Esay 10. 12. <sup>c</sup>1. Cor. 10. 13. <sup>d</sup>Zech. 1. 16. 4. 6. 7. <sup>e</sup>Esay 84. 7. <sup>f</sup>1. Hab. 3. 17. 19. <sup>g</sup>Prov. 10. 3. <sup>h</sup>Ier. 17. 8. <sup>i</sup><sup>q</sup>Psal. 119. 71. <sup>j</sup>Heb. 11. 11. <sup>k</sup><sup>2</sup>Cor. 12. 9. <sup>l</sup>Phil. 1. 29. <sup>m</sup>Phil. 4. 12. 13. <sup>n</sup>1. Cor. 10. 16. <sup>o</sup><sup>2</sup>Cor. 4. 17. <sup>p</sup>Esay 6. 7. & 34. 8.

<sup>q</sup>provisions

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<sup>a</sup> Rom. 13. 14.

<sup>c</sup> *provisions of lust*, to the materials, and instruments of lusts, such as are health, pleasure, riches, honours, &c. And in all these respect a Heart set upon lust is weakened and disabled to beare Afflictions.

<sup>u</sup> Deut. 6. 5.

<sup>a</sup> Hos. 10. 2.

James 1. 8.

<sup>y</sup> Psal. 78. 37.

Secondly, when the Heart is set upon the Creature, it is utterly disabled, in regard of its *active strength*, made unfit to doe any <sup>d</sup> duty with that <sup>a</sup> strength as Gods requires. First, because *Bonum fit ex causa integra*, A good duty must proceede from an entire Cause, from the *whole heart*. Now <sup>a</sup> *lust divides the Heart*, and makes it <sup>y</sup> unfittedfast, and unfaithfull unto God. There is a twofold unfittedfastnesse, one in degrees, another in object, the former proceeds from the remainders of corruption, and therefore is found in some measure in the best of us, the other from the predominancy of lust which over-  
swayes the heart unto evill. Good motions and resolutions in evill hearts are like violent impressious upon a stone, though it move upwards for a while, yet nature will at last prevaile, and make it <sup>a</sup> returne to its owne motion. Secondly, a Heart set on lusts mooves to <sup>a</sup> *ends but its owne*, and selfe-ends defile an action though otherwise never so specious; turns <sup>b</sup> zeale to selfe and obedience into murder, hinders <sup>c</sup> all faith in us, and acceptance with God, nullifies all other ends, swallowes up Gods glory and the good of others, as the leane Kine did the fat; as a Wenne in the body robs and consumnes the part adjoyning, so doe selfe-ends the right end. Thirdly, the Heart is a fountaine and *principles*, and principles are ever *one and uniforme*, out of the same fountaine cannot come bitter water and sweet, and therefore the Apostle speakes of some, that they are double-minded men, that have a heart and a heart, yet the truth is, that is but with reference to their pretences; for the Heart really and totally lookes but one way. Every man is spiritually a married person, and he can be joynd but to one; Christ and an Idoll (as every lust is) cannot  
consist.

<sup>a</sup> Act. 7. 39.

Ier. 11. 10.

<sup>a</sup> Phil. 1. 21.

Esay 56. 11.

Ezek. 34. 7.

<sup>b</sup> 2. King. 9. 7.

10. 10. 16.

Hos. 1. 4.

<sup>c</sup> Iob. 5. 44.

Iam. 3. 12.

Iam. 1. 8.

Rom. 7. 3. 4.

Matth. 6. 24.

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III

consist, he will have a chaste spouse, he will have all our desires and affections subject unto him; if the Heart cannot count him altogether lovely, and all things else but dung in comparison of him, he will refuse the match, and with-hold his consent.

Let us see in some few particulars what impotency unto any good the Creatures bring upon the hearts of men. To *Pray* requires a hungry spirit, a heart convinc'd of its owne emptinesse, a desire of intimate communion with God; but now the Creature drawes the heart, and all the desires thereof to it selfe, as an ill splane doth the nourishment in a body. Lust makes men pray atnisse, fixeth the desires onely on its owne provisions, makes a man unwilling to be carried any way towards heaven but his owne. The Young Man prayed unto Christ to shew him the way to eternall life; but when Christ told him that his riches, his covetousnes, his bosome lust stood betweene him and salvation, his prayer was turned into sorrow, repentance and apostacy.

*Meditation* requires a sequestration of the thoughts, a minde unmixt with other cares, a sincere and uncorrupted relish of the Word; now when the heart is prepossess'd with lust, and taken up with another treasure, it is as impossible to be weaned from it, as for an hungry Eagle (a Creature of the sharpest sight to fixe upon, and of the sharpest appetite to desire its object) to forbear the body on which it would prey; as unable to conceive aught of the pretiousnesse and power of the Word, as a feverish palate to taste the proper sweetnesse of the meate it eates.

In *Hearing* the Word, the heart can never accept Gods Commands, till it be first empty; a man cannot receive the richest gift that is, with a hand that was full before. Now thornes, which are the cares of the World, filling the heart, must needs choake the seede of the Word. The Pharisees and Lawyers rejected the coun-

Ephes. 5. 27.  
Psal. 45. 10.  
Matth. 10. 37.  
Cant. 5. 10. 16.  
Phil. 3. 8.

Iani. 4. 3.

Mark. 10. 31. 22

Matth. 6. 21.

Matth. 23. 28.

Luk. 7. 29. 30.

sell

sell of God against themselves, because their pride would not let them yeeld to such a baptisme, or to such a doctrine as requires emptinesse, confession of sinnes, justifying of God, and condemning of themselves (for these were the purposes of *Iohns* Baptisme, and of the preaching of repentance.) That man comes but to bee rejected who makes love to one who hath fixt her heart and affection already. A man must come to Gods Word as to a Physitian, a *more patient* without reservations, or exceptions, he must set his corruptions as an open marke for the word to shoot at, hee must not come with capitulations and provisos, but lay downe the body of sinne before God to have every earthly member hewed of. Till a man come with such a resolution as to be willing to part from all naughtinesse, hee will never receive the ingrafted Word with meeknesse, and an honest heart; a man will never follow Christ in the wayes of his Word, till first he have learned to denie himselfe, and his owne lusts. Nay if a man should binde his devotion to his heart *Whore*, yet a *Dalla* in his bosome, a lust in his spirit, would easily nullifie the strongest vowes. The Jewes made a serious and solemne protestation to *Jeremie* that they would obey the voyce of the Lord in that which they desired him to enquire of God about whether it were good or evill; and yet when they found the message crosse their owne lusts and reservations, their resolutions are turned into rebellions, their pride quickly breakes asunder their vow, and they tell the Prophet to his face that hee dealt falsely between God and them; a refuge which they were well acquainted with before. Some whilst their consciences awakens and begins to disquiet them, make vowes to bind themselves unto better obedience, and formes of godlinesse; but as *Sampson* was bound in vaine with any cords so long as his haire grew into length; so in vaine doth any man binde himselfe with vowes, so long as hee binds

risth

Mat. 9. 12. 13.

Iam. 1. 21.

Ier. 42. 5. 6.

Ier. 43. 2.

Ier. 5. 12.

Ier. 17. 15.

2. Chro. 36. 16.

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Luk 8.19.

riseth his lusts within; a vow in the hand of a fleshly lust will be but like the chaines and fetters of that fierce lunaticke, very easily broken asunder. This is not the right way. First, labour with thy heart, cleanse out thy corruptions, purge thy life as the Prophet did the waters, with seasoning and rectifying the fountaine: 'Tis one thing to give ease from a present paine, another thing to roote out the disease it selfe. If the chinkes in a ship be unstopt, 'tis in vaine to labour at the pumpe; so long as there is a constant in-let, the water can never be exhausted; so is it in these formall resolutions and vowes, they may ease the present paine, let out a little water, restraints from some particular acts, but so long as the heart is unpurged, lust will returne and predominate. In a word whereas in the Service of God there are two maine things required, faith to begin, and courage or patience to goe through, lust hinders both these. How can yee beleve since yee seeke for glory one from another? Ioh. 5.44. when persecution arose because of the word; the Temporary was presently offended. Math. 13. 21.

Thirdly and lastly in one word. A man ought not to set his Heart on the Creature because of the *Noblenesse of the heart*. To set the heart on the creature is to set a diamond in lead, None are so mad to keep their Jewels in a cellar, and their coales in a closet; and yet such is the profanenesse of wicked men to keepe God in their lips onely, and Mammon in their hearts, to make the earth their treasure, and heaven but as an accessorie and appendix to that. And now as *Samuel* spake unto *Saul*, set not thine heart upon thine Asse; for the desire of Israel is upon thee; Why should a Kings heart be set upon Asse? so may I say, why should Christians hearts be set upon earthly things, since they have the desires of all flesh to fix upon?

1. Sam. 9.10.

I will conclude with one word upon the last particular, How to use the Creatures as Thornes, or as vexing things.

Judg 9.14.15.

*Nec meliores  
servi, nec domini  
deteriores.*  
2.Sam.23.6.7.

1.Tim.6.10.  
Iam.4.4.  
1.Ioh.2.15.

Judg.8.16.

things. First Let not the Bramble be King, Let not earthly things beare rule over thy affections, fire will rise out of them, which will consume thy Cedars, emasculate all the powers of thy Soule. Let Grace sit in the throne, and earthly things be subordinate to the wisdom and rule of Gods Spirit in thy heart. They are excellent servants; but pernicious Masters. Secondly, Be arm'd when thou touchest, or medlest with them: Arm'd against the Lusts and against the Temptations that arise from them. Get faith to place thy heart upon better promises; enter not upon them without prayer unto God, that since thou art going amongst snares, he would carry thee through with wisdom and faithfulness, and teach thee how to use them as his blessings and as instruments of his glory. Make a covenant with thine heart, as *Iob* with his eyes, have a jealousy and suspicion of thine evill heart, lest it be surpriz'd, and bewitched with sinfull affections. Thirdly, touch them gently, doe not hug, love, dote upon the Creature, nor graspe it with adulterous embraces; the love of money is a roote of mischief, and is enmity against God. Fourthly, use them for Hedges and fences, to relieve the Saints, to make friends of unrighteous Mammon, to defend the Church of Christ, but by no means have them *In* thy field, but onely *About* it; mingle it not with thy Corne lest it choake and stifle all. And lastly use them as *Gideon*, for weapons of Iust revenge against the enemies of Gods Church, to vindicate his truth, and glory, and then by being wise, and faithfull, in a little, thou shalt at last be made ruler over much, and enter into thy Masters joy.

FINIS.

# THE SINFVLNES OF SINNE:

Considered { *State,*  
in the { *Guilt,*  
          { *Power, and*  
          { *Pollution thereof:*

By EDWARD REYNOLDS Preacher  
to the Honourable Societie of  
*Lincolns Inne.*



LONDON,  
Imprinted by *Felix Kyngston* for *Robert*  
*Bosticke.* 1631.



THE  
SINFULNESS  
OF  
SINNERS

By  
Confession  
in the  
Psalms  
of David

By  
the Honorable Society of  
the Clergy



LONDON:  
Printed by A. Millar, for J. D. Baskin



# THE SINEVLNESSE OF SINNE.

**ROM. 7.**  
*For I was alive without the Law once: but when the Commandement came, Sinne revived, and I died.*

**W**E have seene in the former Treatise, that man can finde no Happinesse in the Creature; I will in the next place shew, That he can finde no happinesse in *Himselfe*; till a sinner be brought to him, nor attaining him: In the Creature nothing but vanity and vexation; in *Himselfe* nothing but *Sinne* and *Death*. The Apostle in these words sets forth three things. First, The state of *Sinne*; *Sinne Revived*; Secondly, the Guilt of *Sinne*; *I Died*, or found my selfe to be a condemn'd man in the state of perdition. Thirdly, the evidencie and conviction of both; *When the Commandement came*, which words imply a conviction and that from be spitt is First, a conviction for

the inferiours conclusion extremely contrary to the  
is it  
the  
ly, it was a spiritual conviction for sinne, and was  
lively without the Law, and the Law did this time was  
before his eyes he is now made to understand the Law  
and how he is now made to understand the Law  
Doctrines of the Law, and some others, that were  
never men by a mans nature, all corruption, without any  
one (perhaps) a Law, and some others, that were  
and they are wicked words, and they are wicked  
The Law is a thing, and it is a thing, and it is a thing  
lively commanding, and it is a thing, and it is a thing  
and divine sense of the Law, and it is a thing, and it is a thing  
For I was alive without the Law once: but when the  
Commandement came, Sinne revived, and I died.

1 Cor. 2. 14.  
1 Tim. 1. 1.  
Rom. 7. 1.  
Gal. 3. 1.  
Eph. 2. 1.  
Col. 2. 1.  
1 Tim. 1. 1.  
2 Tim. 1. 1.  
Tit. 1. 1.  
Phile. 1. 1.  
Col. 2. 1.  
1 Tim. 1. 1.  
2 Tim. 1. 1.  
Tit. 1. 1.  
Phile. 1. 1.

1 Cor. 2. 14.  
1 Tim. 1. 1.  
Rom. 7. 1.  
Gal. 3. 1.  
Eph. 2. 1.  
Col. 2. 1.  
1 Tim. 1. 1.  
2 Tim. 1. 1.  
Tit. 1. 1.  
Phile. 1. 1.  
Col. 2. 1.  
1 Tim. 1. 1.  
2 Tim. 1. 1.  
Tit. 1. 1.  
Phile. 1. 1.

*Elenchus est Syllogismus cum contradictione conclusionis.*  
Arist.

1. Cor. 2. 14.

<sup>a</sup> Vid. Jacob.  
Portum contra  
Ostorod. cap. 1.  
<sup>b</sup> Sine lumine su-  
pernaturali po-  
tentia superin-  
fuso. Episcop.  
disput. 3.

<sup>c</sup> Armin. in  
Rom. 7. pag. 843.  
Remonstr. De-  
clar. fidei. cap. 1.  
§. 14.  
Exam. Censur.  
cap. 1. fol. 33. 37.

<sup>a</sup> Psal. 119. 18.  
27. 73. 125. 169.  
Phil. 3. 10.

<sup>b</sup> 1. Cor. 8. 2.  
<sup>c</sup> Ephes. 3. 19.  
d 1oh. 10. 4. 14.  
<sup>e</sup> 2. Cor. 3. 14.  
<sup>f</sup> 1. Cor. 2. 14.  
1er. 6. 10.  
g 1. 1oh. 5. 20.

they inferre a conclusion extremely contradictory to the conclusions in which Saint Paul formerly rested (which is the forme of a conviction) Saint Pauls former conclusion was, *I was alive*; but when the commandement came, the conclusion was extremely contrary, *I Died*. Secondly, It was a spirituall conviction. For Saint Paul was never literally without the Law, but the vaile till this time was before his eyes, he is now made to understand the Law in its native sense and compassse; the Law is spirituall, v. 14. and he is enabled to discern it spiritually. Absurd is the Doctrine of the <sup>a</sup> Socinians, & some others, That unregenerate men by a meere naturall perception, without any divine superinfus'd light (they are the words of <sup>b</sup> Episcopius, and they are wicked wordes) may understand the <sup>c</sup> whole Law, even all things requisite unto faith & godlines. Foolishly confounding, and impiously deriding the spirituall and divine sense of holy Scriptures with the grammaticall construction. Against this we shall need use no other argument, then a plaine Syllogisme compounded out of the very words of Scripture, *Darknesse doth not comprehend light*, 1oh. 1. 5. *Unregenerate men are in Darknesse*, Eplos. 2. 4. 17. 18. *Act. 26. 18. 2. Pet. 1. 9. yea Held under the power of darknesse*, Col. 1. 13. and *the word of God is light*, Psal. 119. 105. 2. Cor. 4. 4. therefore *unregenerate men cannot understand his word in that spirituall compassse which it owles*. There is such an asymmetry and disproportion betwixt our understandings, and the brightnesse of the word, that the <sup>a</sup> Saints themselves have prayed for more spirituall light, and *understanding* to conceive it. That knowledge which a man ought to have (for there is a knowledge which is not such as it <sup>b</sup> ought to be) doth passe knowledge, even all the strength of meere naturall reason to attaine unto, <sup>d</sup> peculiar to the sheep of Christ. Naturall men have their principles vitiated, their <sup>e</sup> faculties bound; that they <sup>f</sup> cannot understand spirituall things till God have as it were implanted a new understanding in them; <sup>g</sup>

<sup>h</sup> framed

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h framed the heart to attend, and set it at liberty to see the glory of God with open face. Though the vail doe not keepe out Grammaticall construction, yet it blindeth the heart against the spirituall light and beauty of the Word. We see even in common sciences where the conclusions are futeable to our owne innate and implanted notions, yet he that can distinctly construe, and make Grammar of a principle in *Euclide*, may be ignorant of the Mathematicall sense, and use of it: much more may a man in divine truths bee *Spiritually* ignorant even where in some respect hee may be said to know. For the Scriptures pronounce men ignorant of those things which they see and know. In divine doctrine obedience is the Ground of knowledge, and Holinesse the best qualification to understand the Scriptures. *If any man will doe the will of God, he shall know of the doctrine whether it be of God. The meeke will he teach his way, and will shew his secrets to them that feare him, to babes, to those that conforme not themselves to this evil world.*

To understand then the words, we must note, first, that there is an opposition between *the former Commandment*, those two Clauses in the Text, *Once*, and *When the Commandment comes*. It is the conceite of some, that the latter as well as the former is meant of a state of unregeneration; and that Saint *Paul* all this Chapter over speaketh in the person of an unregenerate man; not intending at all to shew the fleshlinesse and adherency of corruption to the holiest men, but the necessitie of righteousness by Christ, without the which, though a man may, when once the Commandment comes and is fully revealed, *will good, hate sinne*; in sinning doe that which he would

*Non doctrina extrinsecus insonante, sed interna, occulta, mirabili, ineffabili potestate operatur Deus in cordibus hominum & Veras Revelationes & bonas voluntates, de Grat. Christi, c. 14. And elsewhere he recants his opinion, Quod ius predicato Evangelio consentiremus, nostrum esset proprium & ex nobis. Ad prosper. & Hilar. lib. 1. cap. 3. m So. ciatus. Armin. Tolet. vid. eam. censur. c. 11. fol. 129.*

h Acts 16. 14.  
i 2. Cor. 3. 17. 18  
Luk. 24. 45.

\* Hof. 7. 9.  
Esay 42. 25.  
\* Iohn 7. 17.  
Psalms 9. 14.  
Rom. 12. 21.  
Mark. 12. 25.

*Ante omnia opus est Dei Timore ad ipsum converti, ut eius voluntatem cognoscamus — in tantum non vident in quantum huius seculo vivunt. Aug. de Doctr. Christi. l. 2 c. 5. Deus nos Adinuat & ut Sciamus, & Amemus. epist. 143.*

1. Cor. 13. 10  
1. Cor. 13. 10  
1. Cor. 13. 10

Contr. In lib. 6.  
cap. 23. & cont.  
1. Epist. Pelag.  
lib. 1. cap. 8. 9.  
10. 11.

Phil. 3. 5.  
Act. 22. 3.  
2. Tim. 1. 3.

not consent unto, and delight in the Law, feele a warre in his members; mourne and cry out under the sense of his owne wretchednesse; yet for all this he is still an unregenerate man: an opinion tending directly to the honour of Pelagianisme, and advancement of nature, which made Saint *Austen* in that ingenuous and noble worlee of his retractations to recant it, and in all his writings against the Pelagians (in which, as in other polemickall workes, where the vigilancy of an enemy, and feare of advantages makes him more circumspect how he speaks, his explications of Scripture are usually more literall and solid, then where he allows himselfe the scope of his owne conceits.) He still understandes those passages, of the complaints of a regenerate man against his inherent concupiscence. We are therefore to resolve that the opposition stands thus. *Once* in my state of unregeneration, *I was without the law*; that is, without the spirituall sense of the Law, but when the Lord began to reveale his mercy to me in my conversion, then he gave me eye to understand it in its native and proper compasse. The Apostle was never quite without the Law (being an *Hebrew*, and bred up at the feet of *Gamaliel*) therefore the difference betweene being without the Law, and the coming of the Law, must be onely in *modo exhibendi*; before he had it in the letter, but after it came in its owne spirituall shape. And there is some emphasis in the word *came*, denoting a vital, moving, penetrative power, which the Law had by the spirit of life, and which before it had not as it was a *Dead letter*.

Secondly, wee must note the opposition betweene the two estates of Saint *Paul*. In the first he was *Alive*, and that in two respects. Alive in his performances, able as he conceiv'd to performe the *righteousnesse of the law without blame* Phil. 3. 6. Alive in his *Presumptions*, misperceptions, selfe-justifications, conceits of righteousness, and salvation. Act. 26. 9. Phil. 3. 7. In the second estate Sinne revived,

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revived, I found that that was but a sopor, a benumbednesse, which was in my apprehension a death of sinne: and I died, had experience of the falsenesse and miseries of my presumptions. The life of sinne and the life of a sinner are like the ballances of a paire of scales, when one goes up the other must fall downe, when sinne lives, the man must dye; man and sinne are like *Mezentius* his couples, they are never both alive together.

Many excellent points, and of great consequence to the spirits of men would rise out of these words thus unfolded; as, First, that a man may have the Law in the Church wherein he lives in the letter of it, and yet bee without the Law in the power and spirit of it by ignorance, misconstructions, false glosses, and perverse wrings of it; as a covetous man may have the possession of monie, and yet be without the use and comforts of it. 2. Cor. 3. 6. 2. Pet. 3. 16. Matth. 5. 21. 22. 27. 28. 31. 32. 33. 38.

Which should teach us to beware of Ignorance; It makes the things which wee have unusefull to us. If any man have the Law indeed hee will labour First to have more acquaintance with it, and with God by it. The more the Saints know of God and his will, the neerer communion doe they desire to have with him. Wee see this heavenly affection in *Jacob*. Gen. 32. 26. 29. Gen. 49. 18. in *Moses*. Exod. 33. 12. 18. in *David*. Psal. 119. 18. 125. in the *Spouse*. Cant. 1. 2. in *Manoah*. Iud. 13. 17. in *Paul*. 2. Cor. 5. 2. Phil. 3. 13. 14. As the Queene of Sheba when shee had heard of the glory of *Salomon* was not content till she came to see it; or as *Abolom* being restored from banishment, and tasting some of his Fathers love, was impatient till he might see his face; so the Saints, having something of Gods will and mercy revealed to them, are very importunate to enjoy more. Secondly, to be more conformable unto it, to Iudge and measure himselfe the oftner by it. Psal. 119. 11. The law is utterly in vaine,

1. King 10. 7.

2. Sam. 14. 32.

Ier 8.8.  
Hof.8.2.  
Rom.2.13.17.

vaine, no dignity; no benefit nor priviledge to a people by it, if it be not obeyed. Thirdly, to love and praise God for his goodnesse in it. Ioh. 14.21.

Secondly, ignorance of the true meaning of the Law, and resting upon false grounds doth naturally beget these two things. First, blinde zeale, much active and in appearance unblameable devotion. As it did here, and elsewhere in Saint Paul, Phil. 3.6. Act. 22.3. in the *honorable women*, Act. 13.50. in the *Pharises*, Match. 23.15. in false brethren, Col. 2.23. in the *lewes*, that submitted not themselves to the righteousness of God. Rom. 10.2.3. In the papists in their contentions for trash, rigorous observation of their owne traditions, out-sides, and superinducements upon the pretious foundation. Secondly, strong mis-perswasions and selfe-justifications, dependant upon our workes, and rigid endeavors for salvation at the last, Hof. 1.8. Esai. 48.1.3. 58.2.7. Amos 4.18. 21.25. Mic. 3.11.12. Zech. 7.3.4.5.6. Hof. 8.2.3. Luk. 18.11.12. unregenerate men are often secure men, making principles and premises of their owne to build the conclusions of their Salvation upon. But beware of it. It is a desperate hazard to put eternity upon an adventure, to trust in God upon other termes then himselfe hath proposed to be trusted in, to lay claime to mercy without any writtings, or scales, or witnesses, or patents, or acquittance from sinne, to have the evidences of hell, and yet the presumptions of heaven, to be weary of one sabbath here, and yet presume upon the expectation of an eternity which shall be nothing else but sabbath. In the Civill Law, *Testes domestici*, Household witnesses (who might in reason be presum'd parties) are invalid and uneffectuall. Surely in matters of Salvation if a man have no witnesse but his owne spirit, misinform'd by wrong rules, seduc'd by the subtilties of Satan, and the deceipt of his owne wicked heart, carried away with the course of the world, and the common prejudices and presumptions

*De arbitrio sensus sui Deum pensant. Tertu. cont. mar. l.2. c.2*

*Iudicia domestica. Tertull. Apol. 2. in modis xpi. ioh. Clem. Alex.*



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tions of foolish men, they will all faile him when it shall be too late; God will measure men by his owne *line*, and *righteousnesse by his owne plummet*, and then *shall the Haile sweep away the refuge of lies, and waters overflow the hiding place of those men that made a covenant with death*. Secondly, beware of proud resolutions, selfe love, reservations, wit, distinctions, evasions to escape the word; these are but the *weapons of lust*, but the *exaltations of a fleshly minde*; but submit to the word, *receive it with meekenesse*, be willing to count that sense of scripture truest which most restraineth thy corrupt humors, and crosseth the imaginations of thy fleshly reason. Our owne weapons must be render'd up before the sword of the spirit, which is the word of God, will be on our side; Love of lusts and pride of heart can never consist with obedience to the word. Nehem. 9. 16. Jer. 13. 17. 43. 2.

Thirdly, converting and saving knowledge is not of our owne seeking in or gathering, but it is *eterna veritas*, a Doctrine that *comes* unto us, and is brought by that sacred blast of the spirit which bloweth where he listeth. We doe not first come and are then taught, but first we are taught and then we Come. Ioh. 6. 45. Esai. 55. 5. 65. 1. we must take heed of attributing to our selves, boasting of our owne sufficiencies, congruities, preparations, concurrencies, contributions unto the word in the saving of us; Grace must prevent, follow, assist us, preoperate and cooperate, Christ must be *All in All, the Author and the Finisher of our faith*; of our selves we can doe nothing but disable our selves, resist the spirit, and pull downe whatever the word doth build up within us. Ever therefore in humility waite at the *pore where the spirit stirs*, Give that honour to Gods ordinances as when hee bids thee doe no great thing, but onely wash and be cleane, heare and beleeve, beleeve and be saved, not stoutly to cast his Law behinde thy backe, but to humble thy selfe to walke with thy God, and to see his name and power in

Esai. 28. 15. 17.

Deut. 19. 19, 20.

2. Cor. 10. 4, 5.

Iam. 1. 21.

Luk. 11. 22.  
*Qui se dedebant  
arma tradiderunt.* Briffon.  
*de formul. lib. 4.*

Mic. 6. 8, 9.

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in the voyce which cries unto thee.

Fourthly, though sinne seeme dead to secure, civil, morall, superstitiously zealous men, in regard of any present sense or sting, yet all that while it is *alive* in them, and will certainly, when the booke shall be opened, either in the ministry of the word to conversion, or in the last judgement to condemnation, revivue againe. All these points are very naturall to the Text, but I should be too long a stranger to the course I intend if I should insist on them. I returne therefore to the maine purpose. Here is the state of sinne, *sinne revived*; the Guilt of sinne, *it died*; the Conviction of it by the spirit bringing the spirituall sense of the *Commandment*, and writing it in the heart of a man, and so pulling him away from his owne Conclusions.

The Doctrines then which I shall insist on are these two. First, *the spirit by the Commandment convinceth a man to be in the state of sinne*. Secondly, *the spirit by the Commandment convinceth a man to be in the state of death because of sinne*. To convince a man that he is in the state of sinne is To make a man so to set to his owne seale and serious acknowledgement to this truth That he is a sinner, as that withall he shall feele within himselfe the qualitie of that estate, and in humility and selfe-abhorrencie conclude against himselfe all the naughtinesse and loathsome influences which are proper so kinde and catch in his nature and person by reason of that estate: and so not in expresseion onely but in experience, not in word but in truth, not out of feare but out of loathing, not out of constraint but most willingly, not out of formality but out of humility, not according to the generall voyce but out of a serious scrutinie and selfe-examination, loades and charge himselfe with all the noisomenesse and venome, with all the dirt and garbage, with all the malignitie and frowardnesse that his nature and person doe abound withall, even as the waves of the

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the sea with mire and dirt; and thereupon justifie almighty God, when he doth charge him with all this, yea if he should condemne him for it.

Now we are to shew two things. First, that a meere naturall light will never thus farre convince a man. Secondly, that the spirit by the *Commandement* doth. Some things nature is sufficient to teach, God may be felt and found out in some sence by those that ignorantly worship him. Nature doth convince men that they are not so good as they should be, the Law is written in the hearts of those that know nothing of the letter of it; Idleness, beastiality, lying, luxury the Cretian poet could condemne in his owne countrey-men; Drinking of healths *ad plenos calices*, by measure and constraint, condemn'd by Law of a heathen prince, and that in his luxury. Long haire condemn'd by the dictate of nature and right reason, and the reason why so many men, and whole nations notwithstanding use it, is given by Saint Hierome, *Quia à natura deciderunt, sicut multis alijs rebus comprobatur*. And indeede as *Tertullian* saith of womens long haire, that it is, *Humilitatis suae sarcina*, the burden as it were of their Humility, so by the warrant of that proportion which Saint *Paul* allowes, *1. Cor. 11. 14. 15.* We may call mens long haire *Superbiae suae sarcinam*, nothing but a clogge of pride. Saint *Austin* hath written three whole chapters together against this sinfull custome of nourishing haire, which hee saith is expressly against the precept of the Apostle, whom to vnderstand otherwise then the very letter sounds, is to wrest the manifest words of the Apostle unto a perverse construction. But to returne, these Remnants of nature in the hearts of men are but like the blazes and glimmerings of a candle in the socket, there is much darknes mingled with them. *Nature cannot thoroughly convince.*

1. Because it doth not carry a man to the *Roote*, *Adams* sinne, concupiscence, and the corrupted seeds of a flesh-

*Act. 17. 23. 27.*

*Rom. 2. 15.*

*Tit. 1. 12, 13.*

*Ester. 1. 8.*

*1. Cor. 11. 14.*

*Hieronym. in 1. Cor. 11. 14.*

*De Coron. mil. cap. 14.*

*De opere mon. cap.*

*Aperte contra Apostoli Praeceptum. Manifesta verba Apostoli in perversam detorquere sententiam.*

Rom. 5. 12.

Iob 14. 4.

Psal. 51. 5.

Rom. 7. 7.

1. Ioh. 3. 4.

Psal. 119. 96.

Ioh. 3. 20.

Ioh. 5. 45.

Eph. 4. 20.

Eph. 3. 17. 4. 14.

Psal. 78. 37.

\* Esay 56. 2, 6.

Heb. 6. 18.

Act. 11. 23.

\* 1. Tim. 4. 16.

2. Tim. 3. 14.

Tit. 1. 9.

Iud. v. 3.

1. Thess. 5. 21.

a fleshly minde, reason, conscience, will, &c. Meere nature will never Teach a man to feele the waight and curse of a sinne committed aboue five thousand yeeres before himselfe was borne, to feele the spirits of sinne running in his blod, and sprouting out of his nature into his life, one uncleane thing out of another, to mourne for that filthinesse which he contracted in his conception, Saint *Paul* professeth that this could not bee learned without the Law.

2. Because it doth not carry a man to the *Rule*, which is the written Law, in that mighty wideness which the Prophet *David* found in it. Nature cannot looke upon so bright a thing but through vailles and glosses of its owne. *Evill hateth the light*, neither commeth to the light, cannot endure a through scrutinie and ransacking lest it should be reproved. When a man lookes on the Law through the mist of his owne lusts he cannot but wrest and torture it to his owne way, Saint *Peter* gives two reasons of it, because such men are *Ακούσις & ἀνύμωτοι*. 2. Pet. 3. 16. 1. Unlearned men, namely in the mysterie of Godlinesse, have nor been taught of God what the truth is in Iesus; till that time a man will never put off his lusts, but defend them, and rather make crooked the rule, coine distinctions and evasions upon the law it selfe, then judge himselfe and give glory to God. 2. Fickle, unstable men, men apt to be *tossed up and downe like empty clouds with every blast*, never rooted nor grounded in the love of the truth, *unstedfast in the Covenant of God, that \* lay not hold on it*, and are therefore altogether undisposed to *\* Continue or hold fast the truth*. A man in his lusts is like a man in a disease, not long well in one way, but is ever given to changes and experiments, and as he changeth, so doth he ever new shape the scripture and drage it downe to the patronage of his owne wayes. So that the Law in a wicked mans heart is like a candle in a foule lanterne, or as a straight oare in troubled

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bled water, or the shining of light through a color'd glasse, wried and chang'd into the image of the corrupted minde wherein it lies. The Law in it selfe is a *Perfect*; *b right*, *c pure*, *d sure and faithfull*, *e holy*, *f just*, and *g spiri- tual*, *h lively and operative*, and men by nature are un- like all this, *i degenerate* and *k crooked*, *l wavering and unfaithfull*, *m deceiving and being deceived*, *n unholy*, car- nall and impure, *o fleshly minded*, *p dead and reprobate to every good worke*. Such a great disproportion is there betweene *Nature* and the *Law*.

3. Because it doth not *Drive* us out of our selves for a Remedic; The sublimest philosophie that ever was did never teach a man to denie himselfe, but to build up his house with the old ruines, to fetch stones and materials out of the wonted quarrie. *o Humiliation*, *p confusion*, *q shame*, *r selfe-abhorrencia*, *s to be vile in a mans owne eyes*, *t to be nothing within himselfe*; to be willing to *u owne* the vengeance of almighty God, and to *x judge our selves*, to *y* justify him that may condemne us, and be witnesses against our selves, are vertues knowne only in the booke of God, and which the learnedest Philoso- phers would have esteemed both irrational and pusillani- mous things.

4. Because *naturall* *z* judgement is so throughly di- storted and infatuated, as to *\* count evill good and good evill*, *lights darkenesse and darkenesse lights*: to *z* perswade a man that he is in a *right way when the end thereof will be the issues of death*, that he is *b Rich and in need of no- thing*, when in the meane time he is miserable, poore, blinde and naked; *c Platoes community*, *d Aristotles* *Urbanitie* and *magnanimity*, *e Ciceroes* blinding the eyes of the Iudges, *f* and his officious dissimulation and compliancie, the Stoicks *apathie* *g* and officious lies that

*a* Psal. 19. 7.  
*b* Psal. 119. 128.  
*c* Ibid. v. 140.  
*d* Ibid. v. 138.  
*e* Psal. 19. 7.  
*f* Rom. 7. 12. 14.  
*g* Psal. 119. 50.  
*h* Heb. 4. 12.  
*i* Eccles. 7. 29.  
*k* Deut. 32. 5.  
*l* Lam. 1. 8.  
*m* 2. Tim. 3. 13.  
*n* Gen. 6. 5.  
*o* Tit. 1. 15.  
*p* Col. 2. 18.  
*q* Rom. 1. 18. 27.  
*r* Lam. 4. 10.  
*s* Dan. 9. 7.  
*t* Ezra. 9. 6.  
*u* Ezek. 16. 63.  
*v* Ezek. 36. 31.  
*w* Gen. 18. 27.  
*x* Job 42. 6.  
*y* Job 40. 4.  
*z* Sam. 6. 12.  
*a* 2. Cor. 1. 11.  
*b* Nehem. 9. 33.  
*c* 1. Cor. 11. 31.  
*d* Ezra. 9. 13.  
*e* Psal. 51. 4.  
*f* 2. Tim. 3. 8.  
*g* Tit. 1. 15.  
*h* Esai. 5. 20.  
*i* Prov. 14. 12.  
*k* Rev. 3. 17.  
*l* Hos. 12. 8.  
*m* Prov. 21. 2.

*a* Arist. polit. lib. 2. cap. 1. 2. *d* Endem. lib. 3. cap. 7. *mag. moral. cap. 31. Ethic. lib. 2. c. 3.*  
*lib. 4. cap. 14. lib. 4. cap. 7. 8. o* Aliendi Quintilia. *i* De petitione consulatus ad M.  
*fratrem. g* Quintil. lib. 12. cap. 1.



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ledge must worke admiration, delight, love, endeavours of conformity unto so heavenly truths. No comprehension of things divine without *love*. Ephes. 3. 17. 18. the reason why God gives men over *to strong delusions, to beleieve lyes*, is because they did not *receive the love of the truth that they might be saved*. 2. Thes. 2. 10. 11.

This conviction then of sinne the spirit worketh: First, by revealing the Rule: Secondly, by opening the condition of the state of sinne: Thirdly, by giving a heart experimentally and reflexively to understand all, or by shaping and framing the heart to the Word, and so mingling them both together.

The Apostle saith, that *By the Commandement sinne revived*. By the life of sinne I understand *the strength* of it, and that is twofold: A strength to condemne, and a strength to operate, or worke in a man obedience to it selfe: a strength to hold a man fast, and to carry him its owne way. Sin is a body, and hath *earthly members*, Col. 3. 4. which are very active & vigorous; the Apostle speaketh of a *holding* propertie which it hath, Rom. 7. 6. and this strength hath the sinewes of all strength in it; It is a *Lord*, and so it hath the strength of *power* to command, and it is a *husband*, and so it hath the strength of *love* to perswade and prevaile.

First, it is a *Lord* and Master, in which respect it hath these tyes upon us: First, a *Covenant*, there is a virtuall bargain betweene lust and a sinner, Esay 28. 15. we make promise of *erving*, and obeying sinne, Ioh. 8. 34. Rom. 6. 16. and that returneth unto us the *wages of iniquitie*, and the *pleasures of sinne*, 2. Pet. 2. 15. Heb. 11. 25. Secondly, love unto it, as unto a *bonnifull* and beneficiall Lord. Sinne exerciseth authority over us, and yet we account it our benefactor, Hos 2. 5. 12. 13. Iob 20. 12, 13. Thirdly, an easie service, the worke of sinne is naturall, the instruments all ready at hand, the helpers and fellow-servants many to teach, to encourage, to hasten, and lead

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Sacros Scripturae libros nullus inimicus cognoscere sinitur.

Aug. de Mor.

Ecclesiastes. 1. c. 25.

Si voluntatem

Dei nosse quis-

quam desiderat

fiat Amicus

Dei — Hoc si

haberent non es-

sent Heretici.

Ide. n. de Gen.

contr. Mani-

chaon. 1. c. 2.

Luk. 23. 25.



1. Pet. 2. 11.

Herodot.

Luk. 11. 22.

on in the broad way. Fourthly, in Sinne it selfe there is a great strength to enforce men to its service : First, it is edged with malice against the soule, arm'd with weapons to fight against it, and enmity is a great Whetstone to valour. Secondly, it is attended with fleshly wisdom, supported with stratagems and deceits, hastened and set on by the assistance of Satan and the world, Eph. 4. 22 Heb. 3. 13. Thirdly, it hath a Iudicature and regiment in the heart, it governes by a Law, it sends forth lusts and temptations like so many edicts into the soule; and when we object the Law of God against the service that is requir'd, then as that Persian King, who could not find out a Law to warrant the particular which hee would have done, found out another, *That hee might doe what hee would*; so Sinne when it hath no reason to alleage, yet it hath *Selfe-will*, that is, all Lawes in one, Gen. 49. 6. 2. Pet. 2. 10. Rom. 7. 23. In one word, the strong man is furnished with a *whole Armour*.

Secondly, Sinne is a *Husband*, Rom. 7. 1. 5. and so it hath the power of love, which the wise Man saith, *is as strong as death*, that will have no deniall when it comes. *S. Paul* tells vs, there is a *constraining power* in love, 2. Cor. 5:14. Who stronger then *Sampson*, and who weaker then a woman? yet by love she overcame him, whom all the Philistines were unable to deale with. Now as betweene a man and a strumpet, so betweene lust and the heart, there are first certaine cursed dalliances and treaties, by alluring temptations, the heart is *drawne away* from the sight of God and his Law, and *enticed*, and then followes the accomplishment of uncleannesse. Jam. 1. 14. 15. This in the generall is that life or strength of Sinne here spoken of.

Wee are next to observe, that the ground of all this is the Law : *The sting of Death is Sinne, and the strength of Sinne is the Law*, 1. Cor. 15. 56. 1. Ioh. 3. 4. from the Law it is, that Sinne hath both strength to condemne, and to command

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command us, or *have dominion over us*, Rom. 6. 14. Now the Law gives life or strength to sin three wayes: First, by the *curse* and *obligation* of it, binding the soule with the guilt of sin unto the Iudgement of the great Day. Every sinner hath the sentence past upon him already, and in part executed; *He that believeth not is condemned already, the wrath of God abideth on him.* All men come into the world with the wrath of God like a talent of lead upon their soule, and it may all be pour'd out within one houre upon them, there is but a span betweene them and judgement. In which *interim*, First, the Law <sup>a</sup> *stops the mouth* of a sinner, <sup>b</sup> *Shuts him in*, and <sup>c</sup> *holds him fast* under the guilt of his sinner. Secondly, it passeth <sup>d</sup> sentence upon his soule, sealing the assurance of condemnation and wrath to come. Thirdly, it beginneth even <sup>e</sup> to put that sentence in execution, with the <sup>f</sup> *spirit of bondage and of feare*, shaking the conscience, wounding the spirit, and scorching the heart with the pre-apprehensions of Hell, making the soule see some portion of that tempest which hangeth over it, rising out of that sea of sinne which is in his life and nature (as the <sup>h</sup> Prophets servant did the Cloud) and so terrifying the soule with a *certaine* <sup>i</sup> *fearefull expectation of Iudgement*. Thus the Law strengthens sinne, by putting into it a *condemning power*.

Secondly, by the *Irritation* of the Law. Sin tooke occasion, saith the Apostle, by the Law, & so by the *commandment* <sup>b</sup> *came exceeding sinnefull*. Rom. 7. 8. when lust finds it selfe universally restrain'd meets with Death and Hell at every turne, can have no subterfuge nor evasion from the rigor and inexorablenesse of the Law; then like a River that is stoppt, it riseth, and fomes, and rebels against the Law of the minde, and fetcheth in all its force and opposition to rescue it selfe from that sword which heweth it in pieces. And thus the Law is said to strengthen sinne, *not per se*, out of the Intention of the Law, but by Accident, antiperistasis, exciting, and provoking that

K 2

strengthen

<sup>a</sup> Rom. 3. 19.

<sup>b</sup> Rom. 11. 32.

Gal. 3. 23.

<sup>c</sup> Rom. 7. 6.

<sup>d</sup> Gal. 3. 10. 13.

2. Cor. 3. 7.

Mark. 16. 16.

1. Cor. 14. 25.

<sup>e</sup> Hof. 6. 5.

<sup>f</sup> Rom. 8. 15.

g 2. Tim. 1. 7.

<sup>h</sup> 1. Kin. 18. 44.

<sup>i</sup> Heb. 10. 26.

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strength which was in *sinne* before, though undiscern'd, and lesse operative. For as the presence of an enemy doth actuate, and call forth that malice which lay habitually in the heart before: so the purity of the Law presenting it selfe to concupiscence in every one of those fundamentall obliquities wherein it lay before undisturb'd, and way-laying the lust of the heart, that it may have no passage, doth provoke that habituell fiercenesse and rebellion which was in it before, to lay about on all sides for its owne safety.

Thirdly, by the *conviction* and manifestation of the Law; laying open the widenesse of sinne to the conscience. Man naturally is full of pride and selfe-love, apt to thinke well of his spirituall estate upon presumptions and principles of his owne; and though many profess to expect salvation from Christ only, yet in as much as they will be in Christ no way but their owne, that shewes that still they rest in themselves for salvation. This is that deceite, and Guile of spirit, which the scripture mentions, which makes the way of a foole right in his owne eyes. The Philosopher tells us of a Sea, wherein, by the hollownesse of the earth under it, or some whirling and attractive propertie that sucks the vessell into it, ships use to be cast away in the mid'dt of a calme: even so many mens soules doe gently perish in the mid'dt of their owne securities and presumptions. As the fish *Polypus* changeth himselfe into the colour of the Rock, and then devoures those that come thither for shelter: so doe men shape their mispersuasions into a forme of Christ and faith in him, and destroy themselves. How many men rest in pharisaicall generalities, plod on in their owne civilities, moralities, externall iustice, and unblameablenesse, account any thing indiscretion and unnecessary strictnes that exceeds their owne modell; every man in Hell that is worse then themselves (*I am not as this Publican*) and others that are better, but in a fooles paradise? and all this out of ignorance

*Aristot. Problem.  
sect. 23. quest. 5.  
Tertul. de Ani-  
ma, cap. 52.*

rance of the Law. This here was the Apostles Case, when he lived after the strictest sect of the Pharisees, sin was dead, he esteemed himself blamelesse: but when the Commandment came, discoverd its owne spiritualnes, & the carnalnesse of all his performances; remou'd his curtd gloffes, and presumptuous prejudices; opened the inordinatenesse of natural concupiscence, shewd how the least atome doth spot the soule, the smallest omission qualifie for hel, make the conscience see those infinite sparkles and swarmes of lust that rise out of the hart, and that God is all eye to see, and all fire to consume every unclean thing, that the smallest sins that are, require the pretiouslest of Christs blood to expiate and wash them out; then he began to be convinced that he was all this while under the Hold of Sinne, that his conscience was yet under the paw of the Lyon; as the Serpent that was dead in snow, was reviv'd at the fire; so sinne that seemes dead when it lies hid under the ignorances and misperswasions of a secure heart, when either the Word of God (which the Prophet calls fire) or the last Judgement shall open it unto the conscience, it will undoubtedly revive againe, and make a man finde himselfe in the mouth of Death. Thus wee see, that unto the Law belongs the Conviction of sinne, and that in the whole compasse of evil that is in it. Three hatefull evils are in sinne, Aberration from Gods Image, obnoxiousnesse to his wrath, and rejection from his presence. Staine, Guilt, and miserie (which is the product or issue of the two former). Now, as wee say, *Rectum est (us index & obliqui)*, The Law is such a Rule as can measure and set forth all this evil; It is *Holy, Iust, and Good*. Rom. 7. 12. Holy, fit to conforme us to the image of God, Iust, fit to arme vs against the wrath of God, and Good, fit to present us unto the presence and fruition of God. According unto this blessed and complete patterne was man created; An universall rectitude in his nature, all parts in tune, all members in joynt: light and

Vide Georg.  
Zeaman. con-  
travers. de Ima-  
gine Dei. cap. 4.  
artic. 4-8.

beauty in his minde, conformity in his will, subordination and subjection in his appetites, serviceableness in his body, peace and happiness in his whole being. But man, being exactly sensible of the excellency of his estate, gave an easie care to that first temptation which layd before him a hope and project of improving it: and so beleaving Satans lye, and embracing a shadow, he fell from the substance which before he had, and contracted the hellish and horrid image of that Tempter which had thus deceiv'd him.

Having thus consider'd in the generall how the Law may be said to quicken or *revive* sinne, by the obligation, Irritation, and Conviction of it: Wee will in the next place looke into the life of those particular species or ranks of sinne which the spirit in the *Commandement* doth convince men of. Wherein I shall insist at large onely upon that sinne which is the subject of this whole Chapter, and (if not solely) yet principally aim'd at by the Apostle in my Text, namely those evils which lye folded up in our originall concupiscence.

Here then first the Spirit by the Law entiseth vs to *Adams Sinne*, as a derivation from the root to the branches; As poison is carried from the fountaine to the Cisterne, as the children of traitors have their blood tainted with their Fathers treason, and the children of bondslaves are under their parents condition. We were *allone in Adam*, and *with him*; In him *legally* in regard of the stipulation and covenant between God and him, we were in him parties in that covenant, had interest in the mercy, & were liable to the curse which belonged to the breach of that Covenant; and in him *naturally*, and therefore unavoidably subject to all that bondage and burden which the *humane nature* contracted in his fall. And though there

Ioh. 3. 6.

Rom. 5. 12, 16,

17, 18.

1. Cor. 15. 17,

48, 49.

Omnes in Adam peccaverunt, quia omnes unus ille fuerunt.

Aug.

Traxit reatum homo, quia unus erat cum illo a quo traxit.

Aug. ep. 23. prof. per. cont. coll. c. 18.

Genus Humanum in parente primo velut in radice putruit. Gregor. b. *ἡμεῖς ὅσοι καὶ ὅσοι ἐγεννησάμεθα ἀπὸ τοῦ Ἀδάμ* Chrysost. apud Aug. and Gerard. voss. Hult. Pelag. l. 2. part. 1. c. 2.

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be risen up a sect of men, who deny the sinne of *Adam* to be our sinne or any way so by God accounted, and to us imputed, yet certaine it is that before that arch-heretick *Pelagius*, and his disciple *Calestius* did vex the Churches, never any man denied the guilt of *Adams* sinne (and guilt is inseparable from the sinne it selfe, being a proper passion of it) to belong to all his posterity. This then is the first charge of the spirit upon us, participation with *Adam* in his sinne. And in as much as that Commandement unto *Adam* was the <sup>d</sup> primitive Law, so justly required, <sup>e</sup> so easily observed, therefore exceeding great must needs be the Transgression of it. Pride, Ambition, Rebellion, Infidelity, Ingratitude, Idolatry, Concupiscence, Theft, Apostacy, unnaturall Affection, Violation of covenant, and an universall renunciation of Gods mercy promised; these & the like were those wofull ingredients which compounded that sinne, in the committing whereof wee all were sharers, because *Adams* person was the Fountaine of ours, and *Adams* a Will the Representative of ours.

<sup>c</sup> Orosius Instit. vid. Iacob. Portum. cap. 37. Remonst. ex am. censur. cap. 7. sect. 4.

<sup>e</sup> Quis ante prodigiosum Caelestium Reatu praevaricationis Adam omne genus Humanum negavit adstrixiunt Vincet. Livincus ad c. 34. d. Prævaricationis Lex, & Matrix præceptorum Dei. Tertul. contra Judæos c. 2. <sup>e</sup> Possibile ac facile præceptum. Aug. cont. Iul. l. 3. c. 18.

<sup>Aug.</sup> Enchirid. c. 45.

<sup>a</sup> Aug. Retract. lib. 1. cap. 13.

<sup>Aquin.</sup>

<sup>Andrad.</sup> Orthod. exph. lib. 3.

<sup>Vitiostas.</sup> Inobedientia. Inobedientia. Inobedientia. Inobedientia.

<sup>Aug.</sup> de perfect. Inst. c. 4 de Civ.

<sup>Dei.</sup> l. 14. c. 15.

<sup>cont. Iul.</sup> l. 4. c. 13.

<sup>de nupt.</sup> & con-

<sup>capis.</sup> lib. 2. c. 13. <sup>Retract.</sup> lib. 1. cap. 15. <sup>συναγωγὴν ἡν ἐποίησεν ὁ ἄνθρωπος ἀποβλεπὼν ἐν ἑαυτῷ.</sup> <sup>Instit.</sup> Martyr. Ecclesia Anglic. Art. 9. <sup>c</sup> Ioh. 3. 6. <sup>d</sup> Rom. 8. 6. 7. <sup>iam.</sup> 3. 15. <sup>e</sup> Rom. 6. 6. <sup>Eph.</sup> 4. 22. <sup>f</sup> Colos. 3. 5. <sup>g</sup> Rom. 7. 23. <sup>h</sup> 1. Ioh. 3. 8. <sup>i</sup> Ioh. 8. 44. <sup>k</sup> <sup>iam.</sup> 3. 6.

1 Rom. 7. 24.  
 1. Cor. 12. 8.  
 m Luk. 24. 45.  
 n Rom. 7. 14.  
 Ioh. 4. 24.  
 o Heb. 4. 12.  
 p Psal. 119. 96.  
 q Luk. 10. 27.  
 r Lex etiam Origines delictorum, i. concupiscentias & voluntates non minus quam facta condemnatur Tertull. de pudicit. c. 6.  
 t Pighius contr. c. 1. Soto de natura & gratia, lib. 1. c. 3. Andrad orthodox. explic. lib. 3. p. 217.  
 u Perer. in Gen. lib. 5. de stat. Innocent. disp. de ex. cl. 4. q. 4. num. 164.  
 v Bellar. de gratia primi hominis, cap. 5. Corvin. contr. Molina. cap. 8. §. 1. quam sententiam hoc fundamento reprobavit Stapletonus ne Deus Author peccati statuatur. de iustific. lib. 2. cap. 7. & Iohannes Driedo Haereticam esse dicit. de gratia & lib. Arbitrio.

strong and bitter complaints 1 as Saint *Paul* doth till his <sup>m</sup> understanding be by Christ opened to understand the <sup>n</sup> *Spiritualnesse*, <sup>o</sup> *penetration*, and <sup>p</sup> *compasse* of that holy Law, which measurcth the <sup>q</sup> very bottome of every action, and condemneth as well the <sup>r</sup> originals as the acts of sinne. And hence it is that <sup>t</sup> many men pleade for this sinne, as onely an evill of *nature* rather troublesome then *sinnefull*. That concupiscence was not *contracted* by nature *de novo* in the fall, but that it is *annexed* to nature by the Law of Creation, that it belongeth to the constitution and condition of a sensitive Creature, and that the bridle of *originall* and *supernaturall* *Rebteousnesse* being remou'd, the Rebellion of the fleshly against the spirituall, that is, as these men most ignorantly affirme, of the sensuall against the reasonable part which was by that before suspended, did discover it selfe. It will not bee therefore amisse to open unto you what it is to be in the *State of originall sinne*, and what evils they are which the *Commandment* doth so discover in that sinne, as thereby to make a man feele the burden of his owne nature, smell the sinke and stinch of his owne bosome, and so (as the Prophet speakes) *abhorre himselfe*, and never open his mouth any more, either proudly to iustifie himselfe, or foolishly to charge God; but to admire and adore that mercy which is pleas'd to save, and that power which is able to cure so leprous and uncleane a thing.

First, consider the *universallitie* of this sinne, and that manifold. Univerſalltie of *Times*: from *Adam* to *Moses*, even when the Law of Creation was much defaced, and they that sinned did not sinne after the similitude of *Adam*, against the cleare Revelation of Gods pure and holy will. For that I take to be the meaning of the Apostle in those words, *Untill the Law sinne was in the world; but sinne is not imputed where there is no Law*. Though the Law seemed quite extinct betweene *Adam* and

t Rom. 5. 13, 14, 21. u Rom. 2. 12, 14.



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*Moses* in the wicked of the world, and with it sinne, because sinne hath no strength where there is no Law; though men had not any such legible Characters of Gods will in their nature as *Adam* had at first, and therefore did not sinne after the similitude of his prevarication; yet even from *Adam* to *Moses* did sinne reigne over all them, even the sinne of *Adam*, and that lust which that sinne contracted. And if sinne reigned from *Adam* to *Moses*, in that time of ignorance, when the Law of not lusting was quite extinct out of the minds of men, much more from *Moses* after; for the Law entred by *Moses* that sin might abound, that is, That that concupiscence which reigned without conviction before, during the ignorance of the originall implanted Law, might by the new edition and publication of that Law be knowne to be *sinfull*, and thereby become more exceeding sinful to those who should be thus convinced of it: that so the exceeding sinfulness of sinne might serve both the sooner to compell men to come to Christ, and the Grace of Christ might thereby appeare to be more exceeding gracious: for the Law was reviv'd, and promulgated anew meercely with relation to Christ and the Gospell; and therefore the Apostle saith, *It was added and ordained by Angels in the Hand of a Mediator*, or by the ministry of a Mediator. Where there are three reasons to shew Gods Evangelicall purpose in the publication of the Law anew. First, it was not published alone, but as an Additament, with relation to the Evangelicall promise which was before made. Secondly, the service of Angels, or Messengers; which shewes, that in the Law God did send from Heaven anew to instruct men, and therein to take care of them, and prepare them for salvation; for *Angels minister for this purpose, that men might be heires of salvation*. Thirdly, the ministry of a Mediator, namely, *Moses*, who was Mediator in the Law, with reference whereunto Christ is cald *Mediator of a better Covenant*, and was faithfull

Rom. 7. 7.

Rom. 7. 13.

Gal. 3. 19.  
*Phrasis et notat ministerium Legati. Tarnou. exercit. biblic. pag. 83. edit. 2.*

Heb. 1. 14.

Deut. 5. 5.

Heb. 8. 6.

Heb. 8. 6.

Exod. 34. 30.

2. Cor. 3. 7.

Deut. 5. 25.

Heb. 2. 15.

Rom. 8. 15.

Heb. 12. 18-20.

Ro. 3. 9-19. 23.

Rom. 11. 32.

Gal. 3. 22.

Gen. 6. 5. 8. 21.

faithfull as *Moses*. Now where there is a Mediator appointed, therein God declares his purpose to enter anew into a treaty with men, and to bring them to termes of agreement and reconciliation with him. Men were rebels against God, held under the sentence of death and vengeance; they are in darknesse, know not whither they goe, are well pleased with their owne estate, give no heed to any that would call them out. For this reason, because God is willing to pull me out of the fire, he sends first *Moses* armed with thunder, and brightnesse, which can not be endur'd (for the shining of *Moses* his face, which the people could not abide, denotes the exceeding purity and brightnesse of the Law, which no sinner is able with peace to looke on) and he shews them whither they are hastning, namely to eternall death, and like the Angell that met *Balaam* in a narrow roome shuts them in, that either they must turne backe againe, or else bee destroyed: and in this fright, and anguish, Christ, *the mediator of a better covenant*, presents himselfe, as a Sanctuary and refuge from the condemnation of the Law. Secondly, there is universality of men, and in men universality of parts, All men, and every part of man shut up under the guilt and power of this sinne. Both these the Apostle proves at large, *Jewes, Gentiles, all under sinne, none righteous, no not one, all gone out of the way, altogether become unprofitable, none that doth good, no not one; Every mouth must be stopped, all the world must be guilty before God, all have sinned and come short or are destitute of his glory. God hath concluded all in unbelieve*, the Scripture hath shut up all under sinne; this shewes the universality of persons. The Apostle adds, *Their throte is an open sepulcher, with their tongues they have used deceit, the poyson of aspes is under their lips, their mouth full of cursing and bitterness, their feet swift to shed blood, destruction and unhappiness are in their wayes, and the way of peace they have not knowne, there is no feare of God before their eyes*, these particulars

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ticulars are enough to make up an Induction, and so to inferre a universalitie of *Parts*. Every purpose, desire, *Imagination*, incomplete and inchoate notion, every figment, so the word properly signifies (with reference whereunto the Apostle, as I conceive, calls sinne *The creature of the Heart*, and our Saviour, the *Issue of the Heart*) is *evill, onely evill, continually evill*. Originall sinne is an entire body, an *old man* (which word noteth not the impotencie or defects, but the maturity, wisdom, cunning, covetousnesse, full growth of that sinne in us;) and in this man, every member is earthly, sensuall, and devilish. As there is chaffe about every corne in a field, salt-nesse in every drop of the sea, bitternesse in every branch of wormewood, so is there sinne in every faculty of man. First, looke into the *minde*: you shall finde it *full of vanitie*, wasting and wearying it selfe in childish, impertinent, unprofitable notions. *Full of ignorance and darknesse*, no man *knoweth*, nay no man hath so much *knowledge* as to *enquire or seeke after God* in that way where he will bee found; nay more, when God breakes in upon the minde by some notable testimonie from his Creatures, Judgements, or providence, yet they like it not, they hold it downe, they reduce themselves backe againe to foolish hearts, to reprobate and undiscerning mindes, as naturally as hot water returnes to its former coldnesse. *Full of Curiosity*, *Rash unprofitable enquiries*, *foolish and unlearned questions*, *profane bablings*, *strife of words* perverse disputes, all the fruits of corrupt and rotten mindes. *Full of Pride* and *contradiction* against the *Truth*, *oppositions of science*, that is, setting up of philosophy and vaine deceit, *Imaginations*, thoughts, *fleshly reasonings* against the spirit and truth which is in Iesus. *Full of domesticall Principles*, *fleshlie wisdom*, humane *Inventions*, contrivances, super-inducements upon the pretious foundation, of rules and methods of its owne to serve God and come to happiness. *Full of Inconsistency* and *roving*, swarmes of empty

*Amama. Anti-*  
*babaris. biblic.*

l 2 p. 395.

Heb. 4. 13.

Mark. 7. 21.

Col. 2. 11.

3. 5. 9.

*Licet facultates*

*non fuerunt per*

*lapsum abolitæ,*

*determinatio*

*tamen earum ad*

*obiecta spiritus.*

*aliâ fuit protin-*

*nus extincta.*

*Zeeman de*

*Imag. Dei. cap. 7.*

*Ephes. 4. 17.*

*Rom. 1. 28.*

*Rom. 3. 11.*

*ἡμεῖς ἡμεῖς*

*ἀποστάντες τὸ*

*μὴ δυνάμεθα*

*ἰδεῖν τὸ θεῖον.*

*Theo-*

*philus ad Anto-*

*lys. l. 1.*

*Rom. 1. 18, 21,*

*22, 28.*

*1. Tim. 6. 4. 5.*

*2. 1. Tim. 2. 16, 23.*

*1. Tim. 6. 20.*

*2. Cor. 10. 5.*

*Ephes. 4. 21.*

*Rom. 8. 7.*

*1. Cor. 1. 23.*

*1. Cor. 3. 12. 19.*

*Col. 2. 23.*

*law. 1. 8.*

ty and foolish thoughts, slipperiness, and unstableness in all good motions.

Ephes. 4. 19.

1. Tim. 4. 2.

Tit. 1. 15.

Heb. 9. 14.

Ier. 17. 9.

Ier. 8. 5.

Rom. 2. 4.

Esay 57. 11.

Nchem. 9. 15.

16. 28. 30.

Secondly, looke into the *Conscience*, you shall finde it full of *Insensibleness*, the Apostle saith of the Gentiles, That they were past feeling, and of the Apostates in the latter times, that they *had their consciences seared with a hot iron*, which things though they be spoken of an Habitually, and acquir'd hardnesse which growes upon men by a custome of sinne, yet wee are to note that it is originally in the Conscience at first, and doth not so much come unto it, as grow out of it. As that branch which at first shooting out is flexible and tender growes at last even by it owne disposition into a hard and stubborne bow, as those parts of the naile next the flesh which are at first softer then the rest, yet doe of themselves grow to that hardnesse which is in the rest; so the consciences of children have the seedes of that insensibility in them, which makes them at last deafe to every charme, and secure against all the thunder that is threatned against them. Full of *Impurity* and disobedience, dead, rotten, unfavorie workes. Full of *false* and absurd *excusations*, and accusations, fearing where there is no cause of feare, and acquitting where there is great cause of feare as Saint Pauls here did.

Looke into the *Heart*, and you shall finde a very Hell of uncleannesse. Full of deepe and unsearchable deceit and wickednesse. Full of hardnesse, no finnes, no judgments, no mercies, no allurements, no hopes, no feares, no promises, no instructions able to startle, to awaken, to melt, or shape it to a better image, without the immediate omnipotency of that God which melts the mountaines, and *turnes stones into sonnes of Abraham*. Full of *Impenitencie*, not led by the very patience and long-suffering of God, nor allured by the *Invitations* and entreaties of God to returne to him, nor perswaded by the fruitlesse and emptinesse of all sinnefull lusts to forsake them.

End

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*Full of folly* it is bound up, riveted fast into the heart of a childe, and there from childish folly growes up to wise and sober folly, (as I may so speake) till the heart bee changed into a cell of darknesse. *Full of madnesse*, and rage, *madnen is in the hearts of men while they live*, all the creatures in the world are not able to cure it. *Full of Infidelity*. A Heart that departs from God, undervalews his pretious promises, & mistrusts his power. In one word *full of all pollution* and uncleannesse, that Forge where all sins are framed in secret intents, desires, purposes, lusts, and from whence it springeth forth into the life, the flames of it breaking out into the tongue, and into every other member in adulteries, murthers, thefts, blasphemies, and every wicked word and worke.

Looke into the *will*, and you shall finde it, First, *full of Disability* unto any good, It cannot hearken, nor be subject unto the law of God. But there may be weaknesse where yet there is a good will and affection; not so here, it is Secondly, *full of loathing and aversion*, It cannot endure to heare or see any thing that is good, casts it behind the back, and turnes away the shoulder from it. But there may be a particular nausea or lothing of a thing out of some distemper and not out of antipathy: a man may loath the sight of that in a disease, which at another time he loves. But the will doth not sometimes loath, and sometimes love, but Thirdly, it is *full of enmity* against that which is good, It lookes upon it as a base thing and so it *scornes* it, and it lookes on it as an adverse thing, and so sets up resolutions to *withstand* it, and it looks upon it as an unprofitable thing and so *slights* and neglects it. But enmity is seldome so rooted, but that it may bee overcome, and a reconciliation wrought; not so here, the fleshy will may be crucified, it will never be reconcil'd; for Fourthly, it is *full of obstinacie*, and *contrariety*, which is a Twisted enmity (as I may so speake) which cannot be broken. One contrarie may expell another,

but

PROV. 22. 15.  
1. Cor. 3. 19.  
Ier. 8. 9.  
Roan. 1. 21.  
Eccles. 9. 3.  
Heb. 3. 12.  
Plal. 106. 24.  
Plal. 78. 18, 19,  
20, 12.  
Mat. 15. 19.  
Heb. 4. 12.  
Iam. 3. 6.  
Ier. 6. 10.  
Rom. 8. 7.  
Ier. 2. 27.  
Neh. 9. 29.  
Mal. 1. 13.  
Zach. 7. 11.  
*Libertas Arbitry peryt quantum ad Iustitiam, non quantum ad naturam aut peccatum. Vid. Aug. cont. 2. epist. Pelag. lib. 1. cap. 2. & lib. 2. c. 5. & Euseb. id. c. 30.*  
31.  
a Plal. 106. 24.  
Luk. 2. 6. 14.  
Exod. 5. 2.  
b Matth. 23. 37.  
Act. 7. 9. 51.  
Act. 13. 46.  
Luk. 7. 30.  
Luk. 19. 14.  
c Mal. 3. 14.  
d Gal. 5. 17.  
Ier. 2. 25.  
Esay 30. 15, 16.  
Ier. 6. 17.  
& 7. 27.  
Ier. 44. 16, 17.

but it can never reconcile it. The flesh will never give over the combat, nor forbear its owne contumacie and resolutions to persist in evill.

e Heb. 2. 1.  
Nehem 9. 17.

Psal. 106. 7.  
& 13. 21.

Iob 31. 1.  
Psal 29 1.  
Matth. 20. 15.  
2. Pet 2. 14.  
1. Iob, 2. 16.

Iam. 3. 6.

Looke into the *memorie*, and you shall finde it very unfaithfull to retaine good, v ery tenacious to hold anyevill; It is like a *leaking vessell*, lets out all that is pure, and retaines nothing but mud and dregs. The Lord made great promises to the people of Israel to bring them into the holy land, began to fulfill them, in wonders, in terrible wonders, in mercies, in multitudes of mercies (and nothing so fit to make impressions on the memorie as promises, miracles, and multiplied deliverances) and yet as if they meant to contend with God, which should be the greatest, the wonder of his goodnesse or the wonder of their unthankfulness, all this was not long a wearing out, for it is said, They did *soone forget it all*. Look into the whole man, and you shall finde him *full of perturbation and disorder*. A man cannot trust any member he hath alone, without *Iobs covenant*, without *Dauids bridle* to keepe it in. If thou hast occasion to use thine eye, take heed unto it, It is full of the seeds of adultery, pride, envie, wrath, covetousnesse, there are *Lusts of the eye*. If to use thy tongue, Trust it not alone, set a dore before thy lips, there is a Hell within thee that can set it all on fire, that can fill it with rotten and stinking communication, there is blasphemy, persecution, theft, murder, adultery, curses, revilings, clamors, bitterness, crimson and hellish, fierie and brimstone abominations in that little member, able to set the whole frame of nature on fire about the eares of ungodly men. If to use thy hands or feete, looke unto them, there are seeds of more sins, theft, bribery, murder, adultery (what not?) then there are joynts or sinewes in those members. If to use thine eare, be slow to hear, take heed how you heare, it is easily open to vanitie, lies, slanders, calumniation, false doctrines, trashie and emptie doctrines. Thus all over we finde a *Body of sinne*; And  
which

which is yet more strange, this sinnefulnesse cleaves not to our members onely, but runnes over with a prodigious exuberancie into our very excrements, and adjacents. *Ab-solom* proud of his haire, *Iezabel* proud of her paint, *Herod* proud of his robes; and though the word bee a sword and a fire, yet it cannot cut of nor melt away any of this pride, till *Ab-soloms* haire become his halter, till *Iezabels* paint be washed of with her owne blood, and vermin make the robes of *Herod* baser then a menstruous cloath, or a beggers rags. Thus we see how *universalis corruptio originall sinne* is; Therefore in Scripture the whole man is called *flesh*, because in carnall works we worke *secundum hominem*, when wee are carnall wee walke as men, as our Saviour, faith of the Divell when hee speaketh a lie hee speaketh *De suo*, of his owne, according to his owne nature; so when men walke after the flesh, they worke of their owne, they walke according to themselves. For *of our selves we can doe nothing* as the Apostle speakes but onely sinne, when wee doe any good it is *by the grace of God*, but lusts, which are the fountaine of evill, are all *our owne*, God gave the Heathen over to the lusts of their *own hearts*; and every man is tempted when he is drawn away of his *own lust* and enticed. So then wee are all over flesh; The minde, a fleshly minde, the will a fleshly will, the affections and lust, all fleshly. So that as the Apostle faith of the Body, *many members but one Body*; so we of *originall sinne*, many lusts but one body, therefore the Apostle calls it *car'is* in the singular number *sinne*, upon which excellent is the observation of the Author of the booke *De Duplici Martyrio* among Saint Cyprians workes, *plus est tollere peccatum quam peccata*, It is more difficult to root out this sinning sinne, then to overcome many a Quall.

Secondly, consider the *closefesse* and adherency of this sinne. It cleaves as fast to our nature, as Blacknesse to the skinne of an Ethiopian, that cannot possibly bee washed

1. Cor. 3. 3.  
Ioh. 8. 44.

2. Cor. 3. 5.  
1 Cor. 15. 10.  
Rom. 7. 24.  
Iam. 1. 14.  
Col. 2. 13.

Eph. 2. 3.  
Gal. 5. 24.

Beda in Ioh. 1.  
29.  
Rom 7. 17.  
Vid. Sculiet.  
exercit. Evang.  
lib. 1. pag. 87.



Epiphanius, Hæres.  
l. 2. H. 64.

Levit. 14. 41-45

Heb. 12. 1.  
Vid. Glassy philo-  
log. Sacram.  
lib. 1. Tract. 2.  
pag. 168.

Rom. 7. 20-23.

Rom. 6. 3-8. 11.  
& 7. 3. 4.

Col. 2. 11.  
Glassy philolog.  
Sacram. l. 2. pag. 425  
1. Ioh. 3. 9.

Ioh. 3. 5.

washt off. As fast as Ivie to a wall (it is the similitude of *Epiphanius*) though a man may lop and shorten the branches, yet the rootes are so fastened to the joynts and intralls of the wall, that till the stones be puld all asunder, it will not be quite rooted out. As that house where- in there was a *fretting and spreading Leprosie*, though it might bee scrap'd round about, and much rubbish and corrupt materialls removed, yet the Leprosie did not cease, till the house with the stones, and timber, and mortar of it was broken downe: so originall concupiscence cleaveth so close to our nature, that though we may bee much repair'd, yet corruption will not leave us, till our house be dissolved. As long as Corne is in the field, it will have refuse and chaffe about it; as long as water remains in the Sea, it will retain it saltnesse, till it be defecated and clenfed in its passage into the Land; and so is it with the Church while it is in the world, it will have the body of sinne about it, it will bee beset with this Sinne. In the Apostle it is for this reason call'd *incomprehensum*, an *encompassing sinne*, a sinne that will not be cast off, that doth easily occupate and possesse all our members and faculties; a man may as easily shake off the skin from his backe, or poure out his bowels out of his body, as rid himselfe of this evill inhabitant: It is an evill that is ever present with us, and dwelling in us.

But it may be objected, Doth not the Apostle say, that by being *baptized into Christ*, or planted into the likeness of his death, our old man is crucified, the body of sinne is destroyed, we are freed from sinne, as a woman is from a dead husband, we have put off the body of the finnes of the flesh, by the *Circumcision made without hands*, that is, by Baptisme and the Spirit? Doth not the Apostle Saint John say, *He that is borne of God*, that is, he that is *Regenerate* by *Water* and the *Spirit*, *sinneth not, neither can sinne*? To this I answer in generall with the same Apostle, *If we say wee have no sinne, we deceive our selves,*

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*selves, and there is no truth in us.* More particularly, wee must distingvish both of Death and of sinne. There is a twofold Death; an Actvall, or Naturall Death, when the essentiall parts of a living Creature are taken asunder, and the whole dissolved: and a Virtuall or Legall Death; when though the party bee naturally Alive, yet hee is *Dead in Law*, and that notes two things: First, a designation unto a certaine Death at hand, and ready to bee executed: Secondly, a disabilitie unto many purposes which lay before in the mans power; as a man condemn'd, though hee have his life out of indulgence for a short space, yet hee is then set apart, and appointed for death, and in the very sentence disabled to order or dispose of any thing which was then his owne. When a woman is divorced for adultery from her husband, though she bee Alive naturally, yet Legally and to the purpose of marriage she is Dead to her husband, so that though shee should live in the same house, yet she should have nothing to doe with his bed or body. And thus the Apostle speaketh of *sinfull Widowes, that they are Dead while they Live*, 1. Tim. 5. 6.

In sin likewise we may consider, The guilt of it whereby it makes us accursed; and the dominion of it, whereby it bringeth us into bondage: in these two principally consists the life and the strength of sinne, which it hath from the Law. Now by being *baptized into Christ* wee are delivered from the Law. Rom. 6. 14. Gal. 3. 25. First, from the covenant of the Law, Christ hath put an utter period to the Law *quoad officium Iustificandi*, hee is the end of the Law for righteousness. Wee are righteous now by Grace and Donation, not by nature, or operation: by the righteousness of God, not that whereby God is righteous, but that *which God is pleased to give us*, and stands in opposition to a mans owne righteousness, which is by working.

Secondly, from the *Rigor of the Law* which requires

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perfect

1. Ioh. 1. 8.

Rom. 10. 4.

Rom. 3. 20. 21.

Phil 3. 9.

Eph. 2. 8-10.

*Plaud dicimus  
deceffisse legem  
quoad onera, non  
quoad iustiti-  
am: Tertull.*

2. Sam. 13. 5.

2. Cor. 8. 12.  
Mal. 3. 17.

Hof. 11. 3.  
Hof. 14. 5.

Gal. 3. 13.

Esay 53. 3.

Col. 1. 9.  
Phil. 2. 13.

perfect, and perpetuall obedience, Gal. 3. 10. Though the Gospell command holinesse, Match. 5. 48. and promise it, Luk. 1. 74. and worke it in us, Tit. 2. 10. 11. yet when the Conscience is summon'd before God to bee justified or condemned, to resolve upon what it will stand to foris last triall; there is so much mixture of sinne, that it dares trust none but Christs owne adequate performance of the Law: this is all the salvation, the maine charter and priviledge of the church. Wee are not therefore rigorously bound either to a full habituall holinesse in our persons, which is supplied by the *merit of Christ*, nor to a through actuall obedience in our services, which are covered with the *Intercession of Christ*. Wee are at the best full of weakenesse, many remnants of the old *Adam* hang about us, this is all the comfort of a man in Christ, that his desires are *accepted*, God regards the sincerity of his heart, and will spare his failings, *even as a man spareth his Sonne* that desires to please him, but comes short in his endeavours; that he will not looke on the iniquitie of his holy things, but when he falls will pitty him, and take him up, and *heale him*, and teach him to goe; thus wee are delivered from the rigour of the Law, which yet is thus to be understood; That though wee bee still bound to all the Law as much as ever under perill of sinne (for so much as the best come short of fullfilling all the Law, so much they sinne) yet not under paine of Death which is the rigour of the Law. And therefore

Thirdly, wee are delivered from the *Curse of the Law*, from the vengeance and wrath of God against sin. *Christ was made a curse for us*,

Lastly, from the *Irritation of the Law*, and all compulsorie and slavish obedience: we have by Christ all the principles and grounds of true obedience put into vs. First, *knowledge* of Gods will, the spirit of Revelation, *wisdom* and *spirituall understanding*. Secondly, *will* to embrace and love what wee know. Thirdly, *strength*

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in some measure, to performe it. And by these meanes the Saints serve God *without feare, with delights, willingnesse, love, liberty, power*, the Law is to them a *new Law, a Law of liberty, a light yoke, the Commandements of God are not grievous to them.*

Being thus Dead to the Law, we are truly Dead to sinne likewise, and sinne to us, but not universally. Dead in regard of its strength, but not in regard of its being. To apply then the premisses. Sin is *Dead naturally quoad Reatum*, in regard of the guilt of it, that is, that actuall guilt of sin, whereby every man is borne a child of wrath, and made obnoxious to vengeance, is done quite away in our regeneration, and *the obligations cancell'd*. Col. 2. 14.

Secondly, sinne is *Dead Legally, quoad Regnum*, in regard of the dominion and government of it, in regard of the vigorous operation which is in it. First, sinne is *condemn'd*, Rom. 8. 3. and therein destinated, and design'd to death, It shall fully bee rooted out. Secondly, in the meane time, it is disabled from a plenarie Rule over the conscience, though the Christian be molested and pester'd with it, yet he doth not henceforth *serve* it, nor become its *instrument*, to bee subject in every motion thereof, as the weapon is to the hand that holds it: but Christ and his love beare the sway, and hold the Sterne in the heart, Rom. 6. 6. 2. Cor. 5. 14, 15. 1. Pet. 4. 1, 2.

Thirdly, the sentence of the Law against sin is already in execution. But we are to note, that sinne though condemn'd to die, yet (such is the severity of God against it) it is adjudg'd to a *lingring death*, a death upon the Crosse: and in the faithfull sin is already upon a Crosse, fainting, struggling, dying daily; yet so, as that it retaines some life still, so long as we are here, sinne will be as fast to our natures, as a nailed man is to the Crosse that beares him. Our Thorne will still bee in our flesh, our Canaanite in our side, our Twinns in our wombe, our counterlustings, and counterwillings; though we be like unto Christ per

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primi

Phil. 4. 13.  
Luk. 1. 74.  
Rom. 7. 22.  
Psal. 110. 3.  
Mic. 4. 2.  
Rom. 5. 5.  
2. Cor. 3. 7.  
2. Tim. 1. 7.  
Ioh. 13. 34.  
Iam. 1. 25.  
Matth. 11. 30.  
1. Ioh. 5. 5.

*Ut sentias se  
mori, Sence.*

*Aug. Confess. lib.  
8. cap. 5.*

De peccator; me-  
rit. & Remiss.  
lib. 2. cap. 7 8 28.  
Contra Julian.  
lib. 6. cap. 16.  
Contra duas  
epist. Pelag. lib.  
3. c. 3.  
Hieron. ep. 8. 9.  
Fulgent. ad  
Mon. lib. 1.  
Psal. 19 12.  
Prov. 20 6.  
1. Cor. 4. 4.  
1. Ioh. 3. 20.  
Exam. Censur.  
cap. 11. §. 6 fol.  
132 133.

Vid. Aug. de  
nat. & grat.  
c. 27.  
Socrat Eccl. Hist.  
lib. 5. c. 16.  
2. Cor. 12. 7.  
Ezek. 36. 31.

Aug. de spir.  
& lit. cap. ult.

*primicias spiritus*; yet we are unlike him *per Reliquias vetustatis*, by the remainders of our flesh; not to sinne is here onely *our Law*, but in heaven it shal be *our Reward*. All our perfection here is imperfect; Sinne hath its deaths blow given it, but yet like fierce and implacable beastes it never lets goe its hold till the last breath, *Animamque in vulnere ponit*, never ceaseth to infest us, till it cease to bee in us. Who can say, I have made my heart cleane? *Cleane thou be* (saith holy David) *from my secret sinnes. Though I know nothing by my selfe, yet am I not thereby iustificd*, saith the Apostle; and the reason is added, *He that indgeth me is the Lord*; which Saint Iohn further unfolds, *God is greater then our hearts, and knoweth all things*. Which places (though most dangerously perverted by some late Innovators, which teach, That a man may bee without secret sinnes, that he may make his heart cleane from sinne, and that Saint Paul was so) doe yet in the experience of the holiest men that are, or have been, evince this truth, that the lusts of the flesh will be, and worke in us, so long as we carry our mortall bodies about us. And this God is pleased to suffer for these and like purposes: First, to convince and humble us in the experience of our owne vilenesse, that wee may be the more to the prayse of the glory of his great grace. As once Theophilus Bishop of Alexandria dealt with the Egyptian Idols, after the embracement of Christianitie; most he destroyed, onely one of their Apes and Images he kept entire, not as a monument of Idolatry, but as a spectacle of sinne and misery, that in the sight thereof the people might after learne to abhorre themselves that had liv'd in such abominable Idolatries. Secondly, to drive us still unto him, to cast us alwayes upon the hold and use of our Faith, that our prayers may still finde something to aske which hee may give, and our repentance something to confesse, which he may forgive. Thirdly, to proportion his mercy to his justice, for as the wicked are not presently fully destroy-

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ed, have not sentence speedily executed against them, but are reserv'd unto their Day, that they may be destroy'd together, as the Psalmist speaks; even so the righteous are not here fully saved, but are reserv'd unto the great day of Redemption, when they also shall be saved together, as the Apottle intimates, 1. Theff. 4. 17. Fourthly, to worke in us a greater hatred of sinne, and longing after glory, therefore we have yet but the first fruites of the spirit, that we should groane and waite for the Adoption and Redemption, therefore are we burdened in our earthly tabernacle, that we should the more earnestly groane to be clothed upon with our House which is from Heaven. Fifthly, to magnifie the power of his Grace in the weakest of his members, which, notwithstanding that inhabiting Traytor, which is ready to let in and entertaine every temptation, shall yet make a poore sinfull man stronger in some respect then *Adam* was himselfe, even able to overcome at last the powers of darkenesse, and to be sufficient against all Satans buffets. Lastly, to commend the greatnesse of his mercy and salvation when we shall come to the full fruition of it, by comparing it with the review of that sinfull estate in which here we lived when we were at the best, without possibility of a totall deliverance.

Thirdly, consider the great *Contagion*, and pestilentiall humour which is in this sinne, which doth not onely cleave unseparably to our nature, but derives venome upon every action that comes from us. For though we doe not say That the good works of the Regenerate are finnes, and so hatefull to God (as our adversaries belie and misreport us) for that were to reproach the spirit and the grace of Christ by which they are wrought: yet this we affirme constantly unto the best worke that is done by the concurrence and contribution of our owne faculties such a vicioufnesse doth adhere, such stubble of ours is superinduc'd, as that God may justly charge

Eccles. 8. 11.  
Iob 21. 30.  
Psal. 37. 13. 38.

Rom. 8. 23.  
2. Cor. 5. 2, 3, 4.

2. Cor. 12. 9.

Kellisons survey. li. 6. cap. 5.  
Becanropuse.  
Tom. 1. op 6.  
Bellarm. de  
Iustific. l. 4. c. 10.

See this point  
learnedly sta-  
ted by D. Rey-  
nolds Confer.  
with Heart. cap.  
8. Divis. 4. pag.  
515. 518. and by  
D. John White in  
his Way to the  
Church. Di-  
gress. 17.

*Vid. Calvinum  
hec more suo,  
nempe pylline  
& elegantissime  
tractantem. Ju-  
stit. lib. 3 c. 14.*

*Aug. de pec-  
mer. & remissi.  
lib. 2. c. 18.*

Numb. 19. 22.

Hag. 2. 14.

us for defiling the grace he gave, and for the evill which we mixe with them may turne away his eyes from his *owne gifts* in us. Sinne in the facultie is poison in the fountaine, that sheds infection into every thing that proceeds from it. *Ignorance* and *difficultie* are two evill properties which from the fountaine doe in some measure diffuse themselves upon all our workes. Whensoever thou art going about any good this *evill will be present with thee*, to derive a deadnesse, a dampe, a dulnesse, an indisposednesse upon all thy services, an iniquitie upon thy holiest things, which thou standest in neede of a *priest* to beare for thee, Exod. 28. 38. and to remove from thee. In the Law whatsoever *an unclean person touched was unclean*, though it were *holy flesh*; to note the evill quality of sinful nature, to staine and blemish every good worke which commeth from it. This is that which in thy prayers deads thy zeale, fervencie, humiliation, selfe-  
abhorrencie, thy importunitie, faith, and close attention, this like an evill savour mingleth with thy sacrifice, casteth in impertinent thoughts, wrong ends, makes thee rest in the worke done, and never enquire after the truth of thine owne heart, or Gods blessing and successe to thy services. This is it that in reading and hearing the Word throwes in so much prejudice, blindnesse, inadvertency, security, infidelity, misapplication, misconstruction, wresting and shaping the word to our selves. This is that which in thy meditations makes thee roving and unsetled, driving to no point nor issue, running into no conclusion nor resolutions of further obedience in faith and godlinesse. This is that which in thy converse with others mingles so much frowardnesse, levitic, unprofitablenesse to or from them. This is that which in thy calling makes so unmindfull of God and his service, aime at nothing but thine own emoluments; Where is the man who in all the wayes of his ordinarie calling labours to walke in obedience and feare of God, to carry alwayes  
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the affections of a servant, as considering that he is doing the Lords worke? That consecrates and sanctifies all his courses by prayer, that beggeth strength, presence, concurrence, supplies of spirit from God to lead him in the way which he ought to goe, and to preserve him against those snares and temptations which in his calling he is most exposed unto? that imploereth a blessing from heaven on his hearers in their conversation, on his clients in their cause, on his patients in their cure, on himselfe in his studies, on the state in all his services? That is carefull to redeeme all his pretious time, and to make every houre of his life comfortable and beneficiall to himselfe and others? Where is the man whose particular calling doth not trench and incroach upon his generall calling, the duties which he owes to God? That spares sufficient time to humble himselfe, to studie Gods will, to acquaint himselfe with the Lord, to keepe a constant Communion with his God? nay that doth not adventure to steale from Gods owne day to speake his owne words, to ripen or set forward his owne or his friends advantages? In all this take notice of that naughty *Inmate* in thy bosome; set thy selfe against it, as thou wouldest do against the Stratagems of a most vigilant enemy, or of a perfidious friend, *Qui inter amplexus strangulat*; that like *Dalilah* never comes alone, but with Philistines too; like *Iael*, never comes with Milke and Butter alone, but withall with a naile and a hammer, to fasten not thy head alone, but, which is worse, thy heart also unto earthly things.

Fourthly, consider the *Fruitfulnesse* of it. It is both male and female, as I may so speake, within it selfe, both the Tempter, and the seed, and the wombe. Suppose wee it possible for a man to be separated from the sight and fellowship, from the contagions and allurements of all other wicked men; kept out of the reach of Sarans suggestions and sollicitations; nay to converse in the

το καθ' ἑαυτὸν τὸ  
ἀμαρτάνει.  
Rom. 7. 5.  
Iam. 3. 6.

Efay 57. 20.

Matth. 15. 19.

Efay 66. 8.

Vidi ego Zelum  
temp parvulum,  
nondum loque-  
batur, & inuice-  
batur pallidus  
amaro asp. & in  
colluctationem  
suam. Confess.  
lv. 1. cap. 7.

midst of the most renowned Saints that are; yet that man hath enough in himselfe, and would quickly discover it, to beget, to conceive, to bring forth, to multiply, to consummate actuall finnes. The Apostle S. James sets forth the birth and progresse of actuall sinne, *Every man is tempted when he is drawne away and enticed of his owne lust*, there Lust is the father, the adulterer; and *Lust when it hath conceived bringeth forth sinne*, there Lust is the mother too; and there is no mention of any seede but the temptation of lust it selfe, the *stirrings*, and flatteries, and dalliances of the sinfull heart with it selfe. Iam. 1. 13, 14, 15. The same Apostle compares it to Hell, which notes the unsatiableness of the wombe of sinne, that doth enlarge its desires as the grave; nay to the *fire of Hell*; nothing so apt to multiply as fire, every thing ministers occasion of encrease unto it; but then ordinary fire workes out it selfe, and dies; but Lust as it is like fire, in multiplying, so it is like Hell fire in abiding, it is not preserv'd by a supply of outward materials to foment and cherish it, but it supports its selfe. It is like a *troubled sea, which casteth up mire and dirt*, a fountaine out of which every day issue *Adulteries, thefts, murders, evil thoughts, &c* It bringeth forth fruite like *Summer fruit*: *Who hath heard such a thing, who hath seene such things? Shall the earth be made to bring forth in one day*, saith the Prophet: yet consider how suddenly this sinne brings forth. When you see in your children of a span long their sinne shew it selfe before their haire or their teeth, vanity, pride, frowardnesse, selfe-love, revenge, and the like; then thinke upon your owne infancie, and bewaile *Adams* image so soone in your selves, and yours in your children. I have seene, saith Saint *Anstin*, a sucking infant, that was not able to articulate a word, looke with a countenance even pale for Envie, upon his fellow Suckling, that shared with him in the same milke; upon which consideration the holy man breakes forth into this pious

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complaint, *Ubi Domine, quando Domine*, where ever was the place, O Lord; when ever was the time, O Lord, that I have been an *Innocent* Creature? Secondly, consider how *continually* it brings forth, even *every day*, Gen. 6. 5. or all the day long, as fast as the Sunne begets swarmes of vermine, or the fire sparkles. Thirdly, consider how *desperately* it breakes forth: When thou seest a man wallow like a beast in his owne vomit, dart out blasphemies against heaven, revile the Gospell of Salvation, teare the blessed name of God in pieces with abhorrid and hideous oathes; *Cain* murdering his brother, *Indas* betraying his master, *Ananias* lying to the Holy Ghost, *Lucian* mocking the Lord *Iesus* as a crucified Impostor, *Iulian* darting up his blood against heaven in hatred of *Christ*, the Scribes and Pharisees blaspheming the holy spirit, then reflect on thy selfe, and consider that this is thine owne image, that thou hast the same roote of bitterness in thy selfe, if the Grace of God did not hinder and prevent thee. *As face answereth unto face in water*, renders the selfe same shape, colour, lineaments, proportion; so the Heart of man to man, every man may in any other mans hart see the complet image, deformities, uncleannessse of his owne. Suppose we Two Acorns of a most exact and geometricall equality in feminall vertue, planted in two severall places of as exact and uniforme a temper of earth, needs must they both grow into trees of equall strength and tainesse, unlesse the benignitie and influences of heaven doe come differently upon them. Our case is the same, we are all naturally cast into one mould, all equally partake the selfe same degrees and proportions of originall lusts, our harts equally by nature fruitfull in evill; If then we proceed not to the same compasse and excessse of riot with other men, we must not attribute it to our selues, or any thing in our natures, as if we had made our selues to differ; but owely to the free and blessed influences of the Grace of Christ,

Prov. 27. 19.



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2. King. 8. 13.

Mat. 26. 33, 35.

Christ, and his Spirit which bloweth where it listeth.

Lastly, consider how *unexpectedly* it will breake forth. *Is thy servant a Dog that hee should doe this great thing, To dash children to pieces, and rip up women with childe?* It was the speech of *Hazael* to *Elisha* the Prophet. As if he should have said, I must cease to be a man, I must put off all the principles of humanity, I must change natures with fierce and bloody Creatures that are not capeable of pitty, before I can do such facts as these: *Is thy servant a Dog?* Yes, and worse then a dog; when pride, ambition, selfe-projections, the probabilities, and promises, the engagements and exigencies of a Kingdome shall enliven and rouse up that originall inhumanitie that is in a man, he will then be not a Dog onely, but a Woolfe, and a Lyon. *I will not denie thee, I will dye for thee, though all should be offended because of thee, yet will I never be offended.* They were the words of a great Disciple; Alas *Peter*, thou knowest not thine owne heart; 'tis but like a quiet Sea, when the winde, the Temptation shall blow, thou wilt quickly be troubled and finde an alteration, thy tyde will turne, and an ebbe of thy zeale will follow. Who could have expected or feared adulterie from such a man as *David* after such communion with God? Impatience from such a man as *Jeremie* after such revelations from God? Idolatry from such a man as *Salomon* after so much wisdom from God? Fretfulnesse and forwardnesse of spirit in such a man as *Jonah* after such deliverances from God? Fearefulnesse in such a man as *Abraham* after so much protection from God? Cursing from such a man as *Iob*, after so much patience and experience from God? O in such examples learne thy selfe and feare thy selfe. The Disciples could say, *Master is it I that shall betray thee.* *Peter* did not aske, *Master is it Iohn?* nor *Iohn*, *Master is it Thomas?* but every one, *Is it I?* True indeed, I have a deceitfull flesh, a revolting heart, a Traytor in my bosome, It may as soone be I as another man.

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man. *If any one fall, Reſtore him with the ſpirit of meekneſſe,* ſaith the Apoſtle, *conſidering thy ſelf,* that is, doe not rejoyce againſt thy brother, nor inſult over him, doe not deſpiſe him in thy heart, nor exalt thy ſelf; thou art of the ſame mould, thou haſt the ſame principles with him; that God which hath forſaken him may forſake thee, that temptation which hath overcome him may happen unto thee, that enemy which hath ſifted him may winnow thee, and therefore in his fall learne compaſſion towards him, and jealousie to thy ſelfe, *Reſtore him, and conſider thy ſelfe.*

Gal. 6. 1.

Fifthly, conſider the *temptations* that ariſe from this ſinne, the daylie and hourly ſollicitations wherewith it ſetteth upon the ſoule, to unſettle it in good, and to diſpoſe it unto evill. Satan is emphatically in the Scripture cald a *Tempter*; and yet as if his were but halfe-temptations, S. James ſaith, that *a man is* indeed *tempted by his owne luſts, when he is drawne away, and enticed.* Firſt, drawne away from God out of his ſight and preſence, and then ſollicited unto euil, either evill ſimplie, or evill concomitantly, in doing good duties formally, blindly, unzealouſly, unconstantly, unſpiritually. If a man ſhoote an arrow againſt a rock, it may be broken, but it cannot enter: no more can Satans temptations preuaile againſt the Soule, without ſomething within to give them admittance. Therefore though he tempted Chriſt, yet he prevailed not, and our Saviour gives the reaſon; *He hath nothing in me,* nothing to receive his darts. But now in us the fleſh holdes treacherous compliencie with Satan and the world, and is ready to let them in at every aſſault: This is a great part of the cunning of wicked Angels to engage and bribe over a mans owne concupiſcence to their party. Seed will never grow into a living Creature without a wombe to foſter it, there muſt be *Partus cordu* as well as *Seminarium Hoſtis*, the conception of the heart, as the temptation of Satan. Temptations may vex,

but

Matth. 4. 3.

1. Theſ. 3. 5.

Iam. 1. 14.

Ioh. 14. 30.

συμμεχόν λαβόν  
σπέρμα ἐν τῇ καρδίᾳ  
καὶ οὕτως ποιεῖ  
τὸν ἐχθρὸν υἱόν.  
Inſt. Martyr.  
Apol. 2.  
Bernard.

Quid tibi factu-  
rus est Tentator?  
Te vince &  
mundus est vi-  
ctus. Quid tibi  
facturus est  
Tentator ex-  
traneus? — Ad-

fu intus castitas,  
victa est foris  
iniquitas. — Si  
non in te inveni-  
ta fuerit Avari-  
tia, yemaus si su-  
stra extenta  
musepula, &c.

Aug. tom. 10.  
Serm. 9. de Di-  
versis, cap. 9.  
Non diabolus  
voluntatem de-  
linquendi impo-  
nit, sed materi-  
am voluntatis  
submitrat.  
Tertull. exhort.  
castitas. cap. 2.  
Vid. Aug. contr.  
2. ep. Pelag. lib.  
1. c. 2.

Eos qui foris no-  
bis oppugnant  
intus vincimus  
vincendo concu-  
piscencias per  
quas nobis do-  
minantur. Aug.  
tom. 3. lib. de A-  
gone Christiano,  
cap. 2.

\* weems Christi-  
an. Synag.

Deut. 22. 27.

a

but they cannot corrupt us without our owne sinfulness  
entertainment; as a chaste woman may be solicited by  
some base ruffian, but yet no whit in danger while shee  
retaines her chastitie, It may grieve her, but it cannot de-  
file her. Many points of temptation the Divell can com-  
passe alone. Suggestions, perswasions, arguments, instiga-  
tions, injections of blasphemous or Atheisticall notions;  
but all these are at the worst but as the violence of a man  
that ravisheth a Virgin; If wee can wholly keepe in our  
hearts from affording their embraces, and accepting the  
offers of Satan, if wee can with all the strength of our  
soule cry out like the *Ravished* woman in the Law, they  
are the finnes of Satan and not ours. But here is the mis-  
erie, Satan knowes how our tyde stands, he searcheth our  
our dispositions, and thereunto sorteth his temptations,  
and taketh ingredients of our own to temper with them,  
and to sweeten them, As *Agrippina* when she poisoned  
her husband *Claudius* temper'd the poison in the meate  
which he most delighted in: One man hath lust and wit,  
Satan tempteth him to scorne and slight the humility of  
the waies of God, and the simplicitie of the Gospell; ano-  
ther hath lust and monie, Satan tempteth him to pride  
and oppression, to earthly mindednesse, and trust in his  
strong tower; another hath lust and poverty, Satan  
tempteth him to murmuring, discontent, rebellion, ano-  
ther hath lust and youth, Satan tempteth him to vanitie  
and intemperance, another hath lust and learning, Satan  
tempteth him to vaine-glory, and ambition. There is in  
every man much need of spirituall wisdom to observe  
where hee lies most obnoxious, where Satan doth  
most plant his forces, and direct his attempts, and ever to  
apply our strongest watch, our most importunate pray-  
ers, to those gapps of our calling, which are most naked  
to those lusts in our nature which are most predominant.

Deut. 22. 27. a *Insum delectabili cibo boletorum venenum. Tacit. An. Boletum medicatum Avidissime ciborum talium obtulit. Suet.*

## The Sinfulness of Sinne.

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Sixthly, consider the *War and Rebellion* of this sin; I find a Law in my members warring against the Law of my mind. The flesh lusteth against the spirit. *Fleshly lusts warre against the soule.* Which passages are not so to bee understood,

as if when lust doth fight it fights against nothing but the spirit, but yet it may be so dishartned and crush'd, that it shal not alwaies rebell (which is the late, wretched, and ignorant glosse of our new Pelagians, who expressly contrary to the doctrine of S. Paul, and the Articles of the Church of England, with the Harmony of other Reformed Churches, deny the sinfulness of originall concupiscence, or that it *alwaies* lusteth against the spirit;) but the meaning of them is, that while wee are in the Militant Church, we shall have houely experience of this traytor in our bosome; and whensoever we go about any spiritual worke, this evill will be present with us, and fight against us. And this warre is not at a distance, but it is an intimate and close contrariety in the same part, like the combat betweene heate and cold in the same water, no roome nor space to hold a Mediatour, or to entertaine a Treaty, or to shift and evade the conflict. The same soule that commands obedience doth it selfe resist it. In the same minde the wisdom of the flesh which is sensuall and divelish fighting against the wisdom of the spirit which is meeke and peaceable. In the same will a delight in the Law of God, and yet a bias and counter-motion to the law of sinne. In the same understanding a light of the Gospell, and yet many relikes of humane principles, and fleshly reasonings; much ignorance of the purity, excellency, and beauty of the wayes of God. In the same heart singleness and sensibleness of sinne, and yet much secret fraud and prevarication, hardnesse and dis-apprehension of sin and wrath. In the same affections, love of God and love of the World, feare of God and feare of men, trust in God and doubting of his favour.

*Lord, I beleve, helpe thou mine unbelieve,* was the cry of the

Rom. 7. 23.  
Gal. 5. 17.  
1. Pet. 2. 11.

*Quid est hoc monstrum? Imperat animus corpori, & paratur, Imperat animus sibi & resistitur, &c. Aug. confess. lib. 8. c. 9. 10.*

Mark 9 24.



the poore man in the Gospell; and such must bee the complaints of the best of us: Lord, I will, helpe thou mine unwillingnesse: Lord, I heare thee, helpe thou my deafenesse: Lord, I remember thee, helpe thou my forgetfulness: Lord, I presse towards thee, helpe thou my wearinesse: Lord, I rejoyce in thee, helpe thou my heavinesse: Lord, I desire to have more fellowship with thee, helpe thou my strangenesse: Lord, I love and delight in thy Law, helpe thou my failings. Such tugging is there of either nature to preserve and improve it selfe.

Gen. 25. 22, 26.

Gen. 27.

Gen. 32. 24.

Gen. 29. 25.

Gen. 31. 36-41

*Jacob* was a man of contention and wrestling from the beginning. Contention with his brother in the birth, contention for the birth-right, contention with an Angell for the blessing, contention for his wife, and for his wages with *Laban*. He was a *Typicall* man, his name was *Israel*, and he was a patterne to the *Israel of God*. We must be all men of contention, wrestlers not onely with God in strong and importunate prayers for his blessings, but with our elder brother *Esau*, with the lusts and frowardnesse of our owne hearts. The Thiefe on the Crosse was a perfect *emblem* of the sinne of our nature, he was naid hand and foot, destin'd unto death, utterly disabled from any of his wonted outrages, and yet that only part which was a little loose, flies out in reviling and reproaching Christ: Our *old man* by the mercy of God is upon a Crosse, destin'd to death, disabled from the exercise of that wonted violence and dominion which it used; and yet so long as there is any life or strength left in him, hee sets it all on worke to revile that blessed spirit which is come so neere him. The more *David* prevails the more *Saul* rageth and persecuteth him. As in the wombe of *Tamar* there was a strife for precedencie, *Zarah* thrust out his hand first, and yet *Pharez* got forth before him: so in a Christian many times the spirit thrusts out the hand, and begins to worke, and presently the flesh growes sturdie and boisterous and gets first into the action. A man sets himselfe

Luk. 23. 39.

Gal. 5. 24.

1. Sam. 18. 7. 8.

& 28. 9.

Gen. 38. 28.

himselfe to call upon God, lifts up his hand with the *scarlet thred*, the blood of Christ upon it, is in a sweete preparation to powre out his complaints, his requests, his praises to his father; and ere he is aware, pride in the excellencie of Gods gifts, or deadnesse, or worldly thoughts intrude themselves, and justle-by Gods spirit, and cast a *blemish* upon his offering. A man is setting himself to heare Gods word, begins to attend and relish the things that are spoken as matters which doe in good earnest concerne his peace, begins to see a beauty more then ordinary in Gods service, an excellencie with *David* in Gods Law, which hee considered not before, resolves hereafter to love, frequent, submit, beleeve, prize it more then he had ever done; presently the flesh sets up her mounds, her reasonings, her perverse disputes, her owne principles, her shame, her worklineesse, her want of leisure, her secular contentments, and so resists the spirit of God, and rejects his counsell. I have enough already, what needs this zeale, this pressing, this accuratenesse, this violence for heaven? strive wee what wee can, our infirmities will encompasse us, our corruptions will bee about us. But yet Beloved as in a *pyramide*, the higher you goe the lesse compasse still you finde the body to bee of, and yet not without the curiositie and diligence of him that fram'd it: so in a Christian mans resurrection, and conversation with Christ in heaven, the neerer he comes to Christ, the smaller still his corruptions will bee, and yet not without much spirituall industry and christian art. A Christian is like a *flame*, the higher it ascends the more thinne, purified and azurie it is, but yet it is a flame in greene wood, that wants perpetuall blowing and encouragement. A man sets himselfe with some good resolution of spirit to set forward the honor in questioning, in discovering, in shaming, in punishing (within the compasse of his owne calling and warrant) the abuses of the times, in countenancing, in rewarding, in abetting and suppor-

supporting truth & righteousness: his flesh presently inter-  
 poseth, his quiet, his security, his relations, his interests, his  
 hopes, his feares, his dependencies, his plausibility, his cre-  
 dit, his profit, his secular provisos, these blunt his edge,  
 upbraid him with impoliticknes, with malecontentednes,  
 with a fullen & cynicall disposition against men and man-  
 ners, and thus put I know not what ill favor'd colours up-  
 on a good face, to make a man out of love with an honest  
 busines. In a word, good is before me, the glory, the ser-  
 vice, the waies of God: I see it, but I cannot love it, I love  
 it, but I cannot doe it, I doe it, but I cannot finish it; I will  
 but yet I rebell, I follow, and yet I fall, I presse forward  
 and yet I faint and flagge, I wrestle and yet I halt, I pray  
 and yet I sinne, I fight and yet I am Captive, I crucifiemy  
 lusts, and yet they revile me, I watch my heart, and yet it  
 runnes away from me; God was at first the Author of  
 nothing but peace within me, what envious man hath  
 sowed this warre in my bowels? Let the Apostle answer  
 this question saith Saint *Austen*, *By one man sinne entered  
 into the world.* That which I would be I am not, and that  
 which I hate, I am; O wretched man, in whom the  
 Crosse of Christ hath not yet worne out the poysonous  
 and bitter tast of that first tree. It is the patheticall com-  
 plaint of *Conisacius* in the same Father. How doth the  
 Apostle even breake with complaining of this rebellious  
 and captivating power of originall concupiscence, *ma-  
 nus etiam meam persequitur*, *O wretched man that I am, who shall de-  
 liver me?* though hee were delivered from the dam-  
 nation, yet hee was not delivered from the miserie of  
 this sinne, which must necessarily arise from the stirrings,  
 and conflicts of it. Though lust in the regenerate bee not  
 damnable, because albeit it bring forth sinne, yet it doth  
 not finish, and consummate it, for it is broken off by re-  
 pentance, and disabled by the power of Christs spirit, yet  
 it is still miserable, because it disquieteth the spirituall  
 peace and tranquillity of the soule. But there is no great  
 danger

*In tota anima,  
 & in toto corpo-  
 re conditorem  
 habet pacis De-  
 um, quis in me  
 seminavit hoc  
 bellum? Aug lib.  
 5. contr. Julian.  
 cap. 7.  
 Odi quod sum,  
 non sum quod  
 amo, infelix ego,  
 qui in me vene-  
 natum inimicæ  
 arboris gustum  
 nec crucis ligno  
 digessi. Aug.  
 ep. 106.  
 Conscius licet  
 non sit damnabi-  
 lis, quia non per-  
 ficit iniquita-  
 tem, miserabilis  
 tamen, quia non  
 habet pacem.  
 Aug. de Nupt. &  
 concupis. lib. 2.  
 cap. 2.*

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Rom.8.7.  
Jam.3.15.  
Ier 4.22.  
2 Cor.10 5.

1. Lam. 1. 14.  
 2. Pcc. 3. 17.  
 Gen. 3. 13.  
 1. Tim. 2. 14.  
 1er. 17. 9.  
 Eph. 4. 22.  
 2. Thef. 2. 10.  
 Heb. 3. 13.  
 κυβισι, κυβισι, α,  
 μιδος, α, α, α, α,  
 Solā Socordia  
 innocens. Tacit.  
 α, α, α, α, α, α, α, α,  
 α, α, α, α, α, α, α, α,  
 2. Eph. 4. 3.  
 Prov. 35. 3.  
 Hof. 5. 2.  
 Grande profundum est Homo,  
 cuius capillus tu  
 Davine numeratus habes, &  
 amem capilli  
 tui innumerabiles sunt,  
 quod maffectus  
 tuus motus cordis.  
 Job. Conf. lab. 4. cap. 16.

M

57:11

rest in false principles, policies to glosse and corrupt true principles, policies on the right hand for superstition and flattering of God with will-worship, policies on the left hand for open profanenes. Infinite are the windings and labyrinths of the heart of man the counsels and projects of the flesh, to establish the Kingdome of sinne in it selfe.

It is an argument of one of the grandest consequences in Divinity, this one of the wisdom of the flesh, those wiles and principles that hold up the throne of the Prince of this world. What man is there who will not in profession be ready to spit at the name of Satan, and to defie him and the workes of his Kingdome: and yet what man is there in whose bosome Satan hath not a *Counsell-table, a troupe of statists*, by whom hee worketh effectually the designs of his owne Kingdome? The more time any man will spend to make himselfe acquainted with himselfe, the more light of Gods Law hee will set up in his heart, the more he will begge of God to reveale the secrets of his evil nature unto him, to make him see that *abundance* of the hart, That *treasure* of the hart, that *Hell* of the heart, that *panoplie* and *magasin* of sinne and temptation which is there; the more with the prodigall hee comes unto himselfe, and views that *evill heart*, that *bitter roote* which is in him: Certainly the more confusion and silence, and abhorrencia, & condemnation will there be of himselfe, the more adoration of that boundlesse mercie, of that bottomles puritie, which is able to pierce into every corner of so unsearchable a thing, able to cleanse every hole and dungeon, and to enlarge it into a fit recepracle for the Prince of glory. Notable to this purpose is that place of S. Paul; *If all prophesie, and there come in an unbeliever or unlearned man, he is convinc'd of all, he is iudged of all, and thus are the secrets of his hart made manifest, and so falling downe on his face he will worship God.* As soone as a man is convinc'd and Iudg'd out of the word, and hath the secret filthinesse of his heart laid open before him,

I. Cor. 14. 24, 25

him,

him, hath his Conscience cut open, and unsidg'd by that sacrificing sword, which is *a discerner of the very intents of the heart*; he presently fells downe upon his face in the acknowledgment of his owne unworthinesse, and acknowledgeth all worship to be due to that most patient and mercifull God, that had all the former dayes of his ignorance endured such an uncleane vessell, which was from the very wombe fitted for wrath, and now at last revealed his Gospell of salvation, opened the bowels of Christ for a sanctuarie and refuge against all that vengeance that attendeth, and against all those spirituall enemies which did hunt his soule. When men have their *owne evil waies* revealed unto them (which is ever done by Gods spirit when hee will please to be *pacified* with them) then must they needs be confounded, and be *loathsome in their owne sight*, and never open their mouths any more, nor *hold up their faces*, or *stand before God* with their wonted confidences and presumptions. This was the bottome of *Dauids* repentance, That hee was *conceiv'd in sinne*, that was not the first time that hee was an adulterer, hee had it in his nature from the *very wombe*. Men testifie their pride in their looks and fashions, in their eies and tongues, 'tis the deepest, the closest, and yet one of the openest sinnes, as a great Oke that spreadeth much in sight, and yet is very deepe under ground too; But now if men did truly consider what black feete they are which doe hold up these proud plumes, what a stinking roote it is which beares these gawdie flowers, what a sulphury and poisonous soile it is that nourisheth these painted apples, they would beginne a little to new rate themselves. It is nothing but ignorance that keepes men in pride. If to be wise to doe evill, and foolish to doe good, if to take endowments from the hand of God, and to fight against him with them, if to pervert the light of reason and Scripture to plead for sinne, and the purposes of Satan, as lascivious poets use the chaste expressions of Vir-

Heb. 4.12.  
Rom. 15.16.

Ezek. 16.63.  
Ezek. 36.31.  
Luk. 18.13.

Ezra 9.15.

Psal. 51.4.5.

*Tertul. de præ-  
scrip. advers.  
Hæretic. c. 39.*

oil, to notifie their sordid and obscene conceits; If to be so wise as to make *evill good, and good, evill, light darknesse, and darknesse light*; to distinguish idolatry into religion, superstition into worship, *Belial* into Christ, bee matters to be proud of, then there is in every mans nature a crop and harvest of just pride. Else wee must all conclude, that hee which glorieth in any thing which is meerely from himselfe, hath chosen nothing to glory in but his owne shame.

Rom. 6. 12.  
Rom. 7. 23.

Eightly, consider the *strength* and *power* of this sinne, to command, to execute, to bring about what ever it hath projected for the advancement of Satans kingdome. It hath the *power* of a King, *It reignes in our members*: and it hath the strength of a *Law*, it is a *Law in our members*; and a Law without strength is no Law: for Lawes are made to binde, and hold men fast; and therefore the Apostle calls iust a *Law*, because it commands, and holds under all our membersto the obedience of it. Therefore wicked men are call'd the *Servants of sinne*, and the best of us are *Captives*, that is, unwilling servants. Which notes such a strength of sinne, as cannot *totò* be altogether withstood. So much flesh and uncircumcisednesse as a man hath in him, so much disableth likewise hath he to withstand sinne.

Iob. 8. 34.  
Rom. 7. 14.

In the wicked it hath an *absolutenesse*, an universall and uncontroled power: First, they cannot but sinne, they can doe nothing but sinne; *Without faith it is impossible to please God; and to the impure and uncleane every thing is uncleane*. His mercies cruell, his prayers abomination, his offerings the sacrifice of fooles. Secondly, if they seeme to forsake any sinne, 'tis not of hatred to that, as a sinne (for he that said, *Thou shalt not commit adultery, said also, Thou shalt not kill*) but it is because they preferre others before it. A man that hath many concubines may so dote upon some particulars, as that the rest haply may goe untouch'd, or but cursorily sakted; and yet that is

Heb. 11. 6.  
Tit. 1. 15, 16.

Iam. 2. 17.



no argument of hatred to them, but of preferring the others. So a mans hart may be so take up with the pursuit of some *Herodias*, some darling lust, as that others may seeme utterly neglected, and scorn'd; when the truth is, *The hart that playes the adulterer with any sin doth indeed hate none.* Thirdly, if by the power of the Word they be frighted from the sinne they most love, yet lust will carry them to it againe, as a Sow returneth to the mire, or a man to his wife. Fourthly, if they should be so fir'd and terrified away, that they durst never actually returne againe; yet even then lust will make them wallow in *speculative uncleannesse*, their thoughts, their delights, their sighs, their byas would still hanker the other way. As lust may dog, and pester, and overtake a holy man that hates it, and yet hee hates it still; so the Word may fright and drive a wicked man from the sinne hee loves, and yet still hee loves it. Fifthly, this sinne as it keepes men in love with all sinne, so it keepes men off from all good duties. It is as a *chaine* upon all our faculties, an *iron gate*, that keepes out any good thought, or poysons it when it comes in.

In the faithfull themselves likewise it is exceeding *strong*, by antiperistasis from the Law, to deceive, captivate, sell as a slave, to make him doe that which he hated and allowed not, and not doe that which he would, and lov'd. It may seeme a paradoxe at the first, but it is a certaine truth, *Originall sinne is stronger in the faithfull, then those very Graces which they have received.* Understand it thus. A man giveth to a prodigall sonne a great portion into his owne hands, and then gives over the care of him, and leaves him to himselfe; in this Case, though the money of it selfe were sufficient to keepe him in good quality; yet his owne folly, and the Crows that haunt the carkasse, those sharking companions that cleave to him, will suddenly exhaust a great estate. So if the Lord should give a man a stocke of Grace as much

Phil. 1. 19.

Zech. 3. 2.

Esay 30. 21.

Heb. 13. 5.  
 Psal. 37. 24.  
 Lam. 3. 22, 23.  
 Hof. 14. 4.  
 Psal. 23. 6.  
 1. Pet. 1. 5.  
 Iude vers. 24.

as *David* or *Paul* had, and there stop and furnish him with no further supplies, but give over the care and protection of him, his lusts are so strong and cunning, as they would suddenly exhaust it all, and reduce him to nothing. For this is certaine, that to be preserved from the strength of our owne lusts, we have not onely use of the good graces which God hath given us already (*per modum principij inharentis*) but of a continued support and underpropping (*per modum principij adfistentis*) of those daily succours and supplies of the Spirit of Grace, which may goe before us, and leade into all truth, and teach us the way which we are to walk in, which may fill say to our lusts in our bosome, as he did to Satan at the right hand of *lehoiada*, *The Lord rebuke thee*; that may still whisper in our eares that blessed direction, *This is the way, walke in it*. Though a man were able to devoure as much at one meale as was spent upon *Bel* the Idoll, yet he would quickly perish without further supplies: so though a man should have a great portion of Grace, and then be given over to himselfe, that would not preserve him from falling againe. *Grace in us* is but like the putting of hot water into cold, it may warme it for the time, but the water will reduce it selfe to its wonted temper, cold is predominant, even when the water scalds with heate, but that which keepes water hot, is the preserving of fire still about it: so it is not the Graces which the best of us receive, if God should there stop, and leave us to them and our selves together, that would overcome sinne in us: but that which preserves us, is his promise of never failing us, of putting under his hand, of renewing his mercies daily to us, of healing our backslidings, of following us with his goodnes & mercy all the dayes of our life, of keeping us by his power unto salvation through faith, that same which *Fulgensius* excellently calls *Inge Auxilium*, the daily ayde and supply of Grace. For Grace doth not onely prevent a wicked man to make him righteous, but

followes

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followes him, least hee become wicked againe, not onely prevent him that is fallen, to rayse him, but follow him after he is risen that he fall not againe. Consider further what a multitude and swarme of lusts and members this body of sinne hath, and how they concur in the unitie of one body too. For this is worth the noting, that sometimes they are cald in the singular number <sup>a</sup> *sinne*, to note their *unitie*, and conspiration; and sometimes in the plurall number <sup>b</sup> *lusts* and *members*, to note their *multitudes* and serviceablenesse for severall purposes. And what can bee stronger then an Army consisting of multitudes of men and weapons, reduc'd all to a wonderfull unitie of mindes, ends and order. So then both in regard of its regall authoritie, of its edicts, and lawes of government, of its multitude of members, and unitie of body, originall sinne must needs be very strong.

Ninthly, consider the *madnesse* of this sinne. *The heart of man*, saith Salomon, *is full of evill, and madnesse is in his heart while he lives.* *Insania* is a generall word, and hath two kinds or species of madnesse in it; *madnesse*, or unsoundnesse in passions, which is *furor*, rage and fiercenes; and *madnesse* or unsoundnesse in the Intellectuall, which is *Amentia*, folly, or being out of ones right mind. And both these are in originall sinne.

First, it is full of *fiercenesse*, rage, precipitancy when ever it sets it selfe on worke; the driving thereof is like the *driving of lehn*, very furious. This disposition the holy Ghost takes notice of often in the nature of wicked men, that they are *adversarij* and *inimici*, *implacable* men, whom no bounds, nor limits, nor *covenants* will restraine, or keepe in order: and againe *inhomines* and *inimici*, *fierce*, *headstrong*, violent, rash, they know not where nor when to stop. Therefore the Scripture compares it to a *breaching forth*, or violent eruption, like that of *fire out of an Oven*, or of *mire and dirt out of a raging Sea*. Men flatter themselves in their sinnes, and thinke when they have

*Prevenit Impium ut fiat Iustus, subsequitur Iustum ne fiat Impius.*

*Prevenit, ut Lumen conferat, subsequitur ut quod contulit servet, prevenit elisum ut surgat, subsequitur elevatum ne cadat, &c. Fulg. de predest. lib. 1.*

<sup>a</sup> Ioh. 1. 29.

Rom. 7. 17.

Iam. 1. 14.

<sup>b</sup> 1. Pet. 2. 11.

Eph. 4. 22.

Col. 3. 5.

Eccle. 9. 3.

2. King. 9. 20.

Rom. 1. 31.

2. Tim. 3. 3, 4.

Hos. 4. 2.

Hos. 7. 6.

Elay 57. 30.

gone thus or thus farre, they will then give over, and stop at their pleasure. *Sed modo & modo non habent modum*, as *Austen* said of his counterfeite and hypocriticall promises, sinne can never finde a center to rest in, a fit place to stop at. These are but like the foolish conceits of children, who not being able to discern the deception of their owne senses, and seeing the Heavens in the Orizon seeme to touch the earth, resolve to goe to the place where they conceive them to meete, and there to handle and play with the Starres; but when they are come thither, they finde the distance to be still the same: so is it with the foolish hearts of men, they conceive, after so much gaine, or honour, or pleasure, I shall have my fill, and wil then give over, but as long as the fountaine within is not stoppt, the pursuites of lust will bee as violent at last as at first. As he in the Fable

—*Expectat dum defluat amnis, at ille  
Labitur & labetur:*

So though men thinke, that their lusts will at last grow drie; and they shall easily step over them unto God; yet the truth is, the outrageous desires of men will grow stronger and stronger, even as a river, the farther it goes from the fountaine, doth oftentimes spread it self the wider. The heart is strongly set upon its owne sinne, as any Creature is upon its owne motion. *They set their hearts*, saith the Prophet, *on their iniquity; the hearts of the sons of men*, saith *Salomon*, *is fully set in them to doe evill*. As impossible it is for lust to stop it selfe, as for the Sea to give over swelling, or the fire devouring the matter that is before it. The man posselt with a Legion of Divels is a notable *Embleme* of a mans *sinfull nature* (for indeed sin makes a man of the Divels blood, *ye are the children of your Father the Divell*, Ioh 8.44.) He is conversant with nothing but death, dead workes, dead companions, *death the service*, and *death the wages*. He is full of hideous affections, he cuts and teares his owne soule; the presence

Hof. 4. 8.  
Eccle. 8. 11.

of Christ is horrible and affrightfull to him, and if hee worship him, 'tis out of terror, and not out of love; his name may well bee called Legion, for the swarmes, the services, the strength, the warre of lusts in the heart: 'Tis a torment to lust to come out of a man, and to a man to be dispossessed of his lusts, there will be paine at the parting of sinne, the uncleane spirit will teare when he must come out: but in this principally was he the picture of our evill nature, in that hee was exceeding fierce and untameable, *no man durst passe by him, no chaines were strong enough to hold him*: and this is the character of wicked men, *To breake bands and cords asunder, and to bee their owne Lords.*

Examples of this fiercenesse of nature the Scripture doth give us abundantly. The Jewes are for this proper tie compar'd to a swift Dromedary, or to a *wilde Asse full of desires, that snuffeth up the winde*, as the use of Horses is in their lust, and cannot be turned. To a *Horse rushing in to the battell*; 'tis a similitude from the inundation and precipitancy of torrents, that carry downe all before them. To a *backsliding Heifer*, whom no bounds can hold, but he will breake forth into a large place, and have roome to travell his wayes. To a *wilde Asse*, that goes where his owne will and lust carries him, *alone by himselfe*, no Rider to guide him, no bridle to retrain him, no presence of God to direct him, no Law of God to over-rule him, but *alone by himselfe*, as his owne Lord. With very fiercenesse they did even *weary themselves in their way*. Notably did this rage shew it selfe in the Sodomites; they reject *Lots* entreaties, they revile his person, they grow more outrageous, and *pressed in* even to teare open the house. Like whereunto was the rage of the Pharisees and Jewes against Christ, when he had fully convinc'd them of their sinne, and his owne innocency, and they could hold dispute no longer with him, they run from arguments to stones and raylings, *Thou art a*

*Samaritan*

Matth. 8. 28.

Mark. 5. 3. 4.

Psal. 2. 3.

Psal. 13. 4.

Ier. 2. 24.

Συλμαρις ἵππος  
αἰγυλίου τοῦ θυ-  
ρία Clem. Alex.  
Ier. 8. 6.

Hol. 4. 16.

Hol. 8. 9.

Esay 57. 10.

Ier. 9. 5.

Gcn. 19. 9.

Ioh. 8. 48, 59.  
Luk. 6. 11.

Act. 9. J.

Gen. 49. 27.  
Act. 8. 3. & 22. 4.  
& 26. 10, 11.  
Gal. 1. 13.  
Act. 17. 5, 6.  
Act. 19. 28,  
29 & 4.  
Act. 22. 22, 23.

Gcm.49.6,7.

Ματθ. 26. 74.  
 Match, 26. 74.

*Samaritane and hast a Divell. And elswhere it is said, That they were filled with madnesse at the sight of the Miracles which Christ wrought. Such was the rage of those which stoned Stephen, they gnashed their teeth, they stopped their eares, they shouted with their voyce, they ran with one accord and stoned him: and Saul, who was one of them, is said to have breathed out threatnings like a tyred Wolfe (unto which some make the Prophecy of Iacob touching Benjamin, of which Tribe Saul was, to allude) and elswhere to have wasted the Churches, and to have dragg'd the Saints into prison, and to have been exceeding mad against them. And such measure himselfe afterwards found, combinations, uprores, assaults, draggings, wrath, clamors, confusions, rushings in, casting off of clothes, throwing of dust into the aire; any thing to expresse rage and madnesse.*

But you will say, All these were at the time wicked men, what is that to nature in common? Have the Saints such fierce and intemperate affections too? Surely while we carry our flesh about us, wee carry the seeds of the rage and fury. *Simeon and Levi were Patriarches of the Church, and Heads of the Congregations of Israel; yet see how Jacob aggravateth, and curseth their fiercenesse; In their anger they slew a man; in their wrath they digged downe a wall: Cursed be their anger for it was fierce, and their wrath for it was cruell.* Peter was a holy man, yet when the windes blew, when the sluices were open, and the water had gotten a little passage, see how it gathers rage; how fierce and mad it growes, even against the evidences of his owne heart, against the conscience of his owne promises, a denial growes into an oath, and that multiplies into *cursings, and damnings of himselfe*; for so the word imports, an imprecating of Gods wrath, and of separation from the presence and glory of God upon himselfe, if he knew the man. *Jonah* was a holy Prophet, and one whose rebellion and fiercenesse against God might

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might in reason have been quite tam'd by the Sea and the Whale; yet looke upon him when his nature gets loose, and you shall finde more madnesse and tempest in him, then in the Sea into which he was throwne: *Angry, exceeding angry* at Gods mercy to Ninivie, and (with a strange uniformitie of passion in a contrary occasion) as angry at Gods severity to the Gourd. That which made *Job*, though before full of impaciency in some particular fits, to lay his hand on his mouth, and reply no more, which was Gods debatement, and expostulation with him, *Jonah* regarded not, but reproves, and replies with much madnesse of heart upon God himselfe, *I doe well to be angry even unto death*. So belluine and contumacious are the mindes of men set upon their owne end, that though God himselfe undertake the cause, they will outface his arguments, and stand on their owne defence. *Asa* was a holy King, his heart was perfect with the Lord all his dayes, yet when the Prophet sent from God told him of his folly in entertaining league with the Syrians, and depending upon their confederacies, It is said, *that he imprisoned the Prophet, and was in a rage*, or in a tempestuousnesse against him. *Theodosius* was a holy and excellent Prince, and amongst all other graces for none more eminent then for lenitie and compassion: yet so farre did his furie kindle, upon occasion of an uproare at Thessalonica, where one of his servants had been slaine, that he commanded an universall massacre without distinction to passe upon the City, where, in a very short space of three houres, there were seven thousand men butchered by the Emperours Edict, and the City fill'd with the blood of Innocents.

And this should teach us to keepe the stricter watch over our owne hearts, since such excellent men as these have fallen, since so many occasions may throw us into the like distemper, since the sinne of our nature is but like a sleeping Lyon, or at best but like a wounded Lion, any thing

*Iob* 40.2.4.

*Jonah* 4.9.

*1. King.* 15.14.

*2. Chron.* 16.10

*Princeps Religiosissimus. Hieron. Clemens animus, misericors, communis, in omnes honorificus. Aurel. Victor. Beneficium se accepisse putavit, cum rogaretur ignoscere. Ambros. orat. fun. Theodoret. Paulinus.*



*Affectavit  
quandoque Dia-  
bulus, servitium  
defendendo  
concutere. Tert.  
Iude v. 9.*

2. Tim. 2. 25.  
Gal. 6. 1.

*Ex parte nostro-  
rum leguntur  
Homines adole-  
scentes, parum  
doli, & parum  
Cauti; ab Aria-  
nis autem missi  
senes, callidi, &  
ingenio valen-  
tes, adeoque  
principem facile  
superiores. Sulp.  
Sever. lib. 2.*

thing that awakens and vexeth it begets rage and surie, to be the more circumspect over our selves, and the more jealous of our owne passions, in those particular cases especially, wherein this fire is most apt to kindle.

First, when thou art in *disputation*, engag'd upon a just quarrell to vindicate the truth of God from heresie and distortion, looke unto thy heart; set a watch over thy tongue, beware of wild-fire in thy zeale, take heed of this madnelle of thine evill nature. Much advantage the Divell may get even by disputations for the truth. When men dispute against those that oppose themselves, as the Disciples against the Samaritans, with thunder and fire from heaven, with railing and reviling speeches, such as the Angell durst not give unto Satan himselfe, when men shall forget the Apostles rule to *instruct those that oppose themselves with meeknes, and to restore those that are fallen with the spirit of meeknes*. When tongue shalbe sharpened against tongue, and pen poisoned against pen, when pamphlets shall come forth with more teeth to bite, then arguments to convince, when men shall follow an adversarie, as an undisciplin'd Dog his game, with barking and bawling more then with skill or cunning, this is a way to betray the truth, and to doe the Divell service under Gods colours. It is a grave observation which *Sulpicius Severus* makes of the council at Ariminum, consisting of foure hundred Bishops whereof eighty were Arians, and the rest Orthodox; when after much treaty and agitation nothing was concluded but either party kept immoveable to his owne tenent, It was at last resolv'd that the sides should severally dispatch an embassage to the emperour of ten men apiece, who should make relation of their faith and opinions. And here now grew the disadvantage; for faith hee, the Arians sent Aged men, cunning, and able to manage their employment to the best; but on our part, there were young men sent of little learning, and of strong passions who being vex'd and provok'd

provok'd by the adverse partie, spoild their owne businesse, though farre the better, with imprudent, and intemperate handling.

Secondly, when thou art upon any *civill controversie* or debate for matter of right, looke unto thy heart, take heed of that seed of *madnesse* which lies lurking in it, lest upon occasion of lawfull controversie, there breake out rage and revenge upon the persons of one another. It is not for nothing that the Apostle saith, *There is utterly a fault amongst you because you goe to Law with one another.* 1. Cor. 6. 7. Why? The Apostle doth plainly allow Iudicature, ver. 1. *A man may goe to Law before the Saints, they may iudge small matters and things that pertaine to this life.* ver. 2. 3. 4. And for any man from such a place to inferre the unlawfulnessse of suing to publick justice for his right, is a piece of *Anabaptisme* and folly justly punished with the losse of his right. What then is that *inhabitation* that *Impotency* and defect which the Apostle blameth in them? It consisteth in two things, first their going to law before Heathen Iudges, thereby exposing the profession of Christianity to imputations of scisme, divisions, and worldlinesse amongst the enemies of it: In which case rather then put a rub unto the progresse of the Gospel, by giving unreasonable men occasion to censure the truth thereof by their altercations, and making the ministry evill spoken of by their scandals, they were to suffer and to beare wrong. For those words, *Why doe you not rather take wrong, and suffer your selves to bee defrauded,* are not a *Positive* precept as *Julian* the Apostate objected scomefully to the Christians, unlesse it be in smaller injuries, which may with more wisdom be borne by patience, then by contention repaid or overcome; but onely a *Comparative* precept, that a man should rather choose to leave his name, life, estate, goods, interests, utterly unvindicated, then by defending them unavoydably to bring a scandall upon the Crosse of Christ. Secondly,

ly, which is to my present purpose, Their going to law, though in it selfe lust when before competent and fit judges, had yet an accidentall vitiousnesse that by their inadvertencie did breake out of their evill hearts, and cleave unto it, and that was, their litigations ranne from the businesses unto the persons, *It brake forth into violence and wrong against one another*, much perturbation of minde, revengefull and circumventing projects shew themselves under the colour of legall debatements; *Nay* saith the Apostle, *you doe wrong and defraud*, and that *your brethren*. Such a notable frowardnesse and rage lyes in the natures of men, that without much caution and watchfulnessse it will bee blowne up into a flame even by honest and just contentions.

Thirdly, In *Differences* upon private conversation, looke to your hearts, give not the raines too much to anger or displeasure, to suspicions or misconstructions of your neighbours person or comfies: give not the water passage no not a little. *Be Angry*, saith the Apostle, *but sinne not, let not the sunne goe downe upon your wrath*. It is not a *Precept*; for such Anger as is required of us by way of duty the Sun may safely go down upon; nor is it a *perdon* for anger whē we fall into it, to take of the inordinatenes of it; but it is a speech by way of *concession*, or unavoidable supposition. It cannot bee but that the Saints themselves upon severall occasions and provocations wil be overtaken with anger, but yet though their infirmity break forth into the passion, let not pride & self love harden that passion into a habit, let them be wary that the flame grow not upon them to set them on fire, *Give no place to the Devil*. The longer a man continues in anger, the more roome the Devil hath to get in upon him, & enrage him. Anger is the kernell and seed of malice, if it be let lie long in the heart, that is so fertile a soile, and Satan so diligent a waterer of his owne plants, that it will quickly grow up into a knottie and stubburne hatred. Wee read of hatreds which

Eph. 4 26.

Cameroon de Ecclesiast. pag. 15.

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which have runne in the bloud, and have been entaild, *Hereditarie malice*, as the Historian calls it, Hatreds which have surviv'd the parties, and discover'd themselves in their very funerals, Hatreds which men have bound up on their posterity by oaths, as *Hasdrubal* took a solemne oath of *Hanibal* that he should be an irreconcilable enemy to Rome. And what doe all such expressions import, but that there is a boundlesse frenzy in the flesh of men, a fiercenesse which no lawes can tame, and that there is enough of it in the best men, to breake out into implacable affections, if grace, and prayer, and watchfulnesse doe not prevent it.

Fourthly, in *Afflictions* paines of body, temptations of spirit, abridgement of estate, trials in reputation and favour or the like, looke by all meanes unto thy heart, take heede of these seedes of rage and madnesse which are in thee. Never more time to looke to thy mounds, to repair thy bulwarks, then when a tempest is upon thy sea. Have you seene a beast breake his teeth upon the chaine that bindes him, or a Dog poure out his revenge upon the stone that did hurt him; then have you seene some darke shadowes of that fiercenesse and furie, that is apt to rise out of the hearts of men when Gods hand lies close upon them. When thou hearest of the strange impatiencie of *Jonah* at the *beating of the Sun upon his head*, unto whom yet it was a mercy beyond wonder that he did now see the sunne: when thou hearest of those deepe expostulations of *David* with God, *Hath he forgotten to be gracious? forgotten his promises? forgotten his truth? forgotten his power and mercy? and shut up all his kindnesse in displeasure?* When thou hearest of the impatiencies of *Iob*, a man yet renowned for his patience, expostulating and charging God, *Is it good for thee that thou should'st oppress?* When thou hearest of those deepe curses of *Jeremie* against the day of his birth; of those froward expostulations and debates of the people of Israel with

*Moses,*

*Odia Hereditaria Flor.*  
— *Flammaq;*  
*rebelles seditione*  
*rogj. Stat. Liv.*

*Jonah* 4.9.

*Psal* 77.9, 10.

*Iam.* 5.11.

*Iob* 10.3.

*Ier.* 20.14-18.

Exod. 5. 21, 22.

Ezra. 9. 13.

Levit. 26. 40, 41.

Lam. 3. 39, 40.

*Moses, & of Moses with God, Why hast thou evil entreated this people, why hast thou sent me? O then reflect upon thy selfe, and be afraid of thine owne evill heart, which is farre more likely to breake out against God then any of those were. And for a remedie or prevention hereof keepe in thy sight the historie of thy sinnes, make them as hainous to thine owne view as they are in their own nature; The way not to rage against afflictions is to know our selves aright, that will make us confesse unto God with Ezra, let our calamities be what they will, That the Lord hath punish'd us lesse then our iniquities have deserved. The way to beare the hand of God with patience, and with acceptance, is to confesse our sinnes, and to be humbled for them. If their uncircumcised hearts bee humbled, and then they accept of the punishment of their iniquities, saith the Lord: noting thus much, that the sight of our sin, and humiliation for it, makes a man willing to submit to Gods chastisements. Wherefore doth a living man complaine, a man for the punishment of his sins? there are three strong reasons together why we ought not to murmur in our afflictions. First, Wee are men, and what an impudence is it for the clay to swell against the potter that form'd it, and complaine why hast thou made me thus. Secondly, wee are sinners, all the punishments wee suffer are our owne, the wages of our iniquities, and what a madnesse is it to complaine against the justice of our Iudge? Thirdly, wee are living men and therefore God hath punished us lesse then our sinnes deserve, for the wages of sinne is death, and what ingratitude is it to repine at mercifull, and moderated punishments? but yet such is the frowardnesse of our nature that wee are very apt thus to murmur; what is the cure and remedy of this evill affection? Let us search and try our waies (saith the Church) and turne to the Lord our God; the more wee grow acquainted with our sinnefull estate, and marvellous provocations, with the patience and promises of God, the more*

more we shall justifie God, and waite upon him, the more wee shall judge our selves lesse then the least of Godsmercies and forbearances. *I will beare the indignation of the Lord*, saith the Church againe in the same case, I will not repine nor murmur at his dealing with me, I will acknowledge that righteousnesse belongeth unto him, and confusion unto me, and the ground of this resolution is the sense of sinne, *Because I have sinned against him*. I have pressed, and wearied, and grieved, and vexed him with my sinnes, without any zeale or tendernesse of his glory; but he hath visited me in judgement and not in fury, in wrath he hath remembered mercy, and not quire consumed me as he might have done, he hath not dealt with me after my sinnes, nor rewarded me according to mine iniquities, he hath spared me as a sonne when I dealt with him as a traytor, and hee will pleade my cause, and bring me forth to the light, and revenge my quarrell against those which helped forward my affliction.

Mic. 7. 9.

Thus we see the way not to rage against Afflictions is to understand and be sensible of the foulnesse of our sinnes. Otherwise pride and madnesse will undoubtedly shew themselves in our Afflictions. What desperate and horrible rage did the heart of *Pharaoh* swell into, when in the midst of those fearefull Iudgements hee hardned his heart, and exalted himselfe against the people of God, and trampled upon them, and did not set his heart unto the iudgement, but threatned and drave out *Moses* and *Aaron* from his presence, and pursued them with finall and obdurate malice, through the midst of that wonderfull deliverance? The like example we see in that impatient and fretfull reply of *Ichoram* king of Israel in the great famine: *This evil is of the Lord, what should I waite for the Lord any longer?* If this be all the reward we haue for waiting and calling upon God, to what purpose serve our humiliations and fastings? what profitablenesse

Exod. 9. 17.

7. 23.

10. 11.

14. 23.

2. King. 6. 33.

Esa. 58. 3.

Mal. 3. 14.

1. Sam. 28. 6, 7.

at all is there in his seruice? Thus we find the hypocrites challenging God for afflicting them, upbraiding him with their humiliations, and the fruitlesse of his seruice: *Wherefore haue we fasted, and thou seest not? wherefore haue wee afflicted our soules and thou takest no knowledge? ye haue said it is in vaine to serue God, and what profit is it that wee haue kept his ordinance, and that wee haue walked mournesfully before the Lord of hosts, &c?* And thus *Saul*, when hee found himselfe forsaken by God, and should haue humbled himselfe, and sought his face, he proceeded in a further rage to inquire of the witches which himselfe had commanded to be destroyed.

These things should teach us all to labour with God in prayer, that what ever euill hee sendeth upon us, hee would not suffer his strength and spirit to forsake us, nor giue us ouer to the rage and madnesse of our owne nature. O what hearts should men see in themselves, if they would looke upon their owne faces in other mens liues! See *Julian* dye with revenge and rage against Christ; *Indas* bursting asunder under the weight of Gods wrath; The curled persecutors \* putting of their power, retiring to a priuate life, pining away with vexation, because the Gospell of Christ was too hard for them; *Achitophel* dispatching himselfe for very madnesse, because his oracle was not beleeeved; One despaire, another blasphemie, another wrestle with his affliction as a beast in a snare, till the part swell and rancle, and grow too bigge for the punishment which is upon it; How could not this chuse but make men out of loue with themselves, and labour to haue more holdfast of the Spirit of Christ; that this madnesse of our nature may thereby be tained, and our equanimity and moderation made knowne to all men?

\* 20 Anno Imperij Dioclesiani exacto ambo imperatores consentientibus animis imperio se abdicarunt; publice profitescentes se mola negotiorum succumbere: sed apud eos quibus arcana sui pectoris credebant, id ex desperatione facere se fatebantur. Quia enim nec Christianos

superare, nec præconium Christiani nominis extinguere possent; se nec Imperio velle frui. Zonaras Annal. Tom. 2. De Dioclesiano & Maximiniano Herculeo.



Fifthly, and lastly, *In the Ministry of the Word*, when thy boosome sinne is met with, and the plague of thine owne heart discover'd, when thou art prick't in thy master veine, when the edge of the sword enters to the quicke, sacrificeth thee, crucifieth thy lusts, cuts off thy earthly members, ransackes thy conscience, and shewes thee the inside of thy foule soule; heere by all meanes looke unto thy heart; never so likely a time for madnesse and fierce opposition to set up it selfe, as when a man is driven into a corner and cannot flie. Sinners are all cowards, and cannot indure the brightnesse of *Moses* face, are not able to abide the scrutinie of the Word, but would faine turne their backs upon it; not onely out of *scorne*, but out of *fears* too.

Ier. 2. 27.  
Ioh. 8. 9.

Many a sturdy sinner will seeme to contemne the plainenesse and power of the Word, as an illiterate rude foolish thing, to scorne & undervalue the persons, companies, discourses of faithfull Ministers, as of despicable, or supercilious, or schismaticall fellowes: but the truth is (and they in their owne consciences know it too) that though there bee indeede much *scornnesse* and contempt, yet there is more *cowardice*: *Scorne* is the pretence, but *fears* is the reason; they cannot indure to bee disquieted and gall'd: as a diseased or wounded horse curvetts, and pranceth, and is very active and impatient; at first sight a man would thinke it pride and metall, but the truth is tis paine and smart that causeth it. Well then sinners are all cowards, and would faine fly, but even cowards themselves, when they are shut in and surrounded, will fight with more fiercenesse then other men, even for very fears. The basest vermin almost that is, when shut out of all his refuges and holes, will trie his strength before he will perish, and leape in the face of his pursuer. And this now is the property of the word *so shut men in*, *The Scripture*, saith the Apostle, *hath shut up all under sinne*. Gal. 3. 22. And we shall ever finde, that

the deeper the conviction hath been, the more likewise hath bene the preiudice, and the fiercer the Opposition against the word: see Ier. 5. 5, 12. 6. 10. 43. 1, 2. Nehem. 9. 29, 30. Ioh. 8. 48, 59. Ioh. 11. 47, 53. Act. 5. 33. Act. 6. 10, 11. 7. 54, 57, 58. Ier. 36. 23. 2. Chron. 36. 15, 16, 17. As in the meeting of two contrary streames, if one prevaile not to carry away and over-rule the other, there must needs arise a mighty noyse and rage in the conflict: so is it in the wrelling and strife betweene the Spirit of God in the Word, and the current of a mans owne corruptions; the greater strength and manifestation of the Spirit the Word hath in it, and the fewer corners and chinkes it leaves for sinne to escape at, the more sicce must needs the opposition be, if the word be not prevalent enough to turne the current. Let us therefore beware whatever we do of snuffing or rebelling against the warnings which are giuen us out of the Word. It is hard to kicke against the prickles; there is no overcoming Gods Spirit: a man may fall upon the stone, but hee shall be broken by it; if he be so strong, and lift so hard, as to move the stone, it shall fall upon him, and grinde him to powder. Let us not resolve to baffle the ministers, and to despise their message; (It is a sinne that leaves *no remedy* for a man, to throw away the physicke, to trample under foote the playster that should heale him) Let us not thinke to blow away the Words of God as if they were but so much *empty winde*; for the Lord saith that *they shall become fire*, to devoure the adversaries; Let us not distinguish Scripture to our owne humours, nor accept or reject Gods Truth as will best-consist with our owne resolutions; but as it is the power of the Word to Capivate even rebellious thoughts to the obedience of Christ; so let us resolve to accept of every one of Gods righteous Commandements, and to hate every false way, to heare Christ and his Ministers in *all things*, to answer to Gods severest calls, even then when they make us tremble and

2. Chron. 36. 16

Ier. 5. 13, 14.

Psal. 68. 18.

2. Cor. 10. 5.

Psal. 119. 118.

Act. 3. 22.

and doe astonish us, as Saint Paul did, *Lord what wilt thou haue me to doe?* Even when the word affrights thee, yet giue this honour to it, not to reject it, nor fly from it, not to smother and suppress it, but to endure it to search thee, and to submit thy selfe unto it. This is a notable way to abate the *Originall madnesse* which is in thy heart.

Act 9. 6.

Secondly, as there is *favor in madnesse*, so there is *Amentia* too, A distemper in the *Intellectualls*, as well as in the *passions*: Every man that is throughly mad is a foole too: And therefore the same originall word is translated in one place *madnesse*, Luk. 6. 11. and in another place, *follicie*, 2. Tim. 3. 9. Now this distemper is *Twofold*: for either it is an *universall privation and defect of reason*; or at least it is an *inconsistency, a lubricitie, a slipperinesse of reason*. And these are very deepe in the nature of a man, *folly is bound up in the heart of a childe*, and in spirituall things we are all children.

First, there is an *universall ignorance and inconsideratenesse* of spirituall things in the nature of man, he takes lesse notice of his condicon then the very brute beasts. *The Ox knoweth his owner, and the Ass his masters crib, but Israel doth not know, my people doth not consider. The Storke in the heavens knoweth her appointed time, and the Turtle, and the Crane, and the Swallow, but my people knoweth not the judgement of the Lord. The very dumbe Ass reproved the madnesse of the Prophet*, as Saint Peter speaks. And for this reason it is that we shall observe That frequent *Apostrophe* of God in the Prophets, when he had wearied himselfe with crying to a deafe and rebellious people, he turnes his speech, and pleads before dumbe and inanimate Creatures; *Heare, O Heavens, and give eare, O Earth*, nothing so farre from the voyce of the Prophet as the heavens, nothing so dull and impenetrable as the earth, and yet the heavens likelier to heare, the earth likelier to listen and attend, then the obdurate sin-

Esa. 1. 3.

Ier. 8. 6. 7.

Esa. 42. 25.

2. Pet. 2. 16.

Esa. 1. 2.

Deut. 32. 1.

Ier. 2. 12.

Ier. 6. 19.

Mic. 6. 2.

Rom. 8. 21, 22.

Ier. 4. 23.

1. Ioh. 5. 20.

2. Cor. 3. 5.

Arist. Eth. lib. 6.

ners. *Hear O ye mountaines the Lords controversie, and ye strong foundations of the earth.* Nothing in the earth so immoveable as the mountaines, nothing in the mountaines so impenetrable as the foundations of the mountaines, and yet these are made more sensible of Gods pleadings and controversies then the people whom it concern'd. *The Creatures groane* (as the Apostle speakes) under the burden and vanitie of the sinnes of men; and men themselves, upon whom sinne lies with a farre heavier burden, boast, and glory, and rejoyce in it. Of our selves we have *no understanding*, but are *foolish and sottish*. as the Prophet speakes, we see nothing but by the light and the understanding which is given unto us, we cannot have so much as a right thought of goodnesse. The Apostle doth notably expresse this universall blindness which is in our nature, Ephes. 4. 17. 18. *Walk not as other Gentiles in the Vanitie of their minde, having the understanding darkned, being alienated from the life of God, or from a godly life, through the ignorance that is in them, because of the blindness of their Hearts.* First their minds are vaine; the mind is the *Seate of Principles*, of supreme, primitive, underv'd truths; but, saith he, their minds are destitute of all divine and spirituall principles. Secondly, their *understanding* [*διανοια*] is darkened: The understanding, or *Dianoeticall facultie* is the *seate of Conclusions*; and that is unable to deduce from spirituall principles (if there were any in their mindes) such sound and divine conclusions as they are apt to beget: so though they know God (which is a Principle) yet this Principle was vaine in them, for they conceiv'd of his glory basely, by the similitude of foure footed beasts, and creeping things, they conceiv'd him an idle God as the Epicures, or a God subject to fate and necessity as the Stoicks, or a sinfull impure God, that by his example made uncleannes religious, as Saint Cyprian speakes; one way or other they became vaine in their imaginations of him; but secondly though they knew

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Act. 17. 22, 23.

ROM. I. 21, 25.

Rom. i. 18, 28.

24.26.29-32.

Εἰς ἁρτὰ τοῦ νόμου  
ἐστὶν τὰς, ἡ μὲν κα-  
ταὰ τὴν παρακλυσί-  
τιν, πᾶς ἄνθρωπος ἀσ-  
φαλὲς ὑποβάλλεται  
τῶν σμικρῶν τῶν  
Basil. in proem.  
lib. de Spiritu  
Sancto.

Scripturas ha-  
bent in sua di-  
versitate com-  
munes. Aug.

Ep. 253.

Evangelium  
perturbant ad  
sententia sine  
precipitium.  
Justin martyr  
Epist. ad Zenam.

ὁ παρὰ τὸ μὴ  
βλάπτει τοὺς τυ-  
φλούς ὅτι καὶ ἐν  
τῷ φῶς τῷ αὐτῷ  
φαίνονται; ἀλλὰ ἰα-  
τὴς αἱ πνευματικαὶ  
οἱ τυφλοὶ, καὶ τὰς  
ἰατρὰς ὀφθαλμοὺς.  
Theophil. ad  
Autol. lib. I.

AG. II. 23.

heart, that did often make his light dimme, that did make him *as a beast in understanding*, as himselfe complaines; how much darkeness then and disproportion is there betweene us and that blessed light? Looke upon Here-  
tiques old and new, *Marcions* two gods, a good and an evill, *Valentinians* thirty and odde gods in severall losts and stories; worshippers of *Caine*, worshippers of *Indus*, worshippers of the Serpent, and a world of the like so-  
tish impieties; may amongst men that pretend more light, to see the same Scriptures on both sides held, and yet opinions as diametrally contrary as light and darkeness, one gospell in one place, and another gospell in another, to speake nothing of those *σφάλματα* and *νεῖς*, those blemishes that are in the writings of the most rare and choi-  
sest instruments in Gods Church; All these are notable evidences of that radicall blindness which is in our na-  
ture, and is never here quite removed: for if the light be not seene, it is not for want of evidence, but for want of sight.

Secondly, consider the *slipperiness* and *inconsistencie* of naturall reason in spirittuall things, it can never stay upon any holy notion: And this is another kinde of mad-  
ness. Mad men will make a hundred relations, but their reason cannot stand still, nor goe through with any, but roves from one thing to another; and joynes together notions of severall subjects like a rope of sand: some few lucid intervals they may haply have, but they quick-  
ly returne to their frenzies againe. This is the condition of our nature, let a man enter upon any holy thoughts, the flesh will quickly cast in other suggestions, to make him weary and faint under such unwelcome speculations. Therefore it was that *David* prayed, *Unite my hart to feare thy name; Keepe it alwayes in the thoughts of the heart of thy servant, &c.* This was the businesse of *Paul* and *Bar-  
nabas* to the Saints, to exhort them that *wish purpose of heart they would cleave unto God.* And hence that phrase of

## The Sinfulnesse of Sinne.

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of Scripture to ioyne a mans selfe to God, and to lay fast bold upon him. And this every man that sets about it will finde to bee a very hard worke; It will give every man iust cause to cry out against the intrusions of a naughty heart. This is that which makes many mens righteousnesse like the morning Dew; now the Grasse seemes drunken with wetnesse, and an houre after even gapes for drought; now a vow and resolution, anon a relapse and returne againe; now an eare to Christ, presently another open to sinne; now offers and tender of peace, anon retreates and exceptions; now a skirmish with sinne, and presently a truce; like *Penelopes* Web, wrought in the day, and untwisted in the night.

Tenthly, consider the *Indefatigablenesse* of this sinne, how unwearied it is in all the mischiefs that it is bent upon. It is said of *Satan* that he goes about seeking whom hee may deuoure, as it was of *Christ*, That he went about doing good; I thinke wee shall never in the Scripture finde the Diuell at a pause, or sitting still like one that were spent and tir'd. But yet I finde that for a season he hath departed, when hee had such a terrible foyle as put him out of all hope of victory; I finde that hee may bee driven away and put to flight. Resist the Diuell and hee shall flee from you. But now the fleshlie heart of a man will never be made sound a retreate, but sets on indefatigably upon the spirituall part: It is (as I said) like the Thiefe, when it is nail'd and crucified it will still revile, like a wounded wolfe it runnes about to doe mischiefe, or as a tyred Oxe it treads with more weight upon the soule. As the Historian said of *Carthage* that *Rome* was more troubled with it when it was halfe destroy'd, then when it remain'd whole and entire: so the man that hath in some measure overcome his lusts, will bee farre more sensible of their stirrings and strugglings, then another in whom they rule without disturbance. Wee may observe in some froward men when their causes are tried

and

*Esay* 56.3.  
*Heb.* 6.18.

*1. Pet.* 5. 8.

*Luk.* 4. 13.

*Iam.* 4. 7.

*Bos lassus fortius figit pedem.  
Plus Rome negotij fuit cum semirutâ  
Carthagine, quam cum integra Flor.*



and prove desperate in right, they will yet still create per-  
verse matters to molest their neighbors, and the more  
they sinke in the maine, the more clamorous they will  
be to proceed; as eager gamesters the more they loose,  
the deeper game they play, and the harder they set to it;  
so is it with the lusts of men, the more they are subdued,  
the more rebellious and headstrong will they be, so farre  
as their power goes against the spirit of Christ. Lime is  
kindled by that which quencheth all other fires, and sure-  
ly Grace which extinguisheth other temptations, or at  
least abateth them, doth *occasionally*, and by *antiperista-*  
*sis* enrage the flesh, though in regard of exercise and actu-  
all power it dye daylie.

The reason hereof is, First, *that which is naturall can  
never be chang'd, neither is any thing ever tir'd in its natu-*  
*rall motion.* The motion of a stone upward grows fainter  
and fainter because carried by a violent impression,  
but downeward stronger and stronger because it gathers  
strength even by sympathie to the place whereunto it  
moves. Now *originall sinne is the corrupt nature of a man,*  
and the motions therefore of it are not *violent* but alto-  
gether *naturall*, and that naturall motion is set on and  
made the easier by the impulsions of Satan, as a stone  
throwne or hurried downeward moves the swifter, be-  
cause the naturall weight thereof is improv'd by the ac-  
cessory impression. Who ever knew the Sea give over ra-  
ging, or a streame grow weary of running? Now the mo-  
tions of corruption are as naturall as the estuations of the  
sea, or the course of a river. Though there may be diffi-  
culty in fullfilling lusts, there can never be any in the rising  
and sprouting of lusts: As there may be paines in drawing  
water out of a Fountaine, but there can be no paines in the  
waters swelling or rising out of the Fountaine. It is no  
paines to conceive seede, though it bee to bring it  
forth in a birth: so in the *begetting* of sin, there is no paines  
requir'd for the heart to lust, for thoughts to arise, though  
the

ἡ δὲ τῆς φύσεως  
ἐν τῇ ἀλλοτρίᾳ ἐστὶν  
ζ. Α. Arist. Ethic.  
lib. 2. cap. 1.  
ἡ δὲ τῇ φύσει,  
τὸ δὲ βλαπτικόν  
ἐστὶν Rhet. lib. 1.

the *finishing* of sinne may bee oftentimes painefull as well as deadly. *Originall sinne* is call'd by the Apostle a *Law in the members*, which putteth a byas into them, a forwardnesse, and propension to all evill. Now as a Bowle moves not with any difficultie when it followes the sway of its owne bias, so neither doth the heart in following lusts which are the weights and bias of the fleshlie soule. And therefore the longer any man lives in sinne, the sweeter 'tis to him. *Wearinesse*, and *propension* are termes inconsistent. Secondly, *Nothing is weary while it workes all De Suo*, of it selfe, that which tyres a faculty is the fetching in of subsidarie spirits, which being exhausted and spent the faculty giveth over working, and is said to be wearie. The eye is never weary with the act of seeing (which is it owne worke) but it is said to bee weary, meerely because of the deficiency of those animall spirits which are from without sent in unto it to assist it in its owne worke, which if they did in the same measure and strength without decay flow to the facultie, it could never be tired in its owne operation. So the locomotive facultie, when the hand worketh, or the foote walketh, would never be wearied in it selfe, if those spirits which are requisite to strengthen it in its exercise did not lessen, and faile, and breath out in the motion. But now our lusts make us flesh all over, in them wee worke all *de nostra* of our owne; It is as naturall to the heart to lust, as it is to the eye to see, and in this respect more too; for though the Act of seeing bee the eyes alone, yet the eye stands in need of forraigne assistance from the heart (which is the forge and seminarie of spirits) to continue the exercise of this Act: But the Heart is wholly within it selfe furnish'd with all the strength and principles of lusting, or if it were not, yet those spirits which the temptations of Satan or the world refuse to assist it, doe never faile nor waste away, but as waters drawne out of a fountaine, the faster they are cald in, the more plentifully they come.

Thirdly,

Eccles. 1. 8.

Omnis peccator  
peccat in suo e-  
terno. Greg.

Gen. 8. 21.  
Amama Anti-  
barb. biblic.  
12 p. 403.

Hab. 2. 5, 6.

Esay 5. 14.  
Prov. 30. 15, 16.  
1. King. 18. 43.

Αουτλας αινε; αουσι;  
1. Pet 4. 4.  
Iude v. 13.  
Esay 57. 19.  
Αυτα ποτα; αλ; α-  
νισα. Eph. 4. 19.  
Rom. 1. 27, 29.

Thirdly, *Originall sin* is *Indefatigable*, never wearie of warring, of tempting, of raging, of intruding, of bringing forth, or polluting all we do, because it is *unsatisfied*, *The eye is not satisfied with seeing nor the ear with hearing*, It is of vast and infinite desires, and the more it is supplied with that in which it seeketh satisfaction, the more greedy it growes; as naturall motions the longer they continue the swifter they are. *A sinner if he should live for ever, would sin for ever*, & never say it is enough. Every imagination, every Creature that is shap'd & form'd in the hart, every purpose, desire, motion, ebullition, is *only evil every Day*, saith the text; no period, no stint, *Evill from the childhood, Ex quo excussus est ex utero*, from the time of breakeing forth out of the wombe, as the learned observe from the propriety of the word. Evill comes out of the heart as sparkles do out of the fire, never cease rising while the fire continues. Notably is this insatiableness of lust expressed by the Prophet in two excellent similitudes. First, from *Drunkenesse*, which makes a man still more greedy, doth not extinguish but enflame the perverse desire; none cal in for wine faster, then they which have had too much before. Secondly, from *Hell and the grave*, which have no stint nor measure. The Cloud which the Prophet shewed his servant, was no bigger at first then a hand; after, it grew to cover all the Heavens, and the reason was, it rose out of a Sea: so the sin of man will continually grow and overflow all his life, and the reason is, it hath a Sea of lust continually to supply it. Therefore in the Scripture it is call'd an *effusion*, *arushing out*, *an affus*, like the foaming or boyling of the Sea, a *strange excess of joy*, unto which, saith the Apostle, *wicked men runne: a Greedinesse*, a covetous improvement of uncleanness, *a burning of lust*, a *sinfulness of all mischiefe*. Now from this insatiableness of lust must needs follow the indefatigableness of it too. When a thing is out of the place of its owne rest, it never leaves moving naturally till it have gotten to it; therefore in as

much

much as lust can never carry the hart to any thing which it may rest in, needs must it flutter about, & be alwayes in motion. If there were an infinite space of aire, the motion of a stone in that space (if there were any motion) must needs be infinite, because it would no where have a Center, or middle place to hold it (for there can be no *medium* where there are no extremes.) Desires are the wings upon which the soule moves, if there be still things found to entice the desires, and none to satisfy them, no marvel if the soule be still upon the wing, in perpetual agitation, like the wind which continually whirleth about, or the Rivers which never leave running into the Sea, because they never fill it. But it may be objected, that the Scripture makes mention of the *wearienesse* which sinne brings upon men, of that impotency of sinning which growes upon them. The *Sodomites wearied* themselves in their rage against *Lot*. So the Prophet saith of wicked men, that *they weary themselves to commit iniquity*. I answer, that these very places prove the indefatigableness of lust, in that it never gives over, even when the instruments thereof are tired. The Israelites were weary of gathering straw, but were the Task-masters weary of exacting it? The members may be weary of serving their law, but is the law of the members weary of quickning or commanding them? Nay, herein is scene the cruell tyranny of lust against us, that it never leaves drawing, enticing, heartning, supplying us for sinne, even when wee are quite wearied in the service of it. *Thou wert wearied in thy way, yet saidst thou not, There is no hope.* Thou never didst consider, I have thus long drudg'd in the service of sinne, and have found *no fruit*, received no such satisfaction as I promis'd my selfe; and therefore why should I weary my selfe any longer? Why should I labour for that which is no bread, and which satisfieth not? Thou never didst be-thinke thy selfe of returning to the right way, but wast on with wonted madnesse and rage still, though thou foundedst

Eccles. 1. 6, 7.

Ier. 9. 1.

Esa. 57. 10.

Rom. 6. 21.

Esa. 55. 2.

Ier. 2. 11, 12.

&amp; 7. 8.

Esay 30. 5, 6.

Hof. 8. 7.

Hab. 3. 45.

*Inter vivacita-  
tem & Libidi-  
nem.*

*Aug. contr. Iul.  
lib. 4. cap. 14.*

*Anima non se-  
nescit. Scalde  
sub.*

*is λαιβοι ο επι-  
βουνο θυμω - ος  
ορι δ' επι τω σωματι  
ε. νιδε. Arist. de  
Anim. L. 1. c. 4.*

foundest for certaine that there was no profit in thy  
evill way, that thou didst sow nothing but winde, and  
shouldst reape nothing but a whirlwinde. *Balaams* lust  
was too swift for his weary beast; when the Asse was  
frighted, and durst goe no further, yet the Prophet was  
as unwearied as at the first. Lust is like a furious Rider,  
never weary of the way, though the poore beast which  
must serve the Riders turne may quickly bee worne out.  
*Woe to him that lodeth himselve with thicke clay*, saith the  
Prophet, *How long?* He may have enough to loade him,  
he can never have enough to weary him. He may *loade*  
his house, his memory, his bagges, his wits, his time, his  
conscience; but he can never *fill his Hell*. He may quick-  
ly have enough to *sinke* him, but hee can never have  
enough to *satisfie* him: As a ship may be overladen with  
Gold or Silver even unto sinking, and yet have compasse  
and fides enough to hold ten times more: so the heart  
will quickly be loaded unto sinking, but never filld unto  
satiety. In one word, wee must in sinne distinguish be-  
tweene the *Act*, and the *Concupiscence* from whence that  
*Act* ariseth; or in the faculties betweene the *Life* and  
the *Lust* of them, betweene their *naturall strength* and  
activitie, and their *law of corruption*. *The liveliness and  
strength of the faculties may quickly be wasted, and yet the  
lust strong still*. Sinne in *Act* hath a concurrence of the  
powers of the soule, and services of the body, which in  
their motions may quickly languish. But yet as the Phi-  
losophers say of the soule, though it may seeme tyrd and  
spent, and waxen old, because the body in which it re-  
sides growes unfit for its service, yet *the soule indeed is / of  
doth not grow old*, but if it had equall instruments. would  
be as vigorous in the oldest man, as in the youngest: so we  
may say of sin, though the body may grow weary of ad-  
ultery, or the mind weary of plodding mischief, or the  
thoughts weary of contriving deceit, yet *concupiscence  
non senescit*, Lust it selfe growes never old nor weary.

Nay,

Nay, as the water when it is stop't in its principall course, yet one way or other where it best may it will make a shift to finde a vent, and to discover it selfe: even so lust in the heart will one way or other, when the minde and faculties, the body and members are quite tyr'd out in the principall service, make a shift to breake forth into some easier vent. When the adultery in the heart hath worne out the body, and spur'd it so long in this uncleane race, that it now sinkes under the burden, and hath no more blood to lose, yet even then it will finde a vent, and such a man will have eyes full of adultery, a tongue full of adultery, thoughts and speculations full of adultery, a memorie in the review of former lewdnesse full of adultery. The thiefe on the Crosse had as good a will to crucifie Christ, to naile him, and pierce him as any others, but hee was fast enough for doing this; yet his malice will finde a vent into his tongue to revile and raile upon him. *Balaams* tongue could not execute the office to which hee was hir'd, yet it will have a vent, and shew it selfe in journeying, counselling, and consulting how the people might draw a curse upon themselves. As a dogge may have his stomach cram'd *usque ad vomitum*, and yet his appetite unsatisfied, for hee presently returnes to his vomit: so though a man may lode and weary himselfe in the acting of sinne, yet lust it selfe is never satisfied, and therefore never wearied.

What a watch then should we keepe over our evill hearts, what paines should wee take by prayer and unweariednesse of spirit to suppress this enemy? If there were any time wherein the flesh did sit still and sleepe, wherein the water did not runne, and seeke for vent, wee might then haply slacken our care; but since it is ever stirring in us, wee should bee ever stirring against it, and using all meanes to lessen and abate it: since the heart is unwearied in evill, we should not faint, nor be weary of well-doing. Since the heart is so abundant in evill, wee should

Numb. 31. 16.  
Mic. 6. 5.

should abound likewise in every good work of the Lord, alwayes considering what advantage this labour will give us against the toyle of sinne; in lust a man wearieth himselfe and hath no hope, but here our labour is not in vaine in the Lord, wee shall reape if wee faint not; and a little glory in heaven, may a little comfort in earth (though neither one nor other may be called little) will be a most plentifull recompence, pressed downe and running over for any the greatest paines that can bee taken in this spirituall watch. *Yee have need of patience*, saith the Apostle, to goe through the will of God, to bee in a perpetuall combate and defiance with an enemy that will give no respite nor breathing time. The temptations of Satan, the sollicitations of the world are not so many, nor becaue clogs to men in their race, as that to which they are fastened, this weight that presseth downe, this besieging sinne which is ever enticing, clamouring, haling, rebelling, intruding, with love, with strength, with law, with arguments, with importunities calling a man from his right way. From this consideration the Apostle immediately inferres this duty of patience, *Lay aside every weight*, saith the Apostle, *and the sinne that doth so easily beset us, and runne with patience unto the race that is set before us*. And we must not cast our eye alwayes to the clog which wee draw, that may much dis-hearten us; but looke unto Iesus, the Author and finisher of our faith, hee that can carry us through all these difficulties, that gives us weapons, that teacheth our hands to warre, and our fingers to fight, that is our Captaine to leade us, and our second, (*συνμαχο*, our fellow-Combatant) that fighteth against sinne in us by his grace. Looke what hee *did*, what contradiction hee endured, lest yee bee wearied and faint in your minds; Looke what hee *promiseth*, a victory against our lusts, and a Crowne after our victory. Looke when hee *commeth*, 'tis yet *but a little while*; The coming of the Lord draweth nigh, the Lord is at hand; Call to him,



him, he is within the voyce of thy prayer; hee will come to strengthen thee; waite upon him, he is within the eye of thy Faith, he will come to reward thee. Looke upon the Cloud of witnesses, those that are now the Church of the first-borne, and have their Palmes in their hands; they all went through the same combate, they were all beset with alike infirmities, they were all men of the same passions with us, let us bee men of the same patience with them.

Now lastly, consider the *Propagation* of this sinne. Which may therefore well be called an old man, because it dies not, but passeth over from one generation to another; A mans Actuall finnes are personall, and therefore Intransient, they begin and end in himselfe; but originall sinne is naturall, and therefore with the nature it passeth over from a man to his posteritie. It is an entail that can never be cut of, it hath held from *Adam* and will so continue to the worlds end holding al men in an unavoidable service and villanage unto Satan the Prince of this world. In Humane Tenures if a man leave a personall estate to all his children indefinitely, without singling out and designing this portion to one and that to another, though it bee true to say that there is nothing in that estate which any one of the children can lay an entire clayme unto as his owne, but that the rest have joynt interest in it, (for the children, though *many in persons*, are yet but *one proprietarie* in regard of right in the estate of their father, till there be a severance made) yet notwithstanding a *Partition* may be legally procur'd, and there is a kinde of virtuall or fundamentall severance before, which was the ground of that which is afterwards reall and legall: But now in this wretched Inheritance of sin which *Adam* left to all his posterity, we are to note this mischief in the *first* place, that there is *no virtuall partition*, but it is left whole to every childe of *Adam*. All have it, and yet every one hath it all too. Soe that as Philoso-

phets say of the Reasonable soule, *That it is whole in the whole, and that it is whole in every part*: so wee may say of *originall concupiscence*, It is *Tota in Genere Humano*, and *Tota in quolibet homine*. All in mankinde, and all in every particular man. There is no law of partition for one man to have to him in peculiar the lusts of the eye, another to him the lusts of the tongue, another to him the lusts of the eare, &c. but every man hath every lust originally as full as all men together have it.

Secondly, we are to note a great difference further between the Soule & sin in this regard; though all the soule be in every member as well as in the whole body, yet it is not in the same manner and excellency in the parts as in the whole. For it is in the whole to all the purposes of life, sense, and motion, but in the parts the whole Soule serves but for some speciall busineses. All the soule is in the eye, and all in the eare, but not in either to all purposes, for it sees onely in the eye, and it heares onely in the eare. But originall sinne is all in every man, and it serves in every man to all purposes: Not in one man onely to commit adulterie, in another idolatry, in another murder, or the like, but in every man it serves to commit sinne against all the Law, to breake every one of Gods commandments. A whole thing may belong wholly unto two men in severall, by diverse wayes of propriety, or unto sundry purposes; A house belongs wholly to the Landlord for the purpose of profit and renew, and wholly to the tenant for the purpose of use and inhabitation; but it seemes in ordinary reason impossible for the same thing to belong wholly to sundry men in regard of all purposes for which it serves. But such an ample propriety hath every man to originall sinne, that he holds it all, and to all purposes for which it serves. For though some finnes there are which cannot by some men be properly committed (properly I say, because by way of provocation, or occasion, or approbation, or the like, one man may participate

icipate in the finnes which another commits) as a King cannot be disobedient to his superiours in government, because he hath no superiours; a lay man cannot commit the finnes of a Minister, an unmarried man the finnes of a husband, &c. yet this disability ariseth out of the exigence of personall conditions, but no way out of the limitation of esse or impotency of originall sinne, which in every man serves to all the purposes which can consist with that mans condition; and as his condition alters, so is it likewise fruitfull unto new finnes. And these are two great aggravations of this sinnefull inheritance That it comes *whole* unto every man; and that every man hath it *unto all the purposes* for which it serves.

Thirdly, it is to be observed that in *originall sin* (as in all other) there are two things, *Deordination or sinfulness, and Guilt or obligation unto punishment.* And though the former of these be inseparable from nature in this life, yet every man that believeth and repenteth hath the damnation thereof taken away, it shall not prove unto him mortal. But now this is the calamitie; Though a man have the guilt of this sinne taken off from his person by the benefit of his owne faith, and the grace of Christ to him: yet still both the deordination, and the guilt passeth over unto his posteritie by derivation from him. For the former the case is most evident, what ever is borne of flesh is flesh, no man can bring a cleane thing out of an uncleane; an evill roote must bring forth evill branches; a bitter fountaine corrupt streames; leaven will derive sowerness into the whole masse, and the Fathers treason will staine the blood of all his posterity: And it is as certaine for the latter, that though guilt and punishment may bee remitted to the Father, yet from him it may be transmitted to his child: Every parent is the channell of death to his posterity. *For summe of this humanitie for the Adammian damnation is traduced;* Adam did diffuse and propagate damnation unto all mankind: Neither is it any wonder, or injustice

Ioh. 3. 6.  
Iob 14. 4.  
Iam. 3. 11, 12.

Tertul. de Testi-  
mon. anima. c. 3.

*Nec mirum, nec  
iniustum quod  
Radix proferat  
damnata dam-  
natos. Aug. cont.  
Ful. lib. 3. cap. 12.  
Ex olea semine  
non fit nisi olea-  
ster. Aug. de  
nupt. & concup.  
lib. 1. c. 19.*

*Iam. 1. 15.*

*Dan. 4. 37.  
Ezek. 18. 30.*

that from a cursed roote should proceed branches fit for nothing but the fire. As a lew that was circumcised brought forth an uncircumcised sonne, as cleane come sowed comes up with chaffe and stubble, as the seed of a good Olive brings forth a wilde Olive: so is it with the best that are, their Graces concurre not to naturall generation, and therefore from them is nothing naturally propagated. For *first* the wiping off of Guilt while the fault abides is an *Act of Grace and pardon*; now pardons are ever immediate from speciall favour, from direct grant, and therefore cannot runne in the blood, nor come to a man in the vertue of his birth, or by derivation; especially where the pardon runnes not in generall termes, but personally by way of priviledge and exemption, and that too upon certaine conditions, the performance and vertue whereof is intransient, and cannot availle any by way of imputation or redundancie. Secondly, though the personall Guilt be off from the man, yet the ground of that Guilt, the *damnablenesse*, or *tiablenesse* to be *imputed unto punishment is inseparable from sin*; though sin be not *mortall de facto*, so as to bring damnation to the person justified, yet it never ceaseth to be *mortall de merito*, that is, to be damnable in it selfe, in regard of its owne nature and obliquity; though in event and execution the damnable vertue of sinne be prevented by faith which cures it, and by repentance which forsakes and cuts it off. For wee must observe that *To merits* damnation belongs to the *nature* of sinne, but to *bring forth damnation* belongs to the *accomplishment* and finishing of sinne, when it is suffered to grow to its measure, never interrupted, never prevented; God hath patience toward sinners, and waiteth for their repentance; and doth not presently powre out all his wrath; if in this interim men will bee perswaded in the day of their peace to accept of mercy offered, and to Breake of finnes before the Epha be full, then their finnes shall not end in Death. But if they neglect all Gods mercie,

mercie, and goe on still, till there be no remedie, then sinne growes to a ripenesse, and will undoubtedly bring forth Death. Since therefore the nature of sinne passeth to posterity, even when the guilt thereof is remitted in the parent, needs must the guilt thereof passe too, till by grace it be done away.

Fourthly, *In originall sinne* there is a *twofold denomination* or formalitie. It is both a *Sinne*, and a *Punishment* of sinne. For it is an absurd conceite of some men who make it an impossibility for the same thing to be both a sinne and a punishment. When a prodigall spends all his mony upon uncleannes, is not this mans poverty both his sin and his punishment? When a drunkard brings diseases on his body, and drownes his reason, is not that mans impotencie and sottishnesse both his sin and his punishment? Indeed sinne cannot rightly be cald an *inflicted punishment*, for God doth not put it into any man; yet it no way implies contradiction, but rather abundantly magnifies the justice and wisdom of Almighty God, to say that he can *order sinne* to bee a scourge and punishment to it selfe: And so Saint *Austen* calls it, a *penall visionnesse or corruption*. So that in the derivation of this sin we have unto us propagated the *very wrath of God*. It is like *Aarons rod*, on our part a branch that buddeth unto iniquitie, and on Gods part a Serpent that stingeth unto Death. So that *Adam* is a *twofold cause* of this sinne in his posterity. A *meritorious cause*, he did deserve it by prevarication as it was a *punishment*, & an *efficient cause*, he doth derive it by contagion as it is a *sinne*. And this is the wretchednesse of this sinne, that it is not onely a meanes to bring the wrath of God upon us, but is also some part and beginning of the wrath of God in us, and so is, as it were the earnest, and first fruits of damnation. Not as if it were by God *insus'd* into our nature (for we have it put into us no other way but by *seminall contagion* and propagation from *Adam*) but God seeing man

'Ata<sup>9</sup>in.  
'At<sup>9</sup>quod in.

Remonstrant. in  
exam. censuræ.  
cap. 7 fol. 85.

— non est lex  
æquior ulla  
— Quam necis  
Artifices Arte  
perire suâ.  
Panalis vitiosit.  
tas. Aug. de per-  
fectis. iustis. c. 4.

Rom. 5. 12.  
Gen. 5. 3.

throw away and wast that original righteousness which he at the first put into him, and appointing him to bee the head and fountaine of all mankind not only in nature but in fore too, in regard of *legall proceeding*, with-held from him and his seed that *Gift* which was freely by him in the Creation bestowed, and *willfully* by Adam in the fall *reiocted*, and adjudg'd this miserie upon him, that hee should passe over to all his posterity the immediate fruite of his first prevarication, which was *originall sinne*, contracted by his owne default, and as it were issuing out of his willfull disobedience upon him, because they all were in him interested as in their head and father in that first transgression. Thus have I at large opened those many great evils which this sinne hath in it, that life of concupiscence which the Apostle here speaketh of. I cannot say of it as the Romane Epitomizer of his Historie, *In brevis abella totam eius imaginem amplexus sum*, that in a small compasse I have comprized the whole Image of old Adam, but rather cleane contrary, *In ampla tabula non dimidiavi eius imaginem amplexus sum*. The halfe of this sinne hath not all this while beene described unto you.

Florus.

■ *Intensive Maius est peccatum actuale quam originale. Aquin. p. 3. q. 1. art. 4. c. A theologis nostris minimum omnium peccatorum censetur. Andrad. Oribodox. explic. lib. 3. Omnium peccatorum levissimum si ipsam*

*per se criminis rationem in iudicariis. Idem in defens. fid. Trident. lib. 5. part. 1. b. Lombard. dist. lib. 2. dist. 33. Scot. Ibid. Bonavent. Ibid. q. 2. Durand. qu. 3. Aquin. part. 3. qu. 1. art. 4. ad 2. Bellar. lib. 6. c. 4.*

wrath

wrath, then *onely a want of his beatificall presence*, and that too without any paine or sorrow of minde, which might be apt to grow from the apprehension of so great a losse, nay not onely *denying it after Baptisme to bee a sinne*, but onely the seed of sinne, an *evill disease, languor, tyranny, and impotency of nature*: but that even in the wicked themselves *concupiscence* is rather *imposed* for sinne, then is *really and formally sinne*, & notwithstanding it be forbidden in the Commandement; and upon these presumptions *reviling the doctrine of the Reformed Divines*, for exaggerating this sinne, as that which overspreadeth in its being all our nature, and in its working all our lives. Secondly, of those who heretofore, and even now *deny any sinfulnesse* either in the *privation of the Image of God*, or in the *concupiscence* and deordination of our nature. It was the doctrine of the *Pelagians* in the primitive times, that *mans nature* was not corrupted by the fall of *Adam*, that his sinne *s* was not any ground to his posterity either of death, or of the merit of death, that *sinne* comes from *Adam* by imitation, not by propagation. That *Baptisme* doth not serve in Infants for remission of sinne, but onely for adoption and admission into Heaven; that as *Christs righteousness* doth not profit those which beleve not, so *Adams sinne* doth not prejudice, nor injure those that actually sinne not. 1 That as a righteous man doth not beget a righteous Childe, so neither doth a sinner beget a Childe guilty of sinne. That *all sinne* is voluntary, and therefore not naturall. That *Marriage* is Gods ordinance, and therefore no instru-

*c In ipso non re-  
natis in pecca-  
tum imputatur  
potius quam re-  
vera & proprie  
peccatum est  
Stapleton de Lu-  
stif. lib. 3. cap. 3.  
Falsum est con-  
cupiscenciam  
que in nobis ma-  
net esse pecca-  
tum originale.  
Becan. Opuscul.  
de Authore pec-  
cat. c. 4.  
Bellarm. de  
Aniss. grat. &  
statu peccati.  
lib. 5. cap. 5. 7.  
8. 9.  
Greg. Valto. 2.  
disp. 6. qu. 1. 2.  
p. 1. §. 5. 6.  
Soto de natura  
& gratia, lib. 1.  
cap. 10.  
Durandus &  
privationem lu-*

*stia & concupiscenciam peccatum hoc esse negat, & quod sit Reatus seu dignitas con-  
tendit. lib. 2. dist. 3. 30. qu. 3. 4. Quamvis in decalogo prohibeatur, peccatum tamen  
non est. Staplet. de Justif. lib. 3. c. 5. Omnem autem esse peccatum non est verum. Bellar. de  
Stat. peccati. lib. 5. c. 14. c. Staplet. de Justif. lib. 1. c. 13. Greg. Valto. 2. disp. 6. qu. 1. 2. p. 1.  
§. 4. & qu. 13. p. 1. f Aug. opere post. con. Iul. lib. 2. c. 16. g Epist. 106. h De Re-  
miss. peccati. l. 1. cap. 8. 9. 13. De natura & gratia c. 9. De peccat. Orig. c. 14. i Cont. Iul. lib.  
3. c. 3. k De Remiss. peccati. lib. 3. cap. 2. l De peccat. merit. & Remiss. lib. 3. cap. 2.  
m Cont. Iul. lib. 3. cap. 5. n De peccat. Orig. cap. 33. de Nupt. & Conc. lib. 2. c. 25.*



o Cont. Jul. lib. 5.  
cap. 3.

p Vid. Prosper.  
advers. collat.  
Aug. cont. Jul.  
lib. 2. cap. 1.  
Gerard. voss.  
Hist. Pelag. l. 2.  
part. 2. Latium  
de Pelag. lib. 1.  
part. 4. cap. 1.

2. 3. 4.  
a Sociniani. vid.  
Jacob. ad Por-  
tium. cont. Chri-  
stoph. Ostorod.  
cap. 27.

Anabaptista  
in a Dialogue  
of Predestinat.  
Remonstrantes  
in nupera illa &  
sane pessima pro  
fidei sue confes-  
sione apologia,  
delirys Anabap-  
tisticis & socini-  
anis refertissi-  
ma. cap. 3. & 7.

Inter pontificios  
Fighius pecca-  
tum originale  
inherens &  
connatum nega-  
vit: Imputati-  
vum tamen ag-  
noscit & probat.

b Iob 14.4 Gen. 6.5. & 8.21. Ioh. 3.6 Psal. 51.5. Rom. 5.12. Ephes. 2.3 Rom. 9.23. Gal. 3.22.  
1. Cor. 15.18. 19.49. Vid. Gerard. Voss. Hist. Pelag. l. 2. part. 1. Thes. 2. & Bellar. de statu  
peccati. l. 5. c. 4. c Qui negat omnes homines primorum hominum peccato nasci obnoxios,  
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Voss. Hist. Pelag. lib. 2. part. 1. Thes. 6. Aug. cont. Jul. l. 1. c. 23. e Infantes Baptizari in  
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apud Aug. de peccat. original. lib. 2. c. 5. f Artic. 9.

ment of transmitting sinne. That o concupiscence being the punishment of sinne cannot bee a sinne likewise. p These and the like *Antitheses* unto Orthodox Doctrine did the *Pelagians* of old maintaine. And (as it is the policy of Satan to keepe alive those heresies which may seeme to have most reliefe from proud and corrupted reason, and doe principally tend to keepe men from that due humiliation, and through conviction of sinne, which should drive them to Christ, and magnifie the riches of Christs Grace to them) there are not wanting at this day a <sup>a</sup> broode of sinfull men, who notwithstanding the evidence of Scripture, and the consent of all Antiquitie, doe in this Point concurre with those wicked Heretikes, and deny the originall corruption of our nature to bee any sinne at all, but to be the work of Gods owne hands in Paradise; nay deny further the very imputation of *Adams* sinne to any of his posterity for sinne. And now because in this point they doe expressely contradict not onely the <sup>b</sup> Doctrine of holy Scriptures, the <sup>c</sup> foundation of Orthodox Faith, the <sup>d</sup> consent of Ancient Doctors, and the <sup>e</sup> Rule of the Catholike Church, but in no lesse then foure or five particulars doe manifestly oppose the doctrine of the *Church of England* in this Point most evidently delivered in <sup>f</sup> one article; for the Article saith, Man is *Gone* from originall righteousness; they say, Man did not goe away from it, but God snatched it away from man: the Article saith, that by Originall sinne Man is *enclined unto evill*, and calleth it by the name of *concupiscence and lust*, they say, that Originall sinne is onely the privation of righteousness, and that concupiscence is a con-

created and originall condition of nature: the Article saith, that the flesh lusteth *alwayes* contrary to the spirit, they say in expresse termes, that this is false, and that the flesh when it lusteth indeed doth lust against nothing but the spirit, and that the Apostle in that place meant onely the Galatians, and not all spirituall or regenerate men: the Article saith, that this lust *deserveth Gods wrath* and condemnation; they say, that it doth not deserve the hatred of God: and lastly, the Article saith, that the Apostle doth confesse that *concupiscence* and *lust* hath of it selfe the nature of sinne; they say, that it is not properly either a sinne, or a punishment of sinne, but onely the condition of nature: in all these respects it will be needfull to lay downe the truth of this great Point, and to vindicate it from the proud disputes of such bold Innovators.

And first let us see by what steps and gradations the Adversaries of this so fundamentall a doctrine (which as *Saint Austin* saith is none of those *in quibus optimi fidei Catholice defensores salvâ fidei compage inter se aliquando non consonant*, wherein Orthodox Doctors may differ and abound in their owne sense) doe proceed to denie the sinfulness of that which all Ages of the Church have called Sinne.

First they say, That the \* Sinne of *Adam* is not any way the sinne of his posterity, that it is against the nature of sinne, against the goodnesse, wisdom, and truth of God, against the rule of Equitie and Justice, that Infants who are Innocent in themselves, should bee accounted Nocent in another; therein taking away Baptisme for remission of finnes from Infants, who being not borne with guilt of *Adams* sinne stand yet in no neede of any purgation.

*mittunt, ut dicamus, Deum posteros Adami revera censuisse eiusdem cum Adamo peccatores. Remonstr. Apol. seu Exam. Cens. ca. 7 sect. 4 fol. 34.*

\* Contr. Iul. li. 1.

\* Anabaptists in their Dialogue of Predestination. *Nec Scriptura, nec veracitas, nec sapientia, nec bonitas Divina, nec peccati natura, nec ratio iustitie atque equitatis per-*

o Cont. Jul. lib. 5.  
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b Iob. 14. 4 Gen. 6. 5. & 8. 21. Ioh. 3. 6 Psal. 51. 5. Rom. 5. 12. Ephes. 2. 3 Rom. 3. 23. Gal. 3. 22.  
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## The Sinfulness of Sinne.

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Se-

<sup>b</sup> Cum Remon-  
strantes Ada-  
mum morti  
eternae [Sive  
ut supra dicunt  
Aeternae pœne  
damni] obnox-  
ium factum fu-  
isse dicunt cum  
posteris omni-  
bus, non volunt  
mortem istam  
eodem prorsus  
modo inflictam  
fuisse utriq[ue]  
tum Adamo  
tum posteris, sed  
volunt eam in-  
flictam fuisse  
Adamo ut trans-  
gressori. In po-  
steros vero ejus  
propagatam  
propter condi-  
tionem naturæ  
eiusdem quam  
ex Adamo pec-  
catore trahunt.  
*Ibid.* cap. 4.  
fol. 57.

• *Iidem* in Con-  
fessi seu decla-

ratione sententia circa articulos fidei. cap. 7 §. 4. Corvin. contr. Molin. cap. 10. ad §. 4. & expressius cap. 8. ad §. 1, 2, 3. Pigh. contr. <sup>d</sup> Respons. ad Epistolam walachr. pag. 88. In Apolog. seu Exam. Censur. ca. 7. §. 4. fol. 85. pœne non peccati respectum habet ista earen-  
tia, Corv. cont. Molin. cap. 8. pag. 122. <sup>e</sup> Corv. *ibid.* pag. 122. 126, 127, 128. Malum culpæ non est quia nasci plane est involuntarium: Et si malum culpæ non est, nec potest esse malum pœnæ, &c. Apol. ca. 7. fol. 84. 8. David did not sinne in being conceiv'd and borne, ergo thereby he had no sinne. Anabaptists in their Dialogue. atq[ue] hoc erat Pelagium-  
rum argumentum. Argui non debent quæ vitari non possunt. Aug. De natura & gratia. cap. 12. Infans aliud nisi quod natus est esse non potest, adeoq[ue] nec reus est dum hoc est quod nascitur. Aug. cont. Iul. lib. 3. cap. 12. Our Divines unanimously withstand the doctrine of the Papists in this Point, that Concupiscence is naturall and not sinfull. Whitak. De peccat. orig. lib. 3. Field of the Ch. lib. 3. cap. 26. Bishop Whites des p. 14

esteem'd

Secondly, they say that though <sup>b</sup> Adams sinne may be thus farre said to be unto posterity imputed; as that by reason of it they become obnoxious unto Death, (namely to an eternall dissolution of body and soule without any reunion, and an eternall losse of the divine vision, without any paine of sense) yet that death which to Adam in his person was a punishment, is not so to his posteritie, but onely the condition of their nature.

Thirdly, they say that <sup>c</sup> that which is called originall sinne is nothing else at all, but onely the privation of originall righteousness; and that concupiscence was not contracted, and brought upon nature by sinne, but was originally in our nature, suspended indee by the presence, but actuated by the losse of that righteousness.

Fourthly, they say, <sup>d</sup> That that Privation was not by man contracted, but by God inflicted as a punishment upon Adam from whom it comes, but onely as a condition of nature unto us; that man in his fall and prevarication did not Throw away or actually shake off the Image of God, but God pull'd it away from him; which if God had not done, it would have remained with him, notwithstanding the sinne of the first fall.

Fifthly, they say, <sup>e</sup> That in as much as the privation of originall righteousness was a punishment by God upon Adam justly inflicted, and by Adam unto us naturall and unavoidably propagated, It is not therefore to be

esteem'd any sinne at all, neither for it can God justly condemne any man; nor is it to be esteem'd a punishment of sinne in us, though it were in *Adam*, because in us there is no sinne going before it of which it may bee accounted the punishment, as there was in *Adam*, but onely the condition of our present nature.

Lastly, they say that *Adam* being by God deprived of original righteousness, (which is the facultie and foundation of all obedience) and being now constituted under the deserved curse, & all the debt of legall obedience, wherein he and his posteritie in him were unto God obliged, did immediately cease; so that whatsoever outrages should after that have beene by *Adam* or any of his children committed they would not have beene sinnes, or transgressions, nor involv'd the Authors of them in the guilt of iust damnation. That which unto us reviveth sin, is the new covenant; because therein is given unto the law new strength to command, and unto us new strength to obey, both which were evacuated in the fall of *Adam*. Vpon which premises it doth most evidently follow; that unlesse God in Christ had made a covenant of grace with us anew, no man should ever have beene properly and penally damned but onely *Adam*; and he too, with no other then the losse of Gods presence: (For Hell and torments are not the revenge of Legall, but of Evangelicall disobedience) not for any actual sinnes, for there would have beene none, because the exaction of

*Lex prima cessabat primo excedere per inobedientiam primi hominis rupto, cessabat etiam obligatio ad obedientiam ea lege prescriptam. Lex aut ad obedientiam obligat, aut ad poenam; cum itaq; homo jaceret sub maledictione ad obedientiam amplius non obligabatur, quia ab eo colla amplius Deus non volebat. Corv. contra Molin. cap. 8.*

ad §. 8. pag. 122. Remonstrantes negant actus illos qui sequuntur privationem divinam esse formaliter peccata, non negant quidem materialiter peccata dici posse, quatenus actus sunt diffformes voluntatis divine, at negant eos formaliter esse peccata, quia scilicet ad poenam valide obligent eos a quibus fiunt, &c. In Apolog. seu Exam. Censuræ cap. 7. fol. 86. §. 1. Jud. fol. 83. b. Si Deus mortem temporalem comminatus fuisset *Adamo*, eiusq; posteritatem, necesse fuisset *Adamum* eiusq; posteros ex morte illa iterum resurgere, & postea in æternis cruciari præcipitari: De quo sane Scriptura ne quidem meminit. De his qui Evangelium & apertam vitæ æternæ promissionem recipiunt ac recipiunt ita loquitur Scriptura, de *Adamo* eiusq; posteris nec volam haberi nec vestigium. Deus non omnibus peccatis, id est, peccatoribus, assignavit æternam poenam sensus & damni. Ibid. cap. 7. fol. 90.

<sup>h</sup> *Vitium illud  
defectus est non  
peccatum. Corv.  
contr. Mol. c. 8.  
ad §. 14. p. 128.*

the Law would have ceased; and where there is no Law, there is no transgression; *not for the want of righteousness*, because that was in Adam himselfe but a punishment, and in his posteritie neither a sinne, nor a punishment, but onely a condition of nature; *not for habituell concupiscence*, because though it be a <sup>h</sup> disease and an infirmitie, yet it is no sinne, both because the being of it is connatural and necessary, and the operations of it inevitable and unpreventable for want of that bridle of supernaturall righteousness which was appointed to keepe it in. Lastly, *not for Adams sinne imputed*, because being committed by another mans will, it could bee no mans sinne but his that committed it.

So that now upon these premises we are to invert the Apostles words, *By one man*, namely by Adam, *sinne entered into the world*, upon all his posterity, *and death by sinne*; By one man, namely by Christ (*tanquam per causam sine qua non*) sinne returned into the world upon all Adams posteritie, and with sinne, the worst of all deaths, namely hellish torments, which without him should not have bene at all. O how are wee bound to prayse God, and recount with all honour the memorie of those Worthies who compiled *Our Articles*, which serue as a hedge to keepe out this impious and mortiferous doctrine (as <sup>i</sup> *Fulgentius* calls it) from the Church of England, and suffers not Pelagius to returne into his owne country.

There are but three maine arguments that I can meet with to colour this heresie, and two of them were the Pelagians of old. First, <sup>k</sup> that which is naturall and by consequence necessarie and unavoidable cannot be sinne; <sup>l</sup> Originall sinne is naturall, necessarie, and unavoidable; therefore it is no sin. Secondly, that <sup>m</sup> which is not voluntarie cannot be sinfull; <sup>n</sup> Originall sinne is not voluntarie; therefore not sinfull. Thirdly, no <sup>o</sup> sinne is immediately caused by God; but originall sinne, being the privation

<sup>i</sup> *De Gratia  
Christi. c. 14.  
k Exam. Censur.  
c. 7. fol. 86 p. 8 &  
Pelag. apud Aug.  
De natura &  
gratia. cap. 12.  
l Exam. Censur.  
cap. 5. fol. 57. 8.  
m Ibid. cap. 7. fol.  
84. 8 & Pelag.  
apud Aug. cont.  
Iul. lib. 3. cap. 12.  
n Ibid. in Exam.  
o Exam. cap. 7.  
fol. 85. 86.*

tion



tion of originall righteousness is from God immediatly, who pull'd away *Adams* righteousness from him; Therefore it is no sinne.

For the more distinct understanding the whole truth, and answering these supposed strong reasons, give me leave to premise these observations by way of Hypothesis.

First, there are Two things in originall sinne, *The privation of righteousness* and *the corruption of nature*; for since originall sinne is the roote of actuall, and in actuall finnes there are both the omission of the good which we ought to exercise, and positive contumacies against the Law of God, therefore a *vis formatrix*, something answerable to both these must needs be found in originall sinne. This positive corruption (for in the other all agree that it is originall sinne) is that which the *Scripture* calls *flesh*, and *members*, and *law*, and *lusts*, and *bodie*, and Saint *Augustin*, *visionesque*, *inobedience* or *inordinatnesse*, and a *morbid affection*: Consonant whereunto is the *Article of our Church*, affirming, that man by originall sinne is farre gone from righteousness, which is the *privation*; secondly that thereby he is of his owne nature enclined unto evill, which is the *pravitie* or *corruption*: and this is the doctrine of many learned papists.

Secondly, the Law being perfect and spirituall searcheth the most intimate corners of the soule, and reduceth under a law the very rootes and principles of all humane operations: And therefore in as much as well being is the ground of well working, and that the Tree must be good before the fruite, therefore wee conclude,

Martyr. Ep. ad Zenam. Artic. 9. Magist. Sentent. lib. 2. distinct. 30. Aquin. 12. qu. 82. art. 1. Driedo de Gratia & lib. Arbit. lib. 1. Tract. 3. part. 4. memb. 2. pag. 154. 156. Greg. Arim. lib. 2. dist. 30. qu. 1. Bonavent. li. 2. Distinct. 30. par. 2. quest. 1. Andrad. De- fens. concil. Trident. lib. 5. & quamplures alij. Psal. 19. Rom. 7. 14. Math. 7. 18 Absit ut sit in aliquo vera virtus qui ipso iustus non est. Aug. contr. Jul. l. 4. c. 3.

that

¶ Ioh. 3. 6.  
Rom. 6. 6, 7, 24.  
Gal. 5. 17.  
Col. 3. 5.  
Rom. 7. 23.  
¶ Parnalus vitio-  
sit as, de perfect.  
Justin. cap. 4.  
Inobedientia, de  
Civit. Dei lib.  
14. cap. 15.  
Libido, contra  
Iulian. li. 4. c. 14.  
Morbidus af-  
fectus, de Nupt.  
& Concupis.  
lib. 2. cap. 31. Re-  
tract. li. 1. ca. 15  
omnis homo est  
in se in se in se in  
se in se in se in se  
in se in se in se in  
se in se in se in se

\* Deut. 6.5.

Luk. 10.27.

*Lex etiam origi-  
nes delictorum,  
id est, concupi-  
scentias & vo-  
luntates non  
minus quam sa-  
cra condemnat.  
Tertul de pud-  
icitia.*

† Rom. 5.6.

\* Ex prima ho-  
minis mala vo-  
luntate contra-  
ctum, factum est  
quodammodo  
hereditarium.  
Aug. Retract.  
lib. 1. cap. 13.  
† Voluntas Ada  
reputatur no-  
stra. Aquin p. 3.  
q. 84. art. 2. ad 3.  
& 12. q. 81. art.  
1. in corp.  
Andrad. Ortho-  
dox. explicat.  
lib. 3. Eodem modo omnium voluntates in illo conclusa censetur quo & natura.

that the Law is not onely the Rule of our workes, but of our strength, not of our life only but of our nature, which being at first deliver'd into our hands entire and pure, cannot become degenerate, without the offence of those who did first betray so great a trust committed unto them. \* *Thou shalt love the Lord thy God, Ex omni valde tuo*, with all thy might, saith the Law; it doth not only require us to love, but to have mindes furnish'd with *all strength* to love God, so that there may be life and vigour in our obedience and love of him. The Law requires no more love then strength, therefore if it did not of us require strength to love, but onely suppose it, it could require no love neither, for the 7. Apostle tels us that by nature we are *without strength*. So that if the meaning of the Law be onely this, Thou shalt love the Lord thy God with all the strength which thou hast; and not this, Thou shalt love him with all the strength that I require thee to have, and that I at first gave thee (so that the strength and faculty, as well as the love and duty may *cadere sub preceptis*, fall under the command) the meaning of the Law would amount but to this, Thou shalt not, or needst not to love the Lord thy God at all, because thou hast no strength so to doe, and art not to be blamed for having none.

Thirdly, it is not the being *voluntary or involuntary* that doth make a thing sinfull or not sinfull, but being *opposite to the Rule*, which requires complete strength to serve God withall; Now all a mans strength is not in his will, the understanding, affections, and bodie have their strength; which failing, though the will bee never so prompt, yet the worke is not done with that perfection which the Law requires: yet withall wee are to note in this point two things. First, That *original sinne is, suo modo, voluntarie too*, because brought in by that will which was *originally ours*, for this is a true rule in divinity, *† Po-*

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*luntas capitis totius natura voluntas reputatur*, that *Adams* will was the will of all mankind, and therefore this Sinne being voluntarie in him, and hereditarie unto us, is esteemed in some sort voluntarie unto us too. Secondly, that a thing may be *voluntarie* two wayes, First, *efficienter*, when the will doth *positively concurrere* to the thing which is done; Secondly, *Deficienter*, when the will is in fault for the thing which is done, though it were not done by it selfe. For wee must note, that all other <sup>d</sup> faculties were at first appointed to be subject to the will, & were not to move but upon her allowance, and conduct, and therefore when lust doth prevent the consent and command of the will, it is then manifest that the will is wanting to her office; for to her it belongs to suppress all contumacie, and to forbid the doing of any illegall thing. And in this sense I understand that frequent speech of *Saint Austin*, That *sinne is not sin except it be voluntarie*, that is, sinne might altogether be prevented, if the will it selfe had its primitive strength, and were able to exercise uprightly that office of government and moderation over the whole man which at first it was appointed unto. Which thing the same <sup>e</sup> Father divinely hath expressed in his *confessions*; *What a monstrous thing is this*, saith he, *that the minde should command the body and be obeyed, and that it should command it selfe, and bee resisted?* His answer is, *The will is not a totall will, and therefore the command is not a totall command*, & for if the will were so throughlie an enemy to lust as it ought to be, it would not be quiet till it had dis-throned it.

These things being premised, we conclude That as our nature is universally vitiated and defil'd by *Adam*, so that pollution which from him wee derive is not onely the languor of nature, the condition and calamitie of mankind, the wombe, seed, fomer, formative vertue of o-

*est concupiscentia, eam è suo regno omne exterminaret. ubi et. cont. lib. 3. cap. 3.*

*¶ Vid. Aquin. 2. qu. 79. art. 1. in C. & q. 74. art. 3. C. & Aristot. Eth. lib. 3. c. 5. d. Arist. Ethic. lib. 1. cap. ult.*

*¶ De lib. Arbit. lib. 3. c. 22. Retract. lib. 1. c. 13. de vera Relig. c. 14.*

*¶ Non ex toto vult, non ergo ex toto imperat. Et iterum, non utique plena imperat. Et ideo sunt duæ voluntates, quia una earum tota non est. & hoc ad testat. et quod alteri deest. Confess. lib. 8. c. 9.*

*g Si voluntas renatorum omni ex parte inimica Scaplet. de iustif.*

ther

\* Peccatum carnis & vere peccatum. Fulg. de grat. Christi c. 15.  
 Vid. Aug. de peccat. mer. & remiss. lib. 2. c. 4.  
 de nupt. & concupis. lib. 2. cap. 24. contr. Jul. lib. 2. c. 3. 4. 5. & lib. 4. c. 2. lib. 5. c. 37. lib. 6. c. 15.  
 19. Vide Staplet. de iustif. l. 1. c. 14.  
 1. Ioh. 3. 4.  
 Rom. 7. 23.  
 Gal. 5. 17.  
 Ro. 6. 23.  
 Ephes. 2. 3.  
 Rom. 7. 13.  
 Eccle. 1. 31.  
 Gen. 1. 31.  
 Rom. 7. 15.  
 Prov. 7. 11-21.  
 Rom. 7. 18-21.  
 Matth. 15. 19.  
 Iam. 1. 14.  
 Iam. 3. 15.  
 1. Ioh. 3. 8.  
 Iam. 3. 6.  
 Ioh. 8. 44.  
 Aug. Tract. 49.  
 in Iohan. Quando libido vincit, vincit & diabolus. Id. contr. Iul. lib. 5. cap. 7.  
 1. Pet. 2. 24.  
 Gal. 5. 24.  
 Rom. 6. 5. 6.  
 Act. 2. 38.  
 Col. 2. 11, 12.

ther sins, but is it self truly and properly sin, or to speak in the phrase of the Church of England, hath of it selfe the nature of sin First, where there is *iniqua*, transgression there is sin; in this sin there is more, for there is *iniqua*, rebellion, and antipathie against the whole Law; therefore concupiscence is sin. Secondly, That which inferres death, and makes men naturally children of wrath, is sinne; but lust, and fleshly concupiscence reviving, bringeth death, and wrath; therefore it is sinne. Thirdly, where there is an excessse of sinne that thing must needs be sinfull; but concupiscence by the commandement is exceeding sinfull, *ergo*. Fourthly, that which is hatefull is evill and sinfull (for God made all things beautifull and good, and therefore very lovely) but concupiscence is hatefull, *what I hate, that I do*. Fifthly, that which quickneth to all mischief, and indisposeth to all good must needs be sinfull, as shee that tempteth and solliciteth to adulterie may justly be esteem'd a harlot; but concupiscence tempteth draweth, enticeth, begetteth, conceiveth, indisposeth to good, and provoketh to evill; therefore it is sinne. Sixthly, that which is hellish and divelish must needs be sinfull, for that is an argument in the Scripture to prove a thing to be exceeding evil; but concupiscence is even the Hell of our nature, and lusts are divelish; Therefore they are sinfull too. *Nemo se palpet*, saith Saint Austen, *de suo Satanus est, de Deo beatus*, Let no man sooth or flatter himselfe, his happinesse is from God, for of himselfe he is altogether diuelish. Seventhly, that which was with Christ crucified is sinne, for hee bore our sinne in his body upon the tree; but our flesh and concupiscence was with Christ crucified, *They that are Christs have crucified the flesh with the affections and lusts*; Therefore it is sin. Lastly, that which is washed away in Baptisme is sinne, for *Baptisme is for remission of sinnes*; but concupiscence and the body of sinne is done away in Baptisme; Therefore it is sinne. And this is the frequent argument of the ancient

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cient Doctors against the Pelagians to prove that infants had sinne in their nature, because they were baptized unto the remission of finnes.

To give some answer then to those pretended reasons. To the first wee confesse that nothing can bee *oto genere* Necessary, and yet sinfull: neither is originall sinne in that sort necessary to the *nature in it selfe*, though to the *nature in persons proceeding from Adam* it be necessary. For *Adam* had free will, and wee in him, to have kept that originall righteousnesse in which wee were created, and what was to him sinfull, was to us likewise, because wee all were *one in him*. Wee are then to distinguish of naturall and necessary, for it is either *primitive* and *created*, or *consequent*, and *contracted* necessity; the former would indeed void sin because God doth never first make things impossible, and then command them; but the latter growing out of mans owne will originally, must not therefore nullifie the Law of God, because it disableth the power of man, for that were to make man the Lord of the Law.

To the second three things are to be answer'd. First, The sinfulnesse of a thing is grounded on its *disproportion* to the *Law of God*, not to the *will of man*. Now Gods Law sets bounds, and moderates the operations of all other powers and parts, as well as of the wil. And therefore the Apottle complaines of his sinfull concupiscence, even when his wil was in a readines to desire the good, and refuse the evill. Ro. 7. 18. Secondly, no evil lust riseth or stirreth, though it prevent the consent of the will, but the wil may be esteemed faultie, not in this that it consented unto it, but in this, that it did not, as it ought to have done, hin-

Aug. d. peccat.  
merit & remiss.  
lib. 1. cap. 16. 17.  
24. 26. 28 34 37.  
lib. 2. cap. 26. 27.  
28. l. 3. c. 4. de  
nupt. & concu-  
piscen. lib. 1.  
cap. 20. lib. 2.  
cap. 33. contr.  
Inl. Pelag. l. 3.  
cap. 2. 3. lib. 6. c.  
16. & locis alijs  
in finis.  
Fulgent. de In-  
carnat. et gratia  
Christi. cap. 15.  
Prosper. contr.  
Coll. cap. 18.

*Voluntarium*  
*aliquid dicitur*  
*quia est a volun-*  
*tate. Ab aliquo*  
*autem dicitur*  
*esse aliquid du-*

*placiter. Direkte, quod scil. procedit ab aliquo in quantum est Agens, indirecte, ex hoc ipso quod non agit suu' subiecto: suu' navis dicitur esse a Gubernatore, in quantum dicitur a gubernando, &c. Aquin. 1. 2. q. 6. ar. 3. Peccatum originale est voluntarium, parvuli voluntate parentis — quod sufficit ad peccatum originale, quia non est persona, sed natura peccatum, Alvarez. de Auxil. Grat. lib. 6. d. 44. num. 15.*

der and suppress it. For the stirrings of lust before the will, is their *usurpation*, and *inordinatenesse*, not their *nature*, which therefore the will according to that primitive sovereignty which in mans nature shee had ought to rectifie, and order againe. Thirdly, originall sin, though to *persons* it be not, yet to the *nature* it was *voluntarie*, and to the persons in *Adam* as in their common Father, for with them otherwise then in him no covenant could be made, and even in humane lawes the Acts of parents can circumscribe their children.

To the third, wee utterly deny that God did *take* away originall righteousness from man, but he *Threw* it away himselfe; God indeed with-holds it, and doth not obtrude againe that upon us which wee rejected before, but he did not snatch it away, but man in sinning did nullifie it to himselfe. For what was righteousness in *Adam* but a perfect and universall rectitude, whereby the whole man was sweetly order'd by Gods law, and within himselfe; now *Adams* sinne having so many evils in it as it had, pride, ambition, ingratitude, robberie, luxurie, idolatry, murther, and the like, needs must that sinne spoile that originall righteousness which was and ought to bee universall. Secondly, wee grant that originall sinne is not onely a fault, but a punishment too; but that the one of these should destroy the other<sup>b</sup> wee utterly denie; for which purpose wee may note, that a punishment may be either by God *inflicted* in its whole being, or by man in the substance of the thing *contracted*, and by God in the *penall relation* which it carries *ordered*. It is true, no punishment from God inflicted upon man can bee in the substance of the thing sinfull, but that which man

\* Pontificij ex hac parte sunt novatores, qui Adamum seipsum privasse docent & probant. Andrad. Orthodox. explicat. li. 3. & apud ipsum Ferrariensem in Theo. contr. gent. lib. 4. c. 32.

a Fit in Homine Iustus ordo nature, ut anima subdatur Deo, & Anima Caro. Aug. de Civ. Dei lib. 19. c. 4.

διὰ τὴν ἁμαρτίαν οὐκ ἔστιν ἡ φύσις ἀδικία. Clem. Alex.

from. l. 6. & paedagog. lib. 1. c. 13.

b Sicut cecitas cordis — & peccatum est quo in Deum non creditur, & pœna peccati quia cor superbum digna animadversione punitur, & causa peccati, cum mali aliquid cecitatis errore committitur, ita concupiscentia carnis, & peccatum est quia inest illi inobedientia contra dominatum mentis, & pœna peccati quia reddita est meritis inobedientis, & causa peccati, defensione consentientis, & contagione nascens. Aug. contr. Jul. lib. 5. cap. 3.

brings

brings upon himselfe as a sinne Gods wisdome may order to be a punishment too. When a prodigall spends his whole estate upon uncleannesse, is not his povertie both a fine and a punishment? when a drunkard or adulterer brings diseases upon his bodie, and drownes his reason, is not that impotencie and sottishnesse both sinne and punishment? did not God punish *Pharaoh* with hardnesse of heart, and the gentiles with vile affections? and yet these were sinnes as well as punishments. To expedite this point in one word as I conceive of it. Two things are in this sinne, *Privation of Gods Image*, and *lust or habitually concupiscence*. The privation is, in regard of the first losse of righteousness, from *Adam* alone, by his voluntarie depraving of the humane nature, and excussion of the image of God; but in regard of the *Continuance* of it, so *deficienter*, Gods justice and wisdome hath a hand in it, who as he is the most just avenger of his owne wrongs and the most free disposer of his owne gifts, so hath hee in both respects been pleased to withhold his image formerly rejected, and not to obtrude upon ingratefull and unworthy men so pretious an endowment, of which the former contempt and indignitie had justly made them ever after destitute. *Concupiscence* wee may conceive both as a *disorder*, and as a *penaltie*. Consider it as a *punishment*, and so though it bee not by God effected in nature, (for he tempteth no man, much lesse doth hee corrupt any) yet is it subject to his wisdome and ordination, who after he had been by *Adam* forsaken, did then forsake him likewise, and give him up into the hand of his owne counsell, leaving him to transmit upon others that seminarie of uncleannesse, which himselfe had contracted. Consider it as a *vicer*, and so wee say that lust, or flesh doth not belong to the parts as such or such parts, but is the disease of the whole nature, either part whereof though it doe not equally descend from *Adam*, yet may hee justly bee esteem'd the Father and Fountaine of



the whole nature, because though generation doe not make all the materials and parts of nature, yet doth it worke to the uniting of them, and constituting of the whole by them. So then naturall corruption is *from Adam alone meritoriously* by reason of his first prevarication; *from Adam by our parents* *seminally*, and by generation and contagion; but under favour I conceive that it is not from the body in the soule, but equally and universally from the *whole nature as a guilty, forsaken, and accursed nature*, by some secret and ineffable *resistance* therefrom, under those *relations of Guilt and cursednesse*. This with submission to the learned I conceive in that great question touching the penalenesse, and traduction of originall concupiscence, reserving to others their liberie in such things, wherein a latitude of opinions may consist with the unitie of faith and love.

But to returne to those things which are more for practice. This doctrine of originall sinne doth direct us in our *\* humiliations* for sinne, shewes us whither wee should rise in judging and condemning ourselves, even as high as our fleshly lusts, and corrupt nature. *Let not any man say*, saith *S. Iames*, *that he was tempted of God*; I shall goe further, Let not any man say of himselfe by way of excuse, extenuation, or exoneration of himselfe, I was tempted of Satan, or of the World; and who can be too hard for such enemies, who can withstand such strong solicitations; *\*\* Let not any man resolve his finnes into any other originall then his owne lusts*. Our perdition is totally of our selves, wee are *assaulted by many enemies*, but it is *one* onely that *overcommeth us*, even our owne flesh. Saint *Paul* could truly say, *\* It was no more I that sinned*; but did he charge his finnes therefore upon Satan, or upon the World? No, though it was not he, yet it was something that did belong unto him, an inmate, a bosome enemy, even sinne that dwelt within him. It is said, that *Satan provoked David to number the people*, and yet

\* ἐν ὅσῳ μὲν ἡμῶν  
τὴν φύσιν —  
μὲν ὡς ποιεῖ  
ἑαυτὸν, καὶ ὡς αὐτὸν τὸ  
θεῖον πνεῦμα τὸ ἐν ἡμῶν  
ἐργάζεται ἡμῶν  
ἐν τῇ φύσει. Chrys.  
ad pop. Antioch.  
Hom. 2.  
Iam. 1. 13.

\*\* ὁ δὲ ἄνθρωπος ἐν τῇ  
ἐκείνῃ φύσει,  
ἀλλ' ὁ δὲ πνεῦμα  
ἐκείνου ἐν ἡμῶν  
τὸ πνεῦμα ἐν ἡμῶν  
ἐργάζεται ἡμῶν.  
Chrysost. ad pop.  
Antioch. Hom. 4.

\* Rom 7. 10.  
1. Chro. 21. 1.  
2. Sam. 24. 10.

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yet *David's heart smote himselfe*, and did not charge Satan with the sinne, because it was the lust of his owne heart that let in and gave way to Satans temptation. If there were the same minde in us as in Christ, that Satan could finde no more in us to mingle his temptations with all, then hee did in him, they would bee equally successelesse; but this is his greatest advantage, that he hath our evill nature to helpe him, and hold intelligence with him. And therefore wee must rise as high as that in our humiliations for sinne: For that will keepe us ever humble, because concupiscence will be ever stirring in us: and it will make us *thoroughly humble*, because thereby sinne is made altogether our *owne*, when wee attribute it not to casualties, or accidentall miscarriages, but to our *nature*; as *David* did, *In sinne was I shaped, and in iniquitie did my mother conceive me*. It was not any accident, or eternall temptation which was the roote and ground of these my sinnes, but I was a *transgressor from the wombe*, I had the seedes of adultery and murder sowne in my very nature, and from thence did they breake forth in my life. When men shall consider that in their whole frame there is an universall ineptitude and indisposition to any good, and as large a forwardnesse unto all evill, that all their principles are vitiated, and their faculties out of joynt, that they are in the wombe as *Cocksatrice egges*, and in the conception a *seed of serpents*, more odious in the pure eyes of God, then Toads or Serpents are in ours, this will keepe men in more caution against sinne, and in more humiliation for it.

Lastly, from the consideration of this sinne we should be *exhorted* unto these needfull duties: First, to much *wariousse* against our selves, not to trust any of our faculties alone, nor to be too confident upon presumptions, or experiences of our owne strength. *Job* would not trust his eyes without a covenant, nor *David* his mouth without a bridle, so strangely and unexpectedly will nature breake

Psal. 51.7.

Esay 48.3.

Iob 31.1.

Psal. 39.1.

Gen. 39. 10, 13.

Psa. 101. 3, 4, 7.

Exo. 34. 12-16.

Prov. 4. 23.

Num. 15. 38.

Deut. 11. 20.

Prov. 6. 10, 11.

out if it feele it selfe a little loose, as may cost a man many a cry and teare to set himselfe right againe. Though a Lyon seeme never so tame, though the Sea seeme never so calme, give them no passage, keepe on the chaine, look still to the Bulwarkes, for there is a rage in them which cannot be tamed. Venture not on any temptation, bee not confident of any grace received so as to slacken your wonted zeale, count not your selves to have apprehended any thing, forget that which is behinde, presse forward to the price that is before you; and ever suspect the treachery and tergiversation of your owne hearts. *Joseph* flung out, and would not trust himselfe in the company of his mistresse, *He hearkened not to her to lye by her, or to be with her*, company might easily have kindled concupiscence, a little of Satans blowing might have carried the fire from one stick unto another. *David* would have *no wicked thing in his house, nor in his sight*; sinne is a plague, hee knew how full of ill humours, and seeds of alike evill, his heart was; how apt to catch every infection that came neere it, and therefore he tooke care to decline the very objects and examples of sinne. God would not suffer any people, or monuments of Idolaters to be spared, lest they should prove temptations and snares to his owne people; and their hearts should runne after the like sinnes. *Keepethine heart*, saith *Salomon*, *with all diligence*, never let thine eye bee off from it, hide the word, and the spirit alwayes in it, to watch it, for there is an adulterer ever at hand to steale it away. Therefore the Lord would have the Israelites binde Ribbands upon their Fringes, and the Law on the Posts of their dores, that by those visible remembrancers their mindes might be taken off from other vanities, and the obedience of the Law more reviv'd within them. And *Salomon* alluding to that custome shewes the use and the fruites of it, *Bind them*, saith he, *continually upon thine heart, and tye them about thy necke*, make the Law of God thy continuall ornament;

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ornament; *when thou goest it shall leade thee, when thou sleepest it shall keepe thee, when thou awakest it shall talke with thee*; in all thy wayes and conditions it shall be thy safegard, thy companion, and thy comfort.

Secondly, *To warre and contention* against so strong and so close an enemy. Our flesh is our *E/an*, our elder brother, and we must ever be wrestling with it. The flesh and the spirit are *contraries*, one will ever be on the prevailing side: and the flesh is never weary nor out of work to improve its owne part, therefore the spirit must bee as studious and importunate for the Kingdome of Christ. But you will say, To what end serves any such combat? it is impossible to vanquish, or to overcome lust. The Diuell may bee put to flight, there is hope in a conflict with him, but lust may be exasperated by contention, it cannot bee shaken of.

To this I answer in the generall first, that it is *our duty* to fight with sinne, and it is *Christs office and promise* to overcome it, Wee must performe that which hee requireth of us, and trust him with that which hee promisseth unto us. Besides, by this meanes the bodie of sinne is *first weakened*, though not quite destroy'd. For as in the Leviticall Law when a spreading leprosie was in a house, the walls were first scraped round about, the dust throwne out, new stones and new mortar put to the old materials, and then last of all the house upon the uncurable-ness of it was broken quite downe, and dissolved: so in our present leprous and corrupted condition, wee are to deface, to weaken, to scrape of what wee can of the body of sinne, and leave the rest for God to doe when hee shall be pleased to dissolve us.

Secondly, It is by this meanes *captivated* likewise, though like the *Gibionites*, and the *Moabish maidens* it bee not slaine, yet it is kept under and subdued.

Thirdly, however, by this meanes it is *discover'd* and it

Lev. 14. 41-45.

Iosh 9. 21.  
Num. 31. 18.  
Iosh 17. 13.

*J.4 renascenti-  
bus remissur,  
in proficienti-  
bus minuitur, in  
resurgentibus  
sollicitur. Aug.  
conir. Italian. lib.  
6. cap. 16.*

Heb. 12. 1.  
Heb. 10. 36.

Num. 13. 29, 33.

is a good part of warre to know the latitude of an enemies strength, to pierce into his stratagems and contrivances: For the knowledge of sinne will make us more earnest in mourning for it, more importunate in our prayers against it, more humble in our confessions of it, more unquiet till wee be acquitted by the blood of Christ and his spirit from it, more urgent to lay hold upon the victories and promises of Christ against it. This is the sum of all, and a most sufficient encouragement. The grace of Christ in us will weaken much, the grace and favour of Christ unto vs will forgive the rest, and the power of Christ at the last will annihilate all.

Thirdly, *To patience and constancy* in this spirituall combate. Wee are beset, and compassed about with our corruptions, the sinne hangs on with much pertinacy, and will not be shaken off, therefore there is neede of patience to runne the race that is set before us, to doe the whole will of God, to hale perpetually our clog after us, to pull on and drive forward a backsliding and a revolving heart, to thrust still before us a swarme of thoughts and affections through so many turnings and temptations as they shall meet withall. When the spies returned from the holy Land, they disheartned the people, *because they had seen giants the sonnes of Anak*: so when the spirit of man considers, I am to enter upon a combate that admits no treatie of peace, or respite, with an old man full of wisdom, furnished with a whole Armorie of weapons, and with all the succors and contributions which principalities, and powers, and spirituall wickednesses can bring in, an enemy full of desperate rebellion and unwearied rage against the Kingdome of Christ in me: and I find by daylie experience what foiles he gives me, what captivity he holds me under, how unable I am to hold conflict with but some one of his Lusts, how unfurnish'd with such generall strength as is requisite to meet so potent an adversary; in this case a man will bee  
very

very apt to faint and bee wearied in his striving against sinne. And therefore to encourage and quicken us unto patience wee must not seeke our selves in our selves, nor fix upon the measure and proportion of our former graces, but runne to our faith and hold fast our confidence, which will make us hope above hope, and bee strong when wee are weake: Wee must *looke unto Iesus*, and consider first, his *grace* which is sufficient for us, Secondly, his *power*, which hath already begunne faith and a good worke in us, Thirdly, his *promise* which is to finish it for us, Fourthly, his *compassion* and assistance, he is our second, ready to come in in any danger and undertake the quarrell, Fifthly, his *example*, he passed through alike contradiction of sinners, as wee doe of lusts, Sixthly, his *neerenesse*, he is at the dore, it is yet but a *little while*, and *he that shall come will come and will not tarry*. Seventhly, his *Glory* which is in our quarrell engaged, and in our weakenesse perfected. Eighthly, his *reward* which hee brings with him, it is for an eternall weight of glory, that wee wrestle, Ninthly, his *faithfulnessse* to all that Clowd of witnesses, those armies of Saints, whome he hath carried through the same way of combates and temptations before us, and whose warfare is now accomplished. Lastly, his *performances* already. First, he maketh the combate every day easier then before, our Inner man growes day by day, *the house of David is stronger and stronger, and the house of Saul weaker and weaker*. And Secondly, as in all other afflictions, so in this especially hee giveth unto us a peaceable fruit of righteousness after wee have beene exercised in it.

But you will say these are good encouragements to him that knowes how to do this worke; but how shall I that am Ignorant, and impotent know how to suppress and keepe downe so strong an enemy with any patience or constancy that all this workes in me? To this I answer, first consider wherein mainly the strength of lust lies,

*Quicquid inde  
minuitur. hinc  
crefeit. Hieron.  
ep. 21.*

lies, and then applie your preventions and oppositions accordingly.

The strength of lust is in these particulars. First, it's *wisdom* and cunning craftinesse, whereby it lies in waite, and is upon the catch of every advantage to set forward its owne ends. Secondly, it's *suggestions*, perswasions, titillations, treaties, flatteries, dalliances with the soule, which like the smiles of a harlot entice, and allure the heart to condescend to some experience and practice with it: Thus *Eva* being deceived fell into the transgression. For the suggestion quickly begets delight, and delight as easily growes into consent, and when the Will like the Master-Fort is taken, the inferiour members can no longer stand out. Thirdly, its *promises and presumptions*, its *threatnings* and affrightments: for *Hopes and fears are the edges of temptation*. Lust seldome or never prevails, till it have begotten some expectation of fruit in it, till it can propose some *wages* and *pleasures of iniquitie*, some peace and immunitie against dangers or judgments denounced, wherewith men may flatter themselves: some unprofitablenesse, toyle, and inconvenience in a contrary strictnesse. Lust deales with the soule, as *Iael* with *Sisera*, first, it calls a man in, gives him milke and butter, covers him with a mantle, and casts him into a quiet and secure sleepe, and then after brings out the naile and hammer to fatten him unto death; and yet all this while a man saith not within himselfe, What have I done, there is no hope, after all this my wearinesse, in the tent of *Iael*, in the promises of lust, but like the Mother of *Sisera* cherisheth vast expectations, and returneth answers of spoyles and purchases to himselfe. *We will burne Incense to the Queens of Heaven*, say the people to *Ieremy*; we have not onely great and publike examples, our Fathers, our Kings, our Princes, our Cities, but great Rewards to encourage us thereunto, for *then had we plenty of vittuals, and were well and saw no evil. I will go after my Lover*

Eph. 4. 14.

Iam. 1. 14.  
1. Tim. 3. 14.

1. Pet. 2. 15.  
Iude v. 11.  
Heb. 11. 25.  
Deut. 29. 19.

Iudg. 4. 18-21.

Esay 57. 10.

Ier. 44. 17.

Hos. 2. 5.



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Lovers that give me my bread and my water, my wool and my flax, mine oyle and my drinke; neither did shee ever returne to her first husband, till shee found by evident experience that it was then *better wish her then amongst her idoles*. So that which made that hypocriticall people weary of the wayes and worship of God, was the *unprofitablenesse* which they conceiv'd to be in his service, and the *unequalnesse* of his wayes: whereas indeed the fault was in their owne unsincerity and evill ends. For the Word of the Lord doth good to those that walke vprightly, as the Prophet speakes. Fourthly, its *Laws and Edicts*, whereby it setteth the members aworke, and publisheth its owne will; and that either under the shew of *reason* (for sinne hath certaine Maximes, and principles of corrupted reason, which it takes for indubitable and secure, wherewith to countenance its tyrannicall commands) or else under the shape of *Emoluments and Exigences*, and *Inevitablenesse*, which may serve to warrant those commands that are otherwise destitute even of the colour of reason. Like that device of *Caiaphas*, when they knew not how to accuse Christ, or charge him with any face of capitall crimes, yet hee had found out a way that though there were no personall reasons, nor iust grounds to proceede upon, yet admitting and confessing the innocencie of the person of Christ, the *Expedience* notwithstanding and *Exigencie* of state so requiring it, fitter it was for *one innocent person* to perish, and thereby the safety of the common wealth, which depended upon their homage to the Romanes, to be secur'd, then by the preservation of one man to have the welfare of the whole people lie at hazard, and exposed to the feares, and jealousies, and displeasures of the Romanes, who by publike fame were very suspicious of an universall prince which was to arise out of Iudea, and none so likely to be the man, as he who coul'd raise dead men out of their graves, and so be never destitute of ar-

mies

Mal. i. 13.  
3. 14.

Esay 58. 3.

Mic. 2. 7.

Ioh. 11. 47-50.

*Percrebuerat  
Oriente toto ve-  
tus & constantis  
opinio, esse in fa-  
tis, ut eo tempore  
Iudei profecti  
rerum potiren-  
tur. Sueton. in  
Vespas. cap. 4.*

*Pluribus per-  
suasio inerat,  
antiquis sacer-  
dotum literis  
contineri, eo ipso  
tempore fore ve-  
ral secretoriens,  
profectiq; Iudei  
verum potuerat;  
turque ambas-  
ges Vespasianum  
& Titum pre-  
dixerant. Tacit.  
Histor. lib. 5.  
Idem sam non dis-  
simili errore no-  
taverat prius  
Ioseph. de Bello  
Judico. lib. 5.  
cap. 12.*

Numb. 31. 16.

Mic. 6. 5.

Iona. 4. 4. 8.

*2 Habakuk. 1. 12  
on Jonah*

Iudg. 16. 16.

Rom. 13. 14.

1. Ioh. 2. 15, 16.

1. Tim. 4. 4.

Rom. 6. 19.

mies to helpe him: so though there was no *equum est*, yet there was an *expedit*, though no *reason or iustice*, yet there was *Exigence and Expediencie* why hee ought to die, though not as a *malefactor* to satisfie for his owne offence, yet as a *sacrifice* to expiate, and to prevent those evils of state which the fame of his mighty workes might have occasion'd. And thus doth sinne deale with men, sometimes by the helpe of corrupt reason, and counterfeite maxims it makes the sinnes which are commanded seeme *warrantable and equall*; sometimes, where the things are apparantly evill, and cannot bee iustified, yet by pretence of some present exigencies it makes them seeme *necessary and unavoidable*. Fifthly Its *violence and importunitie*, for sinne is so wilfull that as he once answered the Persian king, when it cannot finde a law to warrant that which it requires, yet it will make a law to command what it will: and it will beset and pursue, and importune the soule, and take no answer. *Balaams* ambition was sufficiently nonplused by the severall answers and parables which God put into his mouth, and yet still it pursues him, and will put him upon all experiments, make him try the utmost of his diabolish wit to curse Gods people, and promote himselfe. *Iou. 16* his fretfulness had beene once put to silence, and could reply nothing when God charged him, yet upon a second occasion it gathers strength, and becomes more headstrong, even to dispute with God, and to charge him foolishly. *Dalilah* we know was an *Allegorie or type of lust*, and wee know how violent and urgent she was with *Sampson*, till she grieved and vexed his soule with her dayly importunities. Sixtly, *its provisions*, those subsidiary aides and materials of lust which it fetcheth from abroad, those things of the world, with which the heart committeth adulterie; for the World is the Armorie and store-house of lust. Lastly *its instruments*, which willingly execute the will of sinne, and yeelede themselves up as weapons

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in the warre: In these things principally doth the strength of lust consist.

Having thus discovered wherein the strength of lust lies, let your selves against it in these particulars thereof. First, for the wisdom and deceite of lust: First set up a spirituall wisdom, which may discover and defeat the projects of the flesh; Christs teaching is the onely way to put off the old man, and to be renewed in the spirit of the minde. Secondly, mutuall exhortation is a great helpe against the deceitfulnesse of sinne, *Exhort one another while it is called to day, lest any of you be hardened by the deceitfulnesse of sinne.* Silence is the best advantage an Enemy can have, when one doth not warne nor give notice to another. If a Cheate or cunning Spie should come to a place, and apply himselfe with severall insinuations unto severall persons, for the better managing his purposes, and sifting out those discoveries which he is to make, the best way to disclose the plots and mischiefs of such an Enemy would be to conferre, and compare his severall passages and discourses together; so Christians mutuall communicating of the experiments, temptations, conflicts, victories which they have had in themselves to one another, is a sure way to discover and prevent the deceit of lust. *Rahabs* hiding and concealing the spies did much advance their project against *Iericho*; and so the keeping of the divels counsell, and stifling his temptations, and the deceits of lust, is one of the greatest advantages they can have. Thirdly, receive the Truth with love, for lies and delusions are the doome of those men who receive not the love of the truth, that they might be saved.

Secondly, for the perswasions and suggestions of lust, entertaine no Treatie, have no commerce with it, be not in its company alone, let it not draw thee away, sit not in counsell with it. *Qui deliberant desciverunt*, if it prevaile to get our eare, and make us listen unto it, it will easily

Ephes. 4. 10, 21.

Heb. 3. 13.

2. Thes. 2. 10, 11

Psalm. 1. 1.

Tacit.

Gal. 3. 16.

Act. 16. 19.

Deut. 12. 30.

Prov. 5. 8.

easily proceed further. As soone as ever Saint *Paul* was called, he immediately *refused to conferre with flesh and blood*, which relation elsewhere making, he useth another expression, *Whereupon O King Agrippa I was not disobedient to the heavenly vision*; intimating thus much, that but to hold a conference with the flesh is a beginning of disobedience. If our first mother *Euah* had observed this rule, not to deliberate, or admit any dispute with the Serpent, but had at first offer rejected his motion, with this peremptorie answer, *We have a Law given us, and servants must be rul'd by their master and not by their fellowes*, It is fitter to obey God then to dispute against him, to execute his commands then to interpret them, she might have prevented that deluge of sinne and calamitie which by this one over-sight did invade the world. Therefore the Lord strictly commands his people, that when they were to succeed the nations whom God would cast out before them, and should dwell in their land, they should take heed that they were not snared by following them, neither should they *enquire after their Gods saying, How did these nations serve their Gods?* The very acquainting themselves with the formes of other mens idolatries might ensnare them. Therefore as soone as lust stirres and offers to perswade thee, start away from it as *Ioseph* did, *Come not nigh the dowre of a strange womans house*, though the first allurements seeme modest and moderate, yet if the Serpent get in but his head, he will easily draw in the rest of his body, and if he should not, yet his sting is in his head.

Thirdly, for the promises and threats of lust, first, beleeve them not, for lust is a Tempter, and it is given to all Tempters, to be liers too. When God hath said one thing, let no arguments make thee beleeve the contrarie. As we are to beleeve above hope, so above reason too; for though sophistrie may alledge reasons for a false conclusion which every understanding is not able to answer

or evade, yet there is a voyce of Christ in all saving truth, which his *sheepe are apt to heare* and subscribe unto, in which there is an evidence to make it selfe knowne, and to difference delusions from it, though haply a man have not artificiall logick enough to distinguish it from every captious and sophisticall argument. *If an Angell from heaven, saith the Apostle, preach any other Gospell let him be accursed*; we know what it cost the man of God, when he gave credit to the old Prophet of Bethel, though pretending an Angels warrant, to goe backe and eate with him, contrary to the commandement which he had received before. Secondly, get security of better promises (for all the promises of the flesh if they should be perform'd will perish with a man) learne to rest upon Gods All-sufficiencie, see thy selfe rich enough in his wayes, there are more riches in the persecutions, much more in the promises and performances of God, then in all the treasures of Egypt. Lust can promise nothing but either thou hast it already (and the same water is farre sweeter out of a fountaine, then when it hath passed through a sinke; the same monie farre better when it is a Blessing from God, then when a bribe from Lust; when it is the reward of a service, then when 'tis the price of sinne; when it is given by the Owner, then when deposited by a thiefe) or else thou art farre better without it, thou walkest amongst fewer snares, hast an over-plus of spirituall goods for thy earthly defect, hast thy poverty sweetened and sanctified by better promises; and therefore respect none of the wages of Lust, consider that God is the *Fountaine of life*, that thou hast *more and better* of it in him then in the Creatures, that when thou wantest the things of this life, yet thou hast the *promises* still, and that all the offers of lust are not for comforts, but for snares, not for the use of life, but for the provisions of sin: and there is more content in a little received from God, then in whole treasures stolen from him, and all sinfull  
gaine

Ioh. 10. 4, 5.

Gal. 1. 8.

1 King 13. 18.  
24.

Heb. 11. 25.

gaine is the robbing of God.

Rom. 8. 2.

Fourthly, for the law of lust, set up the law of the spirit of life in thy heart. It is a *royall Law*, and a *Law of liberty*, whereas lust is a law of death and bondage; and where the spirit comes, a man shall be *set free from the law of sinne and of death*. Keepe thy selfe alwayes at home, in the presence of Christ, under the eye and government of thy husband, and that will dash all intruders and adulterers out of countenance. Take heed of quenching, grieving, stifling the Spirit, cherish the motions thereof, stirre up and kindle the gifts of God in thee, labour by them to grow more in grace, and to have neerer communion with God; the riper the Corn growes, the looser will the chaffe be, and the more a man growes in grace, with the more ease will his corruptions be sever'd and shaken off.

2. Cor. 12. 7, 8.

Fifthly, when lust is violent and importunate: First, be thou importunate and vrgent with God against it too, when the Messenger of Satan, the Thorne in the flesh, did buffet, and sticke fast unto *S. Paul*, hee reiterated his prayers unto God against it, and proportion'd the vehemency of his requests to the violence and urgency of the enemy that troubled him; and he had a comfortable answer, *My Grace is sufficient for thee*, sufficient in due time to cure, and sufficient at all times to forgive thy weakness. In the Law, if a ravisht woman had *cried out*, shee was esteemed innocent, because the pollution was not voluntary, but violent. And so in the assaults of lust, when it useth violence, and pursues the soule that is willing to escape and flye from it, if a man withhold the embraces of his owne will, and cry out against it, if he can say with Saint Paul, *It is no more I that doe it, but sinne that dwelleth in me*, though in regard that the flesh is something within himselfe, he cannot therefore be esteemed altogether innocent, yet the Grace of God shall bee sufficient for him. Secondly, when thou art pursued,

Deut. 22. 25-27

Rom. 7. 20.

keepe

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keepe not Lusts counsell, but seeke remedy from some wife and Christian friend by communicating with him, and disclosing thy case unto him; sinne loves not to bee betrayde or complained on, mutuall confession of sinne, to those who will pray for a sinner, and not deride him, or rejoyce against him, is a meanes to heale it. Thirdly, when thou art in a more violent manner then usuall assaulted by sinne, Humble thy selfe in some more peculiar manner before God, and the more sinne cries for satisfaction, denie it and thy selfe the more: as *Salomon* saith of children, so may I say of lusts, *Chastice and subdue thy lusts, and regard not their crying.*

Iam. 5. 16.

Sixthly, cut off the materials and provisions for lust, weane thy selfe from earthly affections; love not the World, nor the things of the World, desire not any thing to consume upon thy lusts, pray for those things which are *convenient for thee*, turne thy heart from those things which are most likely to seduce thee, possesse thy heart with a more spirituall and abiding treasure; hee who lookes stedfastly upon the light of the Sunne, will be able to see nothing below when he lookes downe againe; and surely the more a man is affected with heaven, the lesse will he desire or delight in the world. Besides, the provisions of sinne are but like full pastures, that doe but fatten, and prepare for slaughter. *Balaam* was in very good plight before, able to ride with his *two servants* to attend him, but greedinesse to rise higher, and make provision for his ambitious heart, carried him upon a wicked businesse, made him give cursed counsell against Israel, which at length cost him his owne life.

1. Ioh. 3. 15.

Iam. 4. 3, 4.

Prov. 30. 8, 9.

Hof. 13. 6, 7.

Num. 22. 23.

Num. 31. 8.

Lastly, for the instruments of lusts, make a covenant with thy members, keep a government over them, bring them into subjection, above all keepe thy heart, establish the inward government; for nothing can be in the body which is not first in the heart; keepe the first in over unforme and right; all other things which have their

1. Cor. 9. 27.

Q

motions



motions depending there, must needs be right too.

Having thus opened at large the life and state of *original sinne*, it remaines in the last place to shew, how the spirit by the commandement doth convince and discover the life of *actuell sinne*: in omitting so much good, in committing so much evill, in swarving and deviating from the rule in the manner and measure of all our services. And this it doth, by making us see that great spiritualness and perfection, that precise, universall, and constant conformitie which the Law requires in all we doe. *Curſed is every one that abideth not in all things that are written in the booke of the Law to doe them.* Perfection and perpetuities of obedience are the two things which the Law requires. Suppose we it possible for a man to fulfill every tittle of the Law in the whole compasse of it, and that for his whole life together, one onely particular, and that the smallest and most imperceptible deviation from it being for one onely time excepted, yet so rigorous and inexorable is the Law, that it scales that man under the wrath and curse of God. The heart cannot turne, the thoughts cannot rise, the affections cannot stirre, the will cannot bend; but the Law meets with it, either as a *Rule* to measure, or as a *Judge* to censure it. It penetrates the inmost thoughts, searcheth the bottome of all our actions, hath a wideneſſe in it which the heart of man cannot endure. *They were not able to endure*, saith the Apostle, *the things which were commanded*; and *Why tempt you God*, saith Saint Peter to those that preached Circumcision, and put a yoke upon the brethren, which neither we nor our fathers were able to beare? Circumcision it selfe they were able to beare, but that yoke which came with it, namely, the Debt of the whole Law was by them and their fathers utterly unsupportable. For this very cause was the Law published, that sinne might thereby become exceeding sinfull, that so Gods grace might bee the more magnified, and his Gospell the more accepted. Let us in a few words

Gal. 3. 10.

Heb. 12. 20.

Deut. 5. 25.

Exod. 34. 30.

Act. 15. 10.

Gal. 5. 3.

words consider some particular aggravations of the life and state of actuall sinne, which the spirit by the Word will present unto us.

First, in the *least sinne* that can bee named, there is so much life and venome, as not all the concurrent strength of those millions of Angels, one of whom was in one night able to slay so many thousand men, had been able to remove. More violence and injustice against God in a wandring thought, in an idle word, in an impertinent and unprofitable action, then the worth of the whole Creation, though all the Heavens were turned into one Sunne, and all the earth into one Paradise, were able to expiate. Thinke we as meanely and slightly of it as wee will, swallow it without feare, live in it without sense, commit it without remorse, yet be we assured, that but the guilt of every one of our least sins being upon Christ, who felt nor knew in himselfe nothing of the pollution of them, did wring out those prodigious drops of sweat, did expresse those strong cryes, did poure in those wofull ingredients into the Cup which he dranke, as made him, who had more strength then all the Angels of Heaven, to shrink and draw backe, and pray against the worke of his owne mercy, and decline the businesse of his owne comming.

Secondly, if the least of my sinnes could doe thus, O what a guilt and filthinesse is there then in the *greatest sinne* which my life hath been defiled withall? If my Atomes be Mountaines, O what heart is able to comprehend the vastnesse of my mountainous sinnes? if there bee so much life in my *impertinent* thoughts, how much rage and fury is there in my *rebellious* thoughts? In my thoughts of gall and bitternesse, in my contrived murders, in my speculative adulteries, in my impatient murmurings, in my ambitious projections, in my covetous, worldly, froward, haughty, hatefull imaginations, in my contempt of God, reproching of his Word, smothering

of his motions, quenching of his spirit, rebelling against his grace? If every vaine word be a flame that can kindle the fire of Hell about mine eares, O what vollies of brimstone, what mountaines of wrath will be darted upon my wretched soule, for tearing the glorious and terrible name of the great God with my cursed oathes, my crimson and fiery execrations? What will become of sinking, dirty, carrion communication, of lies and scornes, and railings and bitternesse, the persecutions, adulteries, and murders of the tongue, when but the idleness and unprofitableness of the tongue is not able to endure this consuming fire?

3. If one great sin, nay one small sin be so full of life, as not all the strength, nay not all the deaths or annihilations of all the Angels in heaven could have expiated, O how shall I stand before an *army of sinnes*? So many, which I know of my selfe, swarmes of thoughts, steames of lusts, throngs of sinfull words, sands of evill actions, every one as heavie and as great as a mountaine, able to take up if they were put into bodies all the vast *chasma* betweene earth and heaven, and fill all the spaces of nature with darkenesse and confusion? and how infinite more secret ones are there, which I know not by my selfe? How many Atomes and streames of dust doth a beame of the Sunne shining into a roome discover, which by any other light was before imperceptible? How many sinfull secrets are there in my heart, which though the light of mine owne conscience cannot discover, are yet written in Gods account, and sealed amongst his treasures, and shall at the day of the revelation of all things bee produc'd and muster'd up against me, like so many Lyons and Divels to flye upon me?

Fourthly, if the number of them can thus amaze, O what shall the *roote* of them doe? Committed out of *ignorance* in the midst of light; out of *knowledge* against the evidence of conscience; out of presumption and fore-  
stalling

stalling of pardon, abusing and subordinating the mercies of God to the purposes of Satan, not knowing that his goodnesse should have led me to repentance; out of *subornnesse* against the discipline, out of *enmitie* against the goodnesse, out of gall and *bitternesse* of spirit against the power and purity of Gods holy Law?

Fifthly, not the roote onely, but the *circumstances* too adde much to the life that is in sinne. See how notably Saint *Austen* aggravates his sinne of robbing an Orchard when he was a Boy, that which others lesse acquainted with the foulness of sinne might be apt enough but to laugh over. First, it began in the will, and the members follow'd, I had a minde, and therefore I did it. Secondly, I did not doe it for want of the things, but out of the naughtiness of my heart, and my inward enmitie to righteousness. Thirdly, I did it not with any aime at fruition of the fruite, but onely of the sinne; it was not my palate, but my lust which I studied to satisfie. Fourthly, the apples I stole were very unapt to tempt, no relish, no forme in them to catch the eye, or allure the hand, but the whole temptation and rise of the sinne was from within. Fifthly, I did it not alone, there were a troope of naughty companions with mee, and wee did mutually cherish and provoke the itch of each others lust. Sixthly, it was at a very unseasonable time of night, when at least for that day we should have put a period and given a respite unto our lusts. Seventhly, it was after wee had spent much time before (and should now at least have been tired out) in pestilent and foolish sports. Eighthly, we were immodest in our theft, we carried away great loads and burdens of them. Ninthly, when wee had done, we feasted the Hogs with them, and our selves fed upon the review and carriage of our owne lewdnesse. Lastly, the chiefe sport and laughter which wee had was this, that we had not only robb'd, but deceiv'd the honest men, who had never so bad an opinion of us, as that wee

*Volui & feci.  
Non penitui,  
sed fastidio in-  
sticie.*

*Nec eare vole-  
bam frui quam  
furto appece-  
bam, sed ipso  
furto, & pec-  
cato.*

*Non erant for-  
ma nec sapore  
illecebrosa.*

*Nequissimi ado-  
lescentes.*

*Confrictione  
saciorum animo-  
rum accendebam  
pruritu cupidi-  
tatis mea.*

*Nosce intempe-  
stiva.*

*Ingentia onera.  
Non ad nostras  
epulas, sed pro-  
ficienda por-  
cis, sola nos ini-  
quiase epu-  
lari.*

*Risus erat quasi  
stilla cordis  
quod fellebamus  
eos qui hac a no-  
bis fieri non pu-  
tabant.*

*Ex ludo & in-  
nocendi cupid-  
tate.*

should doe it; and thus another mans losse was our iest. And after all this, his meditations upon it are excellent; with *David* hee goes to the roote, *Ecce cor meum Domine mens, ecce cor meum*. O Lord; what a nature and heart had I, that could commit sinne without any *illacobra*, without any incentive but from my selfe? and againe, What shall I returne unto the Lord, that I can review these my sinnes, and not be afraid of them? Lord, I will love thee, I will prayse thee, I will confesse to thy Name, it is thy Grace which pardoneth the sinnes which I have committed, and it is thy Grace which prevented the sinnes which I have not committed: Thou hast saved me from all sinnes, those which by mine owne will I have done, and those which by thy Grace I have been kept from doing. If every man would single out some notable sinnes of his life, and in this manner anatomize them, and see how many sinnes one sinne containeth, even as one flower many leaves, and one Pomegranate many kernels, it could not but be a notable meanes of humbling us for sinne.

Esai. 55. 2.

Ier. 2. 17, 18.

Hos. 8. 7.

Esai. 30. 7.

Rom. 6. 21.

*Aug. de menda.  
ad Conseruium.*

Sixthly, not evill circumstances onely, but unprofitable ends adde much to the life of sinne: when men spend money for that which is not bread, and labour for that which satisfieth not; when men change their glory for that which doth not profie, forsake the Fountaine, and tie out broken Cisterne, which will hold no water; sowe nothing but winde, and reape nothing but shame and reproach. Our Saviour assures us, that it is no valuable price to get the whole World by sione: and Saint *Austine* hath assured us, that the salvation of the World, if possible, ought not to be procurd by but an officious lie. But now how many times doe we sinne even for base and dishonourable ends? lie for a farthing, sweare for a complement, swagger for a fashion, flatter for a profitment, murder for a revenge, pawne our soules which are more worth then the whole frame of nature for a very trifle?

Seventh-

Seventhly, all this evill hitherto staies at home, but the great *scandall* that comes of sinne addes much to the life of it, the perniciousnesse and offence of the example to others. *Scandall to the weak*, and that twofold; an *active scandall* to mis-guide them, Gal. 2. 14. 1. Cor. 8. 10. or a *passive scandall* to *grieve them*, Rom. 14. 15. and beget in them jealousies and suspicions against our persons and professions. *Scandall to the wicked*, and that twofold also; the one giving them occasion to blaspheme that holy Name and profession which we beare, 2. Sam. 12. 14. 2. Cor. 6. 3. 4. 1. Pet. 2. 13. The other hardning and encouraging, comforting and justifying them by our evill example, Ezek. 16. 51, 54.

Eighthly, the evill doth not reach to men onely, but the scandall and indignity over-spreads the *Gospel*; a great part of the life of sinne is drawne from the severall respects it hath to Gods will acknowledged. When we sinne not onely against the Law of Nature in our hearts, but against the written Law, nor onely against the truth, but against the mercy and Spirit of God too; this must be a heavy aggravation. O what a hell must it bee to a soule in hell to recount, so many Sabbaths God reached forth his Word unto me, so many Sermons he knock'd at my doore, and beseeched me to be reconciled; he wooed me in his Word, allured me by his promises, expected me in much patience, enriched me with the liberty of his owne precious Oracles, reached forth his blood to wash me, poured forth his teares over me, but against all this I have stopped the eare, and pulled away the shoulder, and hardened the heart, and received all this grace in mine, and notwithstanding all the raine which fell upon me, continued barren still. God might have cut me off in the wombe, and made me there a brand of hell, as I was by nature a Childe of wrath, he might have brought me forth into the world out of the pale of his visible Church, or into a corrupted Synagogue, or into a place full of ig-

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norance, atheisme, and profanenesse, but he hath cast my lot in a beautifull place, and given me a goodly heritage, and now hee requires nothing of me but to doe justly, and worke righteousnesse, and walke humbly before God, and I requite evill for good to the hurt of mine owne soule.

Ninthly, the *manner* of committing these finnes is full of life too. Peradventure they are *Kings*, have a court and regiment in my heart, at best they will be *Tyrants* in mee, they have been committed with much strength, power, service, attendance, with obstinacy, frowardnesse, perseverance, without such sense, sorrow, or apprehension, as things of so great a guiltinesse did require.

Lastly, in good duties whereas grace should bee ever quick and operative, make us conformable to our head, walke worthy of our high calling, and as becommeth godlinesse, as men that have learned and received Christ, how much unprofitablenesse, unspiritualnesse, distractions, formality, want of relish, failings, intermissions, deadnesse, uncomfortablenesse do shew themselves? How much flesh with spirit, how much wantonnesse with grace, how much of the world with the word, how much of the weeke in the Sabbath, how much of the bag or barne in the Temple? how much superstition with the worship? how much security with the feare? how much vaine-glory in the honour of God? in one word, How much of my selfe, and therefore how much of my sinne, in all my services and duties which I performe? These and a world the like aggravations serve to lay open the life of actuall finnes.

Thus have I at large opened the *first* of the three things proposed, namely, that the spirit by opening the Rule doth convince men that they are in the state of sin, both originall and actuall.

The next thing proposed was to shew *what kinde of condition or estate the state of sinne is*. And here are two things.



things principally remarkeable: first it is an estate of most *extreme impotency* and disability unto any good: Secondly, of most *extreme enmity* against the holinesse and wayes of God.

First it is an estate of *impotency* and Disability to any good, *Paul* in his pharisaicall condition thought himselfe able to live without blame, *Phil.* 3.6. But when the commandement came he found all his former moralities to have been but dung. Our naturall estate is *without any strength*, *Rom.* 5.6. so weakethat it makes the *Law is selfe weak*, *Rom.* 8.3. as unable to doe the workes of a spiritual, as a dead man of a naturall life, for wee are by nature *Dead in sinne*. *Eph.* 2.1. and *held under by it*, *Rom.* 7.6. And this is a wofull aggravation of the state of sinne, that a man lies in mischief (1. *Ioh.* 5.19.) as a carkasse in rottennesse and dishonour, without any power to deliver himselfe. He that raised up *Lazarus* out of his grave, must by his owne voyce raise up us from sinne, *The dead shall heare the voyce of the Sonne of man, and they that heare shall live.* *Ioh.* 5.25. All men are by nature *strangers* to the life of God, *Eph.* 4.18. and *forreiners* from his household, *Eph.* 2.19. Able without him to doe *Nothing*, no more then a branch is to beare any fruit, when it is cut of from the fellowship of the roote which should quicken it, *Ioh.* 15.4.5. *In me*, saith the Apostle, *that is, in my flesh there dwelleth no good thing.* *Rom.* 7.18. a man is as unable to breake through the debt of the Law, or his subjection to death and bondage, as a beast to shake of his yoke. *Act.* 15.10. or a dead man his funerall clothes. *Ioh.* 11.44. In one word, so great is this impotencie which is in us by sinne, that we are not sufficient to *thinke a good thing*. 2. *Cor.* 3.5. not able to *understand a good thing*, nor to comprehend the light when it shines upon us. 1. *Cor.* 2.14. *Ioh.* 1.5. Our tongues unable to speake a good word, *How can yee being evil speake good things.* *Matth.* 12.34. Our eares unable to heare a good word, *To whom shall*

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shall I speake and give warning that they may heare, behold their eare is uncircumcised and they cannot hearken. Ioh. 6. 10. our whole man unable to obey, the carnall minde is not subiect to the Law of God, neither indeed can be. Rom. 8. 7.

The Reasons hereof are these. First, *Our uniuersall both naturall and personall impurity*, wee are by nature all flesh, children of the old Adam, Ioh. 3. 6. Children of Gods wrath. Eph. 2. 3. and so long it is impossible wee should doe any thing to please God, for they that are in the flesh *cannot please God*. Rom. 8. 8. a man must first be *renewed in his mind*, before he can so much as make proof of what will be acceptable unto God, Rom. 12. 2. This naturall Impurity in our persons is the ground of all impurity in our workes, for *unto the uncleane every thing is uncleane*, Tit. 1. 15. and all the fruit of an euill Tree is euill fruit. Math. 7. 18. And Saint Paul gives the reason of it, Because our fruit should be fruit unto God, Rom. 7. 4. and fruit unto holinesse. Rom. 6. 22. Whereas these workes of naturall men doe neither begin in God, nor looke towards him, nor tend unto him, God is neither the principle, nor the object, nor the end of them.

Secondly, *Our naturall enmity*, the best performance of wicked men is but *to be an enemy*, the Gift of an enemy, and the sacrifice of foolcs. It proceedeth not from *love* which is the *Bond of perfection*, that which keepeth all other requisite ingredients of a good worke together, Col. 3. 14. which is the *fulfilling of the Law*, Rom. 13. 8. and the principle of obedience, and all willing service and conformity to God, Gal. 5. 6. Ioh. 14. 15. and ever proceedeth from the spirit of Christ, Gal. 5. 22. for by nature we are enemies, Rom. 5. 10.

Thirdly, *Our naturall infidelity*, for the state of sinne is an estate of unbeliefe, The spirit shall convince the world of sinne, because they beleeve not. Ioh. 16. 9. Now infidelity doth utterly disable men to please God, without faith

faith it is impossible to please him. Heb. 11. 6. *There can no good worke be done but in Christ; we are sanctified in Christ, 1. Cor. 1. 2. we are created in Christ unto good worke, Eph. 2. 10. we must be one with him before wee can be sanctified, Heb. 2. 11. and this is the reason why faith sanctifies and purifies the heart, Act. 15. 9. and by consequence the whole man (for when the fountaine was clenied all the waters were sweete, 2. Reg. 2. 21.) because faith is the bond which fastens us unto Christ. Eph. 3. 17.*

Fourthly, *Our naturall ignorance and follie.* For the state of sinne is ever an ignorant estate. *Evill men understand not judgement.* Prov. 28. 5. The usuall stile that the Scripture gives sinners, even the best of sinners, those who keepe themselves *Virgins*, and *escape many of the pollutions of the world*, as Saint Peter speakes, 2. Pet. 2. 20. *is foules* Math. 23. 2. though they know many things, yet they *know nothing as they ought to know.* 1. Cor. 8. 2. Now the roote of our well pleasing is *wisdomme and spirituall knowledge*, Col. 1. 9. 10. that is it which makes us walke worthy of the Lord, and fruitfull in good works. Where-as want of understanding is that which makes us altogether unprofitable, that wee doe no good. Rom. 3. 11.

And now what a cutting consideration should this be to a man to consider, God made me for his use, that I should be his servant to doe his will, and I am utterly unfit for any services save those which dishonour him, like the wood of the vine, utterly unusefull and unmeet for any worke? Ezek. 15. 4. what then should I expect to be cast out, as a vessell in which is no pleasure? If I am altogether barren, and of no use, what a wonderfull patience of God is it that suffers mee to cumber the ground, and doth not presently cast me into the fire? that suffers me like a noisome weed to poison the aire, and choake the growth of better things? If I drinke in the raine, and bring forth nothing but thornes, how meete  
must

must I needs be unto cursing? And this conviction should make men labour to have place in Christ, because thereby they shall bee enabled to please God, and in some measure to bring that glory to him for which they were made. For this is a thing which God much delights in, when a creature doth *glorifie him actively*, by living unto him. He will not loose his glory by any Creature, but fetch it out at the last, but when the Creature operates out of it selfe to Gods end, and carries Gods intention through its owne worke, then is hee most honored and delighted. *Herein, saith Christ, is my Father glorified, that ye beare much fruit, Ioh. 15. 8.* and herein did Christ *glorifie his father in finishing the worke which he gave him to do. Ioh. 17. 4.* What an encouragement should this bee for those who have hitherto liv'd in the lusts of the flesh, to come over to Christ and his righteousness; and for others to goe on with patience through all difficulties, because in so doing they worke to that end for which they were made, they live to God, and bring forth fruit unto him, who hath in much patience spared and in infinite love called them to himselfe? How should we praise God that hath given us any strength in any way to doe him service? that is pleas'd to account himselfe honoured when he is obeyed by us, who spoile all the works we do with our owne corruptions? And how should we husband all the pretious moments of our life to the advantage of our master, whose very acceptation of such unworthy services should alone bee both encouragement and reward enough unto us? The more profitably any man lives, the more comfortably he shall die.

Now to consider more particularly this *disability* which comes along with sinne, we may note, that it is either *total*, when a man is *all flesh*, as by nature we are; or at best *partiall*, in proportion to the vigor of concupiscence, and life of sinne in the best of us. To touch a little upon both of these.

First, in a wicked man, who is totally in the state of sinne, there is a *Total and absolute impossibility and impotency* to doe any thing that is good. *Every figment and motion of the heart of man is onely and continually evill.*

Gen. 6. 5. But though his heart be evill, may not his actions or his words be good? No, for that is the fountaine whence all they issue, and impossible it is that sweete water should proceed from a bitter and corrupted fountaine, Matth. 12. 34. Iam. 3. 11. Looke on the best actions of wicked men. If they pray to God, their *prayer is an abomination*, Prov. 28. 9. If they sacrifice, *God will not accept nor smell*, nor regard any of their offerings, he will esteeme them all *abominable and uncleane, as a dogs head, or swines blond*, Amos 5. 21. Esai. 66. 3. Seeme things never so specious in the sight of men that doe them, yet in his sight they may be uncleane, Hag. 2. 13, 14. If they turne, and enquire and seeke early after God, all this is not fidelity but only flatterie, Psal. 78. 34. 37. Like the spicing and embalming of a carkasse, which can never put so much beauty or value into it, as to make it a welcome present unto a Prince.

But what then? Can a wicked man doe nothing but sinne? when he gives Almes, builds Churches, reades the Scripture, heares the Word, worships God, are these all finnes? if so, then he ought to forbear them, and leave them utterly undone. Here are *Two Points* in this case, First, to consider *How all the workes of naturall men may be esteemed sinfull*; and secondly, this being granted that they are sinfull, *How they ought to carry themselves in regard of doing or omitting of them.*

For the former of these, we are first to premise these notes. First, a worke done may bee *Sub duplici genere Boni*, it may be measured by Two sorts of Goodnesse; first there is *Goodnesse ethicall or morall*, in relation unto manners, and in order unto men; and secondly, there is *Goodnesse theologicall or divine*, in relation to Religion, and

Quamvis videntur animus corpori & ratio vitis laudabiliter in perire, fita-  
men dico animus & ratio illa non servat, nullo modo corpori vitisq. velle im-  
perat — Proinde virtutes quas si-  
bi habere vide-  
tur — Nisi ad De-  
um retulerit, etiam ipse vitia sunt potius  
quam virtutes. Aug. de civ. Dei. lib. 19. cap. 25.  
Non statim qui jejunat, Deo je-  
junat, aut ex-  
tendens pauperi manum Deo sa-  
nerat, vicina sunt vitia vir-  
tutibus; Difficile est Deo tantum  
Inde esse con-  
textum. Hieron. contra Luc se-  
rianos.  
Quicquid boni velati velle se-  
corit nisi a pe-  
ccatis quae in Deum est refra-  
tur, Rectum dei non oportet,  
Aug. de fide & operib. To. 4. c. 7.

and in order unto God. A thing is *morally Good*, when it is Good in the sight of men, good unto humane purposes, good by way of Example, or by way of Edification to others, who judge as they see. But a thing is then done divinely when it is done with the spirit of holiness and of truth (for the Father seeketh such to worship him) when it is done *in obedience to the word*; for wee are to note that a thing may bee done by a man *rationally* out of the sway and rule of right reason, and a certaine generousnesse and ingenuitie of spirit, which loves not to condemne it selfe in the thing which it allowes, and to walke crosse to the evidence of its owne rules, and yet that thing is all this while done but *unto himselfe*, and his owne reason is set up as an idoll in Gods place, to which all the actions of his life doe homage: or a thing may be done *obedientially*, with an eye vnto Gods will that requires it, not onely in a common conviction, but in a filiall and submissive affection, as unto him; when you fasted and mourned, saith the Lord, did you at all *fast unto me, even to me*? If you will *returne o* Israell, *returne unto me* saith the Lord, Zach. 7. 5. Ier. 4. 1. A notorious sinner walkes contrary to the *principles of his owne reason* and nature Ro. 1. 32. 1. Cor. 11. 14. contrary to the *prosperitie and securitie of his present life*, Levit. 26. 14. 1. Cor. 11. 30. and contrary to the *will and Law of God*. Now when a man breakes of a sinfull course, with ayme onely at his owne reason, or prosperitie, though this bee to returne, yet it is to *turne to our selves, and not unto God*. They *assemble themselves for corne and wine*, saith the prophet, and so seeme to returne, but *though they returne, it is not to the most high*: but like a *deceitfull bow*, though it seeme to direct the arrow to the marke, yet indeede it sends it out another way, Hof. 7. 14 15. and in this regard though the substance of a worke seeme very specious unto men, who iudge according to the sight of their eyes, and measure the aime and intention by the worke which they

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they see, not the worke by the intention which they cannot see; yet to God that seeth not as man seeth, it may be an abomination, Luk. 16. 15.

Secondly, we are to note, That *amongst Christians divine workes may be done morally* and *meerely* *salutary*, according to the course of the places and times which a man lives in. Such were Saint *Pauls* services before his Conversion, which therefore he esteemed but dung, and suffered the losse of them, for a man may do good things, and yet when he hath done lose them all, 2. Ioh. vers. 8. Nay they may be done *profanely*, as *Balaams* blessing of Israel, and the false brethrens preaching, out of envy and ill will. Phil. 1. 15. 16. And *morall things may be done spiritually and divinely*; such were the Almes of the Churches of Macedonia to the Saints, that which they did they did as unto God, which made them ready to consecrate not only their substance, but themselves to the service of the Saints. Such was the contribution of the Philippians towards the necessities of Saint *Paul*, it was done with an eye to God, in which respect the Apostle calls it a *sacrifice of a sweete savour, well pleasing unto God*. The Good was intended unto *Paul*, but the service was directed unto God.

2. Cor. 8. 5.

Phil. 4. 18.

Thirdly, we are to note That some things are *so essentially Good* in themselves, as that they cannot be done, but they must be well and spiritually done; such are those things which take in God into their very performance, and doe intrinsically and in the substance of the worke respect him. Such are to love, feare, beleeve, trust, depend upon God; which things, though in regard of the imperfect manner of doing them they may have sinne mingled with them, because not done with all that strength as the Law requires, can yet never be *totally* *faulty*, and so unacceptable unto God. Other things may be *Good materially*, and in common acception, because they are the things which God commands to be done; but



but yet, because the doing of them doth not necessarily and intrinsically take in an ayme and respect to God, but is onely *reducible* unto him, and that so as that the same thing may be done with other respects, therefore the Goodnesse is not in the things themselves barely considered, but in the right manner of performing them. Such were *Iehw* his zeale, the Pharisees praying, the hypocrites fasting, and the like. In one word, somethings are so inherently Good, that though they may be done imperfectly, yet they cannot be done profanely; others so good with relation to God, that because they may be done without that relation, and such other conformities as are required in them, therefore they may cease at all to be good; as to preach out of envie, to pray out of hypocrisie, to fast out of opinion of merit, &c.

Now as *indifferent things* may be made good by *circumstances*: as to eate or not to eate is *indifferent*, yet not to eate for feare of scandall is *charitie*, and to eate, for feare of superstition, is *Christiant liberty*. To observe things *indifferent* as *indifferent*, without any conscience of the thing it selfe, onely in due submission to the commands of iust authoritie, is *obedience*; to observe the same things without such authoritie, and that upon superstitious reasons, directed to binde the conscience, and leading to the thing as such a thing, is in regard of others great *scandall*, and in regard of a mans selfe *bondage and idolatrie*: Thus I say as *indifferent things* may bee made good or bad by *circumstances*: so other things, the matter of which is commanded, may yet be made in the doing of them evill, when that due respect and conformitie which the *Law* wherein it is commanded requireth is not observed. If a man build a wall, with pretence to keepe out the Sea or an enemy, and yet leave a wide gap and entrance open to admit them, though hee who sees nothing but firme wall may admire the worke, yet he who views the whole will but deride it: so though a man doe

Eadem opera  
hominum, sicut  
causas habue-  
runt bonas vel  
malas, nunc sunt  
bona, nunc mala,  
que non sunt per  
se in se peccata,  
&c. Aug. contr.  
mendacium ad  
Consest. li. 2. c. 7.

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doe very much; though hee proceede so farre as to offer up the children of his body, and bestow mountaines of cattell upon God and his service; yet omitting righteousnesse, and iustice, and humiliation before God, though to men it may seeme very specious, yet unto God it is both abominable and ridiculous. As a piece of silver or gold may be shaped into a vessell of dishonor, which shall be destin'd unto sordid and uncleane uses: so may a worke be compounded of choyce ingredients, the materials of it may be the things which God himselfe requires, and yet serving to base purposes, and directed to our owne ends, it may stinke in the nostrils of God, and bee by him reiected as a vessell in which there is no pleasure. *Acup of cold water to a prophet as a prophet shall bee rewarded*, when a magnificent almes with a pharisee trumpet shall be rejected: As a small thing which the righteous hath, so a small thing which the righteous giveth, is better then great riches of the ungodly.

Fourthly, wee are to note what things are requisite unto the doing of a thing so as that it may bee an *Act* of obedience, and thereupon acceptable unto God.

First, then it must have a *new principle*, the Spirit of Christ, and the *Law* of the Spirit of Life, and Faith purifying the Conscience from dead workes.

Secondly, in regard of the manner, it must bee done with the affection of a childe, not out of bondage, but in love, 2.Tim.1.7. In voluntary service and resignation of all the members unto righteousness. Rom.6.19. In universall respect to all the Commandements, Psal.119.128. In obedience to God the Law-giver, for he never obeyes the Law even when he doth the workes therein contained, but when hee doth it with all submissiue and loyall affections towards him that commands it. 1am.2.10,11. this onely is to live unto God, and to bring forth fruit unto him.

Thirdly, it must be directed unto holy ends; and those

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are

Mic.6.6,7,8.

See Dr. V. Fishers  
Answer. cap. 11.  
pag. 466-472.  
Mr. Boltons Di-  
rections. pag.  
149-154.  
Downh. 11. a. f.  
part. 2. li. 1. ca. 7.  
περι της ευχαριστιας  
Clem. Alex.  
from l. 5.  
ὁ δὲ θεὸς ὁ δὲ  
πατρις, ὁ δὲ  
ἱὸς τὸ ἁγίον.  
Clem. Alex.  
from li. 4.  
Vid. Aug. De  
natura & grat.  
cap. 57. & 69.  
De Gratia  
Christi contr. Pe-  
lag. & cales. l. 1.  
c. 13. & 26. cont.  
2. epist. l. 1. c. 1.  
lib. 3. cap. 5.

Aug. de morib.  
Manich. lib. 2.  
ca. 13. & ep. 120.

are principally foure, to which others are to be subordinate, but not repugnant. First, *the glory of God*, we must bring forth fruit, and finish our workes, and doe all that we have to doe with respect unto his glory, Ioh. 15. 8. Ioh. 17. 4. 1. Cor. 10. 31. Secondly, *the Edification, Service, comfort of the Church*, that nothing redound to their offence, but to their profit and salvation, 1. Cor. 10. 33. 33. Col. 1. 24. 2. Tim. 2. 10. 2. Cor. 1. 6. Thirdly, *the Credit, honour, and passage of the Gospell*, that it may be furthered, and not evill spoken of, 2. Cor. 6. 3, 4. 1. Cor. 9. 19. 23. Phil. 1. 12. Fourthly, *a mans owne salvation*, that he be not after all his paines a cast-away, but that he may save himselfe. 1. Cor. 9. 27. 1. Tim. 4. 16. 1. Pet. 1. 9.

Fourthly, *all she meanes* unto that end must be *regular* and *sutable*, Evill must not be done to bring good about, Rom. 3. 8. and all the circumstances which accompany the action must be right too. For as in the body there is not onely requir'd beauty, but order and proportion; Let the face be of never so delicate and choice complection, yet if any part be mis-plac'd it will cause a notable deformitie and uncomeliness to it: so in duties, an excellent worke may be so mis-plac'd, or mis-tim'd, or attended with such incongruous and unsutable circumstances, as that it may prove rather a snare of Satan, then a fruit of the Spirit.

Lastly, to make it completely acceptable, It must passe through the *Incense and Intercession of Christ*, who as he doth by his *Merits* take away the *Guilt* of sinne from our persons; so by his *Intercession* he hideth the pollution and adherencie of sinne that is in our services, and so giveth us access, and maketh all our duties *acceptable* by him to God. Ephes. 2. 18. 1. Pet. 2. 5. *He hath made us to be priests unto God, and our Prayers, and good workes, as spirit uall sacrifices come up before God.* But it is not sufficient that there be a *Priest*, and an *offering*, except there

Revel. 1. 6.

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be an *Altar* too upon which to offer it ( for it is the *Altar* which sanctifieth the *offering*) Now *Christ* is the *Altar* which sanctifieth all our spirituall *sacrifices*, *Their sacrifices shall be accepted upon mine Altar, and they shall come up with acceptance on mine Altar*, *Esaï. 56. 7. 60. 7.*

Match. 23 19.

These things being thus premised, we conclude, first, A wicked man cannot doe those things at all which are so essentially and inherently good, as that the very *opus operatum* or doing of them is from the spirit of *Christ*, as to love God, to trust him, and depend upon him: for as there are some things in nature which cannot be counterfeited or resembled; the shape of a man may be pictur'd, but the life cannot, nor the reason, nor any thing that doth immediately pertaine to the Essence of man: so there are some things in grace which cannot by hypocrisie be done neither in the thing it selfe, nor in the manner of doing it, because sincerity, spiritualnesse, and filiall respects belong to the very substance and matter of the duety.

Secondly, other workes, whose Goodnesse doth not cleave necessarily to the doing of them but to the manner of doing them, wicked men may performe: but then they doe them onely *ethically* and *in conspectu hominum*, with relation to men and manners: not spirituallly as unto God, nor in obedience or respect to him. For first the *Spirit of Grace is Christ's spirit*, *Rom. 8. 9. Gal. 4. 6. and our selfe is quite contrarie unto it*, *Gal. 5. 17. and none have this spirit, but they who have fellowship with the father and the sonne, and are united unto him*, *1. Ioh. 4. 13.* none of which dignities belong to wicked men. Secondly, every thing that is spirituall is vitall, for the spirit quickneth; the spirit of Holinesse never comes but with a Resurrection, *Rom. 1. 4. Ro. 8. 10, 11. 2. Cor. 3. 6.* and therefore he is called the spirit of life, *Rom. 8. 2.* but now as the persons of wicked men, so their workes are all dead, *Heb. 9 14.* and therefore not being done *spiritually* & *obedientially*, impos-

*Vid. Aug. epi. 48.  
& cont. Iulian.  
Pelag. lib. 4. ca. 3.  
De Nupt. &  
Conc. lib. 1. ca. 3.  
Retract. li. 1. c. 3.*

1.King. 21. 19.

2.King. 10. 37.

Ezek. 19. 18, 19,  
20.

Esa. 58. 3.

Mal. 3. 14, 15.

Iob 21. 24, 15.

Ezek. 33. 20.

Matth. 6. 2. 5.

sible it is that they should in any sense please God, Rom. 8. 8. whose pure eyes can endure nothing which beareth not, in some, though most remote degree, proportion to his most holy nature, 2. Pet. 1. 4. But it may be objected, doth God use to doe good to those that hate him, and that even for the things which himselfe hateth in them? doth not that worke please him, which he is pleased to reward? and we finde the workes of wicked men in the Scripture rewarded. *Ahab* humbled himselfe before God, and therefore God brought not the evill denounced upon him in his owne dayes. *Iehu* executed the command of God upon the house of *Ahab*, and God established the throne of Israel upon him for foure generations. *Nebuchadnezzar* caused his armie to serve a great service against *Tyrus*, and the land of *Egypt* was given him for wages, and for the labour wherewith hee served against it.

To this I answer, that this God doth not to iustifie or allow wicked mens actions, when they are in shew conformable to his Will; but first to shew that his mercie is over all his workes, when he is pleased to recompence the actions which hee might iustly punish: Secondly, to shew that God will never be upbraided, for being any way behinde with men. Wicked men are apt to twit God with the unprofitableness of his service, and the unequallesse of his wayes, to boast that their worke hath beene more then their wages; and therefore utterly to stop their mouthes, when he shall proceede in iudgement with them, he gives them such rewards as are most sutable to their owne desires (the *hypocrites* pray and give almes to bee seene of men, and that reward which they desired they have) and such as are most sutable to their services: As they bring him *uncleane services*, so he rendereth unto them *unsanctified rewards*; as the give him services full of hypocrisie which doe not please him, so he gives them benefits full of bitterness which

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which shall not profit them. Thirdly, to preserve humane societie from violence and outrage, for when wicked courses are from Heaven plagued, and moderate prospered, this keepes order and calmenesse upon the face of mankinde, which might otherwise bee likely to degenerate into brutishnesse. Fourthly, to intice and incourage wicked men unto sincere obedience; for thus may they recount with themselves: If God thus reward my *uncleane*, how abundantly would he recompence my *spirituall services*? If he let fall such crumbs unto dogges, how abundantly would hee provide for me if I were his Childe? If the blessings of his left hand *riches and glorie* bee so excellent even to the Goates, how pretious would the blessings of his right hand, *length of dayes, and eternall happinesse* be if I were one of his sheepe? So then it is not *Ex pretio operis*, but only *Ex largitate donantis*; The reward is not out of the value or price of the worke, but out of the bountie of God, who will not leave himselfe without a witnesse, but as a master for incouragement and allurements sake will reward the industrie of an ignorant scholler, though hee blot and deface all that he puts his hand unto; so God to overcome men by his goodnesse and bounty, and to draw them to repentance, is pleased to reward the workes which he might iustly punish.

But have not the wicked some measures and proportions of the Spirit given them, by which they are enabled to do those workes they doe? Heb. 6. 4. 1. Cor. 12 6. 7. And is not that a good worke which proceedeth from the supplies of the Spirit of God? To this wee answer, First, as it is the influence of the same Sunne, which ripeneth both the Grape, and the Crabbe, and yet though the Grape have sweetenesse from the Sunne, the Crabbe still retaines the sowrenesse which it hath from its selfe: so it is the same spirit which helpeth the faithfull in their holy, and the wicked in their morall workes, which yet

*Nulla constat inter omnes veraciter pios neminem sine veritate, id est, veri Dei vero cultu, veram posse habere virtutem: nec eam veram esse quando gloria servit humane: eos tunc qui Cives non sunt civitatis eterne. — Vtiliores esse terrene civitati, quando habent virtutem vel ipsam, quam si nec ipsam, &c. Aug. De Civ. Dei. li. 5. cap. 19.*

Still retaine the qualitie and sownesse of the stocke from whence they come. Secondly, we deny them not to be good in *Suo genere*, that is, *morally*, and in the sight of men; but yet they are not good in Gods sight, so as to procure *acceptance* with him; for which purpose wee must note, That God gives severall proportions of his Spirit, and for severall purposes. To some the Spirit to *sanctifie* and *renew*, Rom. 1. 4. Tit. 3. 5. To others the spirit to *edifie* and *profit* withall, 1. Cor. 12. 7. To some *charismatic*, and to others *gifts*, 1. Cor. 14. 1. To some as *Instruments*, that they may walke profitably before men, as *Cirus* was annointed for *Jacobs* sake, Esai. 45. 1, 4. To others as *Sonnes* and *Members*, that they may walke *acceptable* before him, 1. Pet. 2. 5.

But then comes the second *Case* proposed, if a wicked man can doe nothing but evill, then it seemes hee ought to leave undone all his *Almes*, *Prayers*, *Fastings*, and *Religious services*, because we are to abstaine from every thing which is polluted with sinne; and that which God will not see, man must not doe. To this I answer *No*, by *no means*. The poore man at the poole of *Bethesda*, though utterly impotent and unable to crawl in when the *Angell* came to stirre the waters, did not yet neglect what lay in his power to waite at the place, and to endeavour his owne cure; *Naturall impotency* can give no excuse to wilfull neglect. When *Simon Magus* was in the gall of bitterness, yet *Saint Peter* directed him then to pray. Here then these two Rules must regulate this Case. First, a wicked mans necessity of sinning must not nullifie the Law of God, which requires the doing of those things, though not with such an uncleane heart as he doth them. The impotency of man must not either prejudice Gods Authoritie, or diminish his owne dutie. As, though where sinne abounds Grace doth more abound, yet a man must not sinne that grace may abound; so, though when a wicked man doth the things of the Law, he sinneth,

Ioh. 9. 7.

Act. 8. 22, 23.



neth. yet he must not omit the duty, upon pretence to escape the sinne. Secondly, when a thing is evill *Propter fieri*, because it is done, the doing of that thing is unlawfull, and intrinsecally sinfull, and therefore to be avoided; but when a thing done is evill, not because it is done, but because something which should make the doing of it good and acceptable is omitted, and so it is evill not in the substance of thing, but by reason of the defects which cleave unto it, here this ought still to be done, but the other ought not to bee left undone. *Iehu* was commanded to destroy the house of *Ahab*, he did so, and thus farre he did well; but his ends and Gods divide the same Action, God out of Iustice, he out of policie, and therefore though he esteemed it zeale, yet God accompted it murder and shedding of blood, and though as it was in substance the thing which God commanded, he did reward it, yet as the execution thereof was otherwise then he required, so he threatneth to revenge it: *I will avenge the blood of Iezreel upon the house of Iehu*. What then, is *Iehu* to commit murder? *God forbid*: and yet is he to doe that, in doing whereof he did commit murder? yes, for God requir'd it. So then he was to performe Gods Command, but he was not thereby to worke out his owne projects, God commanded him to execute his justice, but not his owne revenge. When the Prophet *Ieremie* foretold the captivity of the Iewes, if hee had preached judgement with such an affection as *Iehu* did execute it, with aimes at his owne credit in the truth of his message, with delight in the ruine and desolation of the Church, with expectation and desire to see the lamentable accomplishment of his owne preaching (as *Jonah* did at Ninive) though hee had done that which God required, yet had he greatly sinned in corrupting his message with his owne lusts but herein was the faithfulness of that holy man seene, that though he did proclayme the woefull day, yet he did not desire it, but

2 King 10.30.

Hof. 1.4

ona 4.1,5.

Ier. 17. 16.

28. 6.

said *Amen* to the words of those false prophets, that preached peace and restitution againe. So then to conclude this *Case*, when an *Action* hath evill in its owne *substance*, it is to be omitted, but when the *Action* is of it selfe the *matter* of a precept, and so hath evill onely externally cast upon it by the *Agent* that doth it, here the *Action* is not to be omitted, but the *Agent* is to be reformed.

But you will say, If I may not doe evill that good may come of it, then I may not doe good when evill will come of it, upon the same reason, because evill is altogether to be prevented and avoided. To this I answer, that the Argument followes cleane contrary, I may not doe evill though good would come of it, I must doe good though evill should come of it. For when a command is absolute and peremptorie, we must not observe it with respect to consequences, nor foist in conditions or relations of our owne to over-rule the duty, lest we make our selves Lords of the Law. Now the Commandement for doing Good, notwithstanding any consequences which may attend it, is as absolute and peremptory, as the command for not doing evill, and therefore we must not observe or forbear it with respect unto any consequences. For God will have us to measure our dutie by his command, which requires to abstaine from evill, and to doe good, not by the Events that are incidentall and externall to the dutie done. So then that which is good materially of it selfe is to be done though evill follow, first, because God requires it, and his will must stand against all consequences. Secondly, because the evill that comes along in the doing of it is not any way belonging or naturally appendant upon the dutie, but is foisted into it by our wicked nature, and the wickednesse of man must not either annihilate the commands of God, or voide and evacuate his owne dutie, or lastly justifie or priviledge his presumptions. Thirdly, because so to doe

is not to prevent evill, but to multiply it, not to escape sin, but to double it. We must observe Gods way of breaking of sinne, and not our owne; It was never knowne that one sinne was the way to prevent or to cure another. Besides there is lesse sinfulness in a defect which attendeth a duety done, then in a totall omission of it; for that comes in by way of consequence, the other is against the very substance and whole bodie of the command; that proceedeth from naturall and unavoidable impotency, this from a wilfulness which might have beene prevented.

Now since the wicked haue such a *totall disability*, as that what ever they doe is altogether sinfull, hath not a dramme of holynesse in it, the principles, the ends, the wayes all *Carnall*; Heere then wee might observe the foulness of those reliques of *Pelagianisme*, in doctrine of the *Papists*, who flatter and complie with nature against the grace of *Christ*, in their doctrines of merit of congruities and preparations for grace, the acceptableness of heathen vertues in the sight of God, the infallible attendance of Grace upon naturall endeavours, as if things *totally evill*, and deserving wrath, could prepare for *Grace*. But I rather choose to speake to the Conscience, It should serve therefore to amaze naturall men in the sight of this *state of sin*, and to throw them downe under Gods mighty hand, when they shall consider that their best workes are *totally evill*, that doe what they will it is altogether abominable in Gods sight. What a wofull thing is it for a man to be debtor to the whole *Law*, one ior or title whereof shall not passe away, and to bee utterly unable to doe any thing which beareth proportion to the least title of that *Law*, because the *Law* is all over spirituall, and he all over Carnall. It would be an Insupportable burden to perish everlastingly for but *one sinne*: how infinitely more to be answerable for all those infinite trespasses, not one whereof can bee remitted without.

Amos 5, 21, 22.

1. Tim. 1. 11.  
Phil. 3, 6, 7, 8.

our all. This one point of the *Disabilitie of Nature* to please God in any thing, if it were duly considered, would compell men to goe unto *Christ*, by whom they may have access, and for whom their services shall have acceptance before God, till which time they are all but dung, and God will throw them in the faces of men againe: And the reason is, till a man takes *Christ* by faith along with him, these sacrifices have no golden *Censer* to perfume them, no *Altar* to sanctifie them, nothing but a mans owne evil heart to Consecrate them upon; which makes them to be *our owne*, and not Gods offerings. When the Prodigall came unto himselfe, and considered, I have nothing, I can doe nothing, all that I eate is dirt and filth, I am an unprofitable creature in this state; these thoughts made him resolute to goe unto his father. When *Saint Paul* considered that what ever before his conversion hee thought of himselfe, yet indeede all his zeale was but blasphemie and persecution, all his moralitie but dung and dogs meate, all his unblameableness & presumptions but losse unto him, then he began to set an infinite value upon the excellencie of the knowledge of *Christ*, and to suffer the losse of all, that he might be found in him. Sinne must be very sinnefull, that *Grace* may be very welcome.

Secondly, this *Impotencie* and *Disabilitie* is *Partiall*, even in the most *Regenerate*; so much flesh as they have in them, so much deadnesse and unserviceableness still; and this may bee seene in two points. First, there is a *great disabilitie* in the best to worke and goe on with patience and comfort in Gods service. How apt are we still to quench and grieve the Spirit? How doth every mans experience constrain him to crie out, *In mee dwelleth no good thing, so will is present with mee, but I cannot performe the things which I would, Lord I beleave, helpe thou mine unbeliefe?* How doe we faint and waxe weary of well-doing? How are wee led captive to the law

Gal. 17.  
1. Cor. 2. 6.

of sinne which is in our members, *so that wee cannot doe the things which we would?* for though the Scripture call the Saints perfect, and testifie of some that they served God with their whole heart, yet that is onely in opposition to *Corde duplici*, a double heart, denoting such an integrity onely as doth not admit a purposed division of the heart betweene God and sinne. Therefore wee meete still with exhortations to grow, and abound, and with promises of bringing forth more fruite, and mention of proceeding from faith to faith, and from glory to glory, and of supplies of the spirit, and growing to the measure of the stature of *Christ*, and the like expressions, all which denote the admixture of *Impotencie* in the best. And this *Impotencie* is so great, that of themselves they can never doe any thing, but returne to their wonted coldnesse and dulnesse againe: for it is not their having of *Grace* in them barely which makes them strong, but their *Communion* and fellowship with *Christs* fullnesse, *I am able to doe all things through Christ that strengthens me.* The branch can beare no fruite, nor preserve or ripen that which it hath, but by its unity with the roote; light continues not in the house but by its dependance on the Sunne, shut out that, all the light is presently gone. Take water away from the fire and its nature will be presently stronger then the heate it borrowed, and suddenly reduce it to its wonted coldnesse: So wee can doe nothing but by the constant supplies of the *Spirit of Christ*; he that begins must finish every good worke in vs, Phil. 1. 6. *He that is the Author must be the finisher of our faith too*, Heb. 13. 2. *Without him we cannot will nor doe any good*, Phil. 2. 13. *Without him, when we have done both, we cannot continue, but shall faint in the way*, His *Spirit must lead us*, Rom. 8. 14. *Esa. 40. 11. His arme must beale and strengthen us*, Hos. 11. 2. *Ezek. 34. 16. As we have received him, so we must walke in him, without him wee cannot walke*, Col. 2. 6. *God is the God of All Grace,*

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*Grace, to him it belongeth not onely to call, but to perfect, not onely to perfect, but to strengthen, stablish, settle us, 1 Pet. 5. 10.*

Secondly, this *Impotencie* is seene in this, that the good things they doe cannot fully please God by themselves, but stand in neede of further purification from Christ, and pardon from God; Even when wee are Children we must be spared, and borne withall, Mal. 3. 17. Deut. 1. 31.

The use which we should make of this point is first to keepe us *Humble*, in regard of this thorne in our flesh, which disables us to doe any good, and when wee have done our uttermost, yet still makes us unprofitable servants. Lay together these considerations.

First, *remember* the long time that thou wert utterly barren, and didst live nothing but a life of sinne, how much of the flowre of thine age hath bin dedicated unto Satan, and thine owne lusts; how thy childhood & youth hath beene all vanity; and why thinke we did God require the first fruits in the Law, but to shew that wee were all his, and therefore that he ought to have the first and best of our life devoted unto him, and submitted unto his yoke.

Secondly, *consider* even now when thou art at best that thou art not sufficient of thy selfe to thinke a good thought, that in thee, that is in thy flesh, in thee from thy selfe dwelleth no good thing, the originall of all the good thou dost is without thee, *By the Grace of God thou art what thou art, and all thy sufficiency is in his Grace.*

Thirdly, when this *Grace* doth call, knocke, quicken, put thee onto any good, how averse and froward, how dull, indirigible, undocile is thy evill heart, like a silly Lambe, never findes the way it selfe; and when it is led, is every step ready to stoppe and to start aside.

Fourthly, when it *prevayles* to set thee indeede a worke, how exceedingly dost thou faile in the measure

of thy duties? How little growth in strength? How little improvement in spirituall knowledge or experience? How much wearinesse and revolting of heart? How evill and unprofitable hath thy life beene in comparifon of those worthies whom thou shouldest have followed, and in proportion to those meanes of grace which thou hast had?

Fifthly, in thy *progresse*, How often hast thou stumbled? How many notorious and visible finnes, even in great Characters, have oftentimes stained if not thy profession by a publike scandall, yet thy soule in private by a consciounesse unto them? And how thinke wee did *David* murder and adultery pull downe the pride of his heart when ever it offered to rise in any Heavenly action?

Secondly, in this point it will be needefull to give direction in a case of dayly occurrence, what a man should doe when he findes his naturall impotencie dead him in Spirituall workes? when he findes stupiditie, benumbednesse of spirit, and many defects, which hee cannot overrule nor subdue in Gods service; whether it were not better to forbear the very dutie, then to grieve the spirit with undue performances? To this I answer. First, omit not the dutie though thou art never so ill affected, for that is to give place to the Divell, and to yeeld to the flesh, and the Divell is pleased either way; when by his allurements he can perswade us to evill, and when by discomforts hee can discourage us from good. Besides by doing spirituall things a man growes more spirituall, and gathers strength even in the action; as water which comes hard at first flowes very plentifully after it hath beene a little drawne. They that beginne in teares may end in ioy: *David* began to pray with no comfort, much sore vexation and weakenesse of spirit under the sense of Gods heavie displeasure, and yet hee ends with much faith, peace, and triumph. *The Lord hath heard*



*my supplication, the Lord will receive my prayer; Let all mine enemies be ashamed, &c.* Plal. 6. 1, 2, 3, 8, 9, 10. Secondly, take *Saint Pauls* advice to stirre up the gift that is in thee, awaken & revive thine owne spirit, by communing and debating with thine owne heart, by consulting with God in his Word, diligent acquaintance and right knowledge of his Will, by fruitfull, and seasonable conference, borrowing light from thy brothers candle, rebuking or rectifying thy selfe by his example, this is that which the Scripture *cals whetting the Law upon one another.* Deut. 6. 7. By renewing thy Covenant, comming afresh to the Fountaine of *Grace*, which is in *Christ*: As iron is quickned by the Loadstone, and the Earth moves swiftest when it is neere to its place; so the Soule approaching neerer to *Christ*, renewing repentance, recounting errors, reviving covenants, dedicating it selfe afresh to his service, must needs be much sharpened and encouraged anew. Thirdly, when thou canst not doe a thing with life, yet doe it with *obedience*; when not in Comfort, yet with feare and trembling; when not as thou wert wont, yet as thou art able. God loves to bee sought when hee hides. *Tell me, O thou whom my Soule loveth, where thou lodgest at noone?* When *Ex-kiah* could not pray he *chatter'd* and *peep'd*, and when thou art not able to speake thy desires, the Spirit can forme thy sighs into prayers? Lastly, when still thou art heavie and in darknesse, flie to thy *Faith*, take *Iobs* resolution, though he slay me with discomforts, yet I will trust in him; angry though he may be, yet hee cannot be unfaithfull; though hee may like *Ioseph* conceale his affection for a time, yet impossible it is that he should shut up his compassions, and renounce the protection of such as in truth depend upon him. *Who is there amongst you that feareth the Lord, that obeyeth the voyce of his Servant, that walketh in darknesse and hath no light? Let him trust in the Name of the Lord, and stay upon his God,* Esay, 50. 10. God

God will ever have us so much Conscious of our owne defects, and sensible of our owne disabilities, as that wee may still runne to the Sanctuary of our Faith, and rest on him, not glory or rely upon our selves. And now if our Impotencie drive us to the grace of *Christ*, make us more ~~than~~ in our owne eyes, and crie out with the Apostle of our owne wretchednesse, there may be as much life and obedience All over, as when this or that particular duty was performed with more vigor; for that which was wanting in our strength may be made up in our humilitie; and this is a sure rule, God is more prayesd and delighted in those graces unto which humilitie doth more essentially belong, as Faith & Spirituall sense of our owne disabilities, and the like, then in any others. And thus as a small heape of gold may be equall in value to a greater of silver; so though in other regards we should be many times weake, yet if the sense of that make us more humble, and the lesse holdfast wee have of any thing in our selves, make us take the faster hold of the hope that is set before us, we may be equally acceptable in the sight of God, who doth not Iudge of us according to our sense of our selues, but hath respect to the *lowlinesse* of his Servants, and of their Graces.

The second thing I wil but name (having largely insisted upon it from another Text) & that is, that the estate of sin is an estate of *enmities* against God and his wayes: this is amongst other characters of wicked men by nature, that they are *enemies*, *haters of God*, Rom. 1. 30. and *Enemies of the crosse of Christ*, by *winding earthly things*, Phil. 3. 18. 19. and this by nature is *universal*; the Apostle useth three expressions for the same thing, *when we were sinners*, *when we were without strength*, and *when we were enemies*, Rom. 5. 6, 8, 10. to note that *Impotencie* and *Enmities* is as wide as sinne; and therefore else where he saith, *that we were enemies by wicked workes*, Col. 1. 21. And our Saviour maketh it all one not to love him, and not

not to *keepe his sayings*. Ioh. 14. 24. and to refuse subjection unto him, and to be his *emie*, Luk. 19. 27. The very mindes of men, and their wisdomes, their purest faculties, their noblest operations, that wherein they retain most of the Image of God still, is yet *sensuall, earthly, fleshy, diueltish, enmity against him*, Iam. 3. 15. Rom. 8. 7. In a word, *Wee are by Nature enemies to the Will of God by rejecting his Word*, Ier. 6. 10, 8, 9, 1, 19, 44, 16. 2. Chron. 36. 16. Zech. 7. 11. Matth. 23. 37. Act. 13. 45. 46. *Enemies to the Spirit of God, by withstanding his Operations*, Act. 7. 51. Gal. 5. 17. Act. 6. 9. 10. *Enemies to the Notions of God, by disliking and suppressing the thoughts and knowledge of him*, Rom. 1. 18, 21, 28. Rom. 3. 11. *Enemies to the righteousness of God, by setting up our owne workes and merites*, Rom. 9. 32. 1. Cor. 1. 23. *Enemies to the wayes of God, by fulfilling our owne lusts and wicked workes*, Col. 1. 21. Iob. 21. 14, 15. *Enemies to the Seruants of God, in persecutions and cruell workings*, &c. Ioh. 15. 19. 2. Tim. 3. 3. Esai. 8. 18. Zech. 3. 8. Gal. 4. 29. Heb. 11. 36.

And how should the consideration of this fetch us in to the *righteousnesse of Christ*, make us fall downe and adore that mercie which spared and pittied us when we were his enemies. Consider but two things; First, what an vngratefull thing? Secondly, what a foolish thing it is to be Gods enemies, as every man is that continues in sinne without returning unto him? First, how ungratefull? He is our Father, (*Adam the Sonne of God*, Luk. 3. 8.) and therefore there is due unto him Honor: He is our *Master*, and therefore there is due unto him feare and service: He is our *Benefactor*, *He left not himselfe without a witnesse*; *All we are, All we enioy, is from him*: *He is the Fountaine of our life*; *It is his mercy that we are not consumed, his compassions faile not*: Therefore there is due unto him *Love and Reuerence*: He is our *Purchaser*, He bought us out of bondage, when wee had sould away

Mal. 1. 6.  
Act. 14. 17.

Psal. 36. 9.  
Act. 17. 25. 28.  
Lam. 3. 21.  
1. Cor. 6. 20.

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away our selves; therefore there is due unto him *Faalty* and *Homage*, nay, he humbled himselfe in *Christ* to bee our *Brother*, to be our *Husband*; He tooke our ragges, our sores, our diseases, and paines upon him, and therefore there is due unto him all *Fidelity* and *Obedience*.

Heb. 2. 12.

Eph. 5. 32.

O what an aggravation will this be against the sinnes of men at the Last day! that they have beene committed against the *Mercie* and *Patience*, against the *Bountie* and *Purchase*, nay, against the very *Consanguinitie* of *God* himselfe! Hee died for us when we were *Enemies*, and we will continue *Enemies* against him that died for us! And yet the folly is as great as the impietie. Consider what *God* is? The Iudge of all the World, All Eye to see, All Eare to heare, All Hand to finde out and punish the sinnes and provocations that are done unto him! A *lealous God*, and jealousy is most impatient of disaffection! A *consuming fire*! and who amongst us can dwell with devouring fire, who amongst us can dwell with everlasting burnings? Doe we provoke the Lord to jealousy, are we stronger then hee? Saint Paul hath resolv'd his owne question before, as long as wee are *Enemies* wee are without strength. And now for the Clay to contend with the Potter, for the Potsherd to smite the Rocke, for impotence to stand up against Omnipotence, what a madnesse is it? Let us learne wisdom from our Saviours parable, Consider whether wee with our tenne thousand are able to goe out against him that meeteth us with twentie thousand? whether wee with our ten thousand *flies* and *lusts* are able to meeete him with twentie thousand *Angels* and *Iudgements*? And when we are indeed convinc'd, that in his presence no flesh living shall be justified; that it is a fearefull thing to fall into the hands of the Living God; that our hands will not be strong, nor our hearts endure in the day when hee will have to doe with us; How can wee choose but send forth an *Embassage*, especially since he is not a great way off (as it is

Gen. 18. 25.

Heb. 12. 29.

Esai. 33. 14.

Luk. 14. 31.

in the *Parable*) but standeth before the dore, and is nigh at hand, and will not tarry; *an embassage of repentance*, to give up our armour, to strip and judge our selves, to meete him in the way of his judgements, to make our selves vile before him, and be humbled under his mighty hand, and sue forth conditions of peace, to meete him as the *Gibeonites* did *Iosua*, and resolve rather to be his servants, then to stand out against him. This is certaine, God is comming against his Enemies, his attendants Angels, and his weapons fire: And if his patience and forbearance make him yet keepe a great way off, that hee may give us time to make our peace; *O let the long suffering of God draw us to Repentance, least wee treasure up more wrath against our selves!* Consider the great aggravation of that spirituall *Iezabels sinne*, *I gave her space to repent of her fornications, and she repented not.* Consider that the long suffering of God is Salvation, and therefore let us make this use of it; Labour to bee found of him in peace, without spot and blamelesse.

The last thing in this first point proposed was, How the spirit by the *Commandement* doth thus convince men to be in the *state of sinne*. To this I answer briefly. First, by *quickning* and putting an edge upon the *Instrumentall cause*, the sword of the Spirit. For the word of it selfe is a dead letter, and profiteth nothing, it is the spirit that puts life and power into it. *I am full of power by the Spirit of the Lord to declare unto Iacob his transgressions*, saith the Prophet, Mic. 3. 8. As the Spirit is a Spirit of life, so hath he given to the Word to be a Word of life, quicke and powerfull, Phil. 2. 16. Heb. 4. 12. Secondly, by writing it in the heart, casting the heart into the mould of the Word, and transforming the spirit of man into the image of the Word, and making it as it were the *Epistle of Christ*, bending and framing the heart to stand in awe of Gods Word; for writing his Law, and putting his feare into the heart is the same thing with God. In which respect

Revel. 2. 1.  
2. Pet. 3. 10.

Rom. 8. 2.

2. Cor. 3. 3.  
1er. 31. 33.  
32. 40.

Eph. 4.30.

respect (amongst others) men are said to bee *Sealed* by the Spirit, because that Spirituall Holinesse which is in the Word, is fashioned in the hearts of the Saints, as the image of the seale is in the waxe. As the light of the Sunne doth by reflection from the Moone illighten that part of the earth, or from a glasse that part of a roome from which it selfe is absent: *So though the Church bee here absent from the Lord, yet his Spirit by the Word doth illighten and governe it:* It is not the Moone alone, nor the glasse alone, nor yet the Sunne without the Moone or the glasse that illightueth those places vpon which it selfe doth not immediately shine, but that as the principall, by them as the instruments; so the Spirit doth not, and the Word cannot alone by it selfe convince or convert, but the Spirit by the Word as its sword and instrument. So then when the Spirit turnes a mans eyes inward to see the truth of the Word written in his owne heart, makes him put his Seale unto it, frameth the will to search, acknowledge and judge the worst of its selfe, to subscribe unto the righteousness of God in condemning sinne, and him for it, to take the office of the Word, and passe that sentence upon it selfe which the Word doth, then doth the Word spiritually *Convince* of sinne.

Which should teach us what to look for in *the ministry of the word*, namely that which will *Convince* us, that which puts an edge vpon the Word, & opens the heart & makes it burne, namely the spirit of Christ, *for by that only we can be brought unto the righteousness of Christ*, we are not to despise the ordinances in our esteeme, when we find them destitute of such humane contributions and attentions which we haply expected, as *Naaman* did the waters of *Jordan*, for though there bee excellent use of *Humane learning* when it is sanctified for opening the Word, as a baser colour is a good ground for a better; yet it is the Word alone which the Spirit worketh by, the flesh, and fleshly accessions of themselves profit no

more, nor adde no more reall vertue or lustre to the Word, then the weedes in a field do unto the Corne, or then the ground colour doth unto the beautie of that which is put upon it. We should therefore pray for the Spirit to come along with his Word; It is not enough to be at *Bethesda*, this house of mercie and grace, unlesse the Angell stirre, and the Spirit move upon these waters; It is Hee that must incline and put the heart into the Word, or else it will remaine as impotent, as before. But of this point also I have spoken at large upon another scripture.

Having then thus shewed at large that the Spirit by the *Commandment* convinceth men to be in the *state of sin* both *Actuall* and *Originall*, imputed and inherent; what kinde of *state* that is, A *state of Impotencie* and *Enmity*; How it doth it, by quickning the Word, and opening the heart: Now we are very briefly to open the second point, That the *Spirit* by the *Commandment* convinceth a man to be under the *guilt of sin*, or in the *state of death* because of sinne. *I died*, for which we must note, First, that there is a *twofold Guilt*, First *Reatus Concupiscentia*, which is the meritoriousnesse of punishment, or liablenesse unto punishment, which sinne brings with it: and *Reatus persona*, which is the actuall Obligation, and obnoxiousnesse of a person vnto punishment because of sinne. Now in as much as nature is not able to discover without the Spirit the whole malignity and obliquity that is in sinne, therefore it cannot sufficiently convince of the Guilt of sinne, which is a Resultancie therefrom, and is ever proportionable thereunto. In which respect the Iudgements of God are said to be unsearchable, Rom. 11. 33. *And the wicked know not whither they goe*, 1. Ioh. 2. 11. cannot have any full and proportionable notions of that wrath to come which their finnes carry them unto.

Secondly, wee may note that there is a *Twofold Conviction* of this *Guilt of sinne*; A *naturall Conviction*,  
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such as was in *Cain*, *Judas*, *Spiras*, and other despairing men; which ariseth from two grounds. First, the *Present* sense of Gods wrath in the first fruits thereof upon their consciences which must perforce beare witness to Gods iustice therein; and this is that which the Apostle calls Torment, 1. Ioh. 4. 18. which though it may arise from naturall principles (for wee know even heathens have had their *Laniatus* and *Ictus* as the Historian speakes, their scourges and rendings of Conscience) yet is it much set forward by the Word, because therein is made more apparant to the Soule the Glory and the Power of God; therefore the *Two Prophets* are said to Torment the inhabitants of the Earth, and the Law is said to make men guilty, and to kill, to hew, sinire, and destroy those whom it deales withall. Secondly, such a faith as the Divels have, begotten by the Word, and assented unto by the secret suggestions of the heart, witnessing to it selfe that it hath deserved more then yet it fees; and this begets a fearefull expectation of being devoured, surpriseth the heart with horrid tremblings and presumptions of the vengeance to come, which the Apostle calls the *Spirit of bondage and feare*. But all this being an *Assent* perforce extorted (for wicked men confesse their sinnes as the Divels confessed Christ, more out of Torment, then out of Love to God, or humiliation under his mighty hand) amounts to no more then a *Naturall Conviction*.

Secondly, there is a *Spiritual* and *Evangelicall Conviction* of the *Guilt of sinne* and the damnation due thereunto, arising from the Law written in the heart, and tempered with the apprehension of mercie in the new *Covenant*, which begets such a paine under the Guilt of sin, as a plaister doth to the impostumation which withall it cures; such a Conviction as is a manuduction unto righteousness: And that is, when the Conscience doth not onely perforce feele it selfe dead, but hath wrought

Revel. 11. 10.  
Rom. 3. 19.  
Deut. 5. 25.  
2. Cor. 3. 7.  
2. Thes. 2. 8.  
Esai. 11. 4.  
Hos. 6. 5.  
Esai. 33. 14.  
Heb. 2. 15. 10. 17  
Gen. 3. 10.  
Rom. 8. 15.  
2. Tim. 1. 7.

Matth. 8. 29.

Lam. 3. 40, 43.

Mic. 7. 9.

Plal. 51. 4.

Ezra. 9. 13, 15.

Dan. 9. 7, 8.

1. Cor. 11. 32.

Amos 4. 12.

Esa. 16. 8.

in it by the Spirit the same affection towards it selfe for sinne, which the word hath, is willing to charge it selfe, and acquit God; to endite, accuse, arraigne, testifie, condemne it selfe, meete the Lord in the way of his Judgements, and cast downe it selfe under his mighty hand. That man who can in secret and truth of heart, willingly, and uncompulsorily thus stand on Gods side against sinne, and against himselfe for it, giving God the Glo. ie of his righteousness if he should condemne him, and of his unsearchable and rich mercie, that hee doth offer to forgive him, I dare pronounce that man to haue the Spirit of Christ. For no man by nature can willingly and uprightly Owne damnation, and charge himselfe with it as his due portion and most just inheritance. This can never arise but from a deepe sense and hate of sinne, from a most ardent zeale for the Glory and Righteousnesse of God.

Now then since the *Conviction* of sinne, and of the death and Guilt thereof are not to drive men to despaire or blasphemie, but that they may beleefe and lay hold on the righteousness of Christ, which they are then most likely to doe, when sinne is made exceeding sinfull, and by consequence death exceeding deadly; give mee leave to set forth in two words what this Guilt of sinne is, that the necessitie of righteousness from Christ may appeare the greater, and his mercie therein bee the more glorified.

*Guilt* is the *Demerit* of sinne, binding and subjecting the person in whom it is to undergoe all the punishments legally due therunto. This *Demerit* is founded not only in the Constitution, Will, and Power of God over his owne Creatures, of whom hee may justly require whatsoever obedience hee giveth power to performe, but in the nature of his owne Holinesse and Iustice, which in sinne is violated and turned from: and this Guilt is after a sort Infinite, because it springeth out of the aversion from

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an Infinite Good, the violation of an infinite Holynesse and Iustice, and the Conversion to the Creatures infinitely, if men could live ever to commit adultery with them. And as the Consequence and reward of obedience was the favour of God, conferring life and blessednesse to the Creature, so the wages of sinne, which this Guilt assureth a sinner of, is the *wrath of God*, which the Scripture calleth *Death and the Curse*.

Ephe. 2. 3.  
Ioh. 3. 36.  
Gal. 3. 13.

This *Guilt* being an *Obligation* unto punishment, leadeth us to consider what the nature of that curse and death is unto which it bindeth us over. *Punishment* bearing necessarie relation to a *command*, the transgression whereof is therein recompenced, taketh in these considerations. First, on the part of the Commander, a will to which the Actions of the subject must conforme, reveal'd and signified under the nature of a Law. Secondly, a justice which will, and thirdly, a power which can punish the transgressors of that Law. Secondly, on the part of the subject commanded there is requir'd, first, Reason and free-will originally, without which there can be no sinne; for though man by his brutishnesse and impotency which he doth contract cannot make void the commands of God, but that they now binde men who have put out their light, and lost their libertie; yet originally God made no law to binde under paine of sinne, but that unto the obedience whereof hee gave reason and free-will. Secondly, a debt and obligation, either by voluntarie subjection, as man to man; or naturall, as the creature to God, or both, sealed and acknowledged in the covenants betweene God and man, whereby man is bound to fulfill that law which it was originally enabled to observe. Thirdly, a forfeiture, guilt, and demerit upon the violation of that Law. Thirdly and lastly, *the evill is selfe inflicted*, wherein we consider, first, the *nature* and *quality* of it, which is to have a *destructive power*, to oppresse and disquiet the offender, and to violate the integritie of his well

being. For as sinne is a violation offered by man to the Law, so punishment is a violation retorted from the Law to man. Secondly, the *Proportion* of it to the offence, the greatnesse whereof is manifested in the majestic of God offended, and those severall relations of goodnesse, patience, creation, redemption which he hath to man: in the quality of the creature offending, being the chiefe, and lord of all the rest below him: in the easinesse of the primitive obedience, in the unprofitableness of the wayes of sinne, and a world of the like aggravations. Thirdly, *the end of it*, which is not the destruction of the creature, whom as a creature God loveth, but the satisfaction of justice, the declaration of divine displeasure against sinne, and the manifestation of the glory of his power and terror. So then *Punishment* is an evill or pressure of the Creature, proceeding from a Lawgiver just and powerful, inflicted on a reasonable Creature for and proportionable unto the breach of such a Law, unto the performance and obedience whereof the Creature was originally enabled, wherein is intended the glory of Gods just displeasure and great power against sinne, which hee naturally hateth. Now these punishments are Temporall, Spirituall, and Eternall. *Temporall*, and those first without a man, *The vanitie of the Creatures*, which were at first made full of goodnesse and beautie, but doe now mourne and grone under the bondage of our sinnes. The wrath of God revealing it selfe from heaven, and the curse of God overgrowing the earth. Secondly, within him, All the Habingers and Fore-runners of death, sickness, paine, povertie, reproach, feare, and after all death it selfe. For though these things may be where there is no guilt imputed, and so properly no punishment inflicted (*neither the blinde man nor his parents had sinned, that he was borne blinde*) as in the same ship there may bee a malefactor and a Merchant, and to the one the voyage is a trafficke, to the other a banishment; yet to the wicked where

Rom. 8. 20.  
Gen. 3. 7.  
Ier. 12. 4.

*Illo die mori ceperunt quo Mortus Legem qua in sensum veteris creant ceperunt.*  
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where they are not sanctified, they are truly punishments, and fruites of Gods *vindicative justice*, because they have their sting still in them. For the sting of death is sinne.

Secondly, *Spiritual*, and those threefold. First, *Punishment of losse*; separation from the favour and fellowship with God, expulsion from Paradise the seat of Gods presence and love, Aliens, forreiners, farre from God. Secondly, *Offense*, the immediate strokes of Gods wrath on the soule, wounds of Conscience, scourges of heart, taste of vengeance, implanting in the soule tremblings, feares, amazements, distracted thoughts, on a cleare view of the demerit of sinne, evidences of immortality, and presumptions of irreconciliation with God. This made *Cain* a runnagate, and *Indas* a murderer of himselfe, yea some touches of it made *David* cry out that his bones were broken, and marrow dried up, and his flesh scorched like a potsheard; It is able to shake the strongest Cedars, and make the mountaines tremble like a leafe. The sonne of God himselfe did sweate, and shrink, and pray against it, and with strong cries decline it, though the suffering of so much of it, as could consist with the holinesse of his person, were the worke of his office and voluntary mercy. Thirdly, *of sinne*, when God in anger doth forsake the soule, and give it over to the frenzie and fury of lust, to the rage and revenge of Satan, letting men alone to joyne themselves unto idoles, and to beleve lies. Now as the operation of the sinne is strongest there where it is not at all seene, in the bowels of the earth, or as lightning doth often blast and consume the inward parts, when there is no sensible operation without: so the Iudgements of God doe often lie heaviest there, where they are least perceiv'd. *Hardnesse of heart, a spirit of slumber, blindness of minde, a reprobate sense, tradition unto Satan, giving over unto vile affections, recompensing the errors of men with following finnes*, are most

Eph. 2. 17. 19.  
4. 18.

Deut. 28. 65.

Rom. 1. 24. 26.  
Hof. 4. 3.  
Matth. 13. 13. 14  
2. Thess. 2. 11.

*Peccatum quod multum videtur habet poenam. peccasse quam, ut nemo de adu. isto nisi amaritudine doleat, aut cecitate non doleat.*  
Aug.

most fearefull and desperate judgements.

But doe we then make God the Author of sinne? God *forbid*. In sinne we may consider the execution and committing of it as it is sinne, and this is onely from man, for every man is drawne away and enticed by his *owne lust*: and the *Ordination* of it as it is a *Punishment*; and this may be from God, whose hand in the just punishment of sinne by sinne in obstinate, contemptuous, impenitent sinners may thus farre be observed.

First, *Deferendo*, by forsaking them, that is, taking away his *abused gifts*, subtracting his despised *Graces*; calling in and making to retire his quenched and grieved spirit, removing his candlestick, and silencing his Prophets, and giving a bill of divorce that either they may not see, nor heare at all, or hearing they may not understand, and seeing they may not perceive, because they did not see nor heare when they might.

Secondly, *Permittendo*, when he hath taken away his own Grace which was abused unto wantonnesse, he suffers wicked men to walke in their owne wayes, and because they like not to retaine him in their knowledge, nor to live by his prescript, therefore he leaves them to themselves, and their owne will.

Thirdly, *Mediis disponendo*, ordering objects, and proposing meanes, not onely to Try but to punish the wickednesse of men, and to bring about whatever other fixed purposes of his hee hath resolved for the declaration of his wonderfull wisdom to execute, and as it were to fetch out of the finnes of men; as the conspiracie of *Pilat*, *Herod*, and the *Jewes*, which their former wickednesse had justly deserved to have them given over unto, was by God order'd to accomplish his determined and unchangeable counsell touching the death of Christ. Excellent is the speech of Holy *Austin* to this purpose, *The Lord inclineth the wils of men whither soever pleaseth himselfe, whether unto Good out of his mercie, or unto evil out*

Iob. 12. 20.  
Esay 29. 13. 14.  
Revel. 2. 5.  
Ezek. 3. 26.  
Amos 5. 13.  
Math. 13. 12. 13.  
Rom. 11. 8.

Act. 14. 16.  
Act. 17. 30.  
Rom. 1. 28.

Act. 4. 27. 28.  
Gen. 50. 20.  
Deut. 2. 30.  
1. Sam. 2. 15.  
1. King 12. 25.  
Esa. 19. 14.

*Deus inclinatur  
voluntates quo-  
cunque voluerit,  
sive ad bona pro*

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of their merit, sometimes by his manifest, sometimes secret, but alwayes by his righteous judgement, and this not by his patience onely, but by his power.

Fourthly, *Perversas voluntates, non invitatus stollendo, sed spontaneas & suo impetu faciles ultimus Satana precipitandas tradendo.* By giving over perverse, wilfull, rebellious sinners to the rage and will of Satan to hurry and enrage them at his pleasure unto further sinsfulness. When *Judas* had listned to the Temptation of Satan to betray Christ, had set himselfe to watch the most private opportunitie, had been warned of it by Christ, and that upon a question of the most bold and impudent hypocrite that was ever made, *Master, Is it I?* (though it is not an improbable conjecture that *Judas* at that very time upon the curse that was pronounced might secretly and for that time seriously resolve to give over his plot, and upon that resolution to aske the question) then at last, Christ by a sop did give Satan as it were a further seisin of him, and the purpose of Christ was that that which he was to doe, hee might doe quickly. He was now wholly given up to the will of Satan, whose temptation haply before, though very welcome in regard of the purchase and project of gaine which was in it, had not fully silenced nor broken through all those reluctancies of Conscience, which were very likely to arise upon the first presentment of so hideous a suggestion; but now I say whether out of a finisiter *Construction* of our Saviours words, *That thou doest doe quickly*, as if they had been, not as indeed they were, a giving him over to the greediness of his owne lust, and to the rage of Satan, but rather an allowance of his intention, as knowing that hee was able to deliver himselfe out of their hands unto whom he should bee betraide, and so his treason should onely make way to Christs miracle and not to his crosse; or whether it were out of a secret presumption, that, notwithstanding Christ had made him know how his

*miseriordia, si-  
ve ad mala pro  
meritis, judicio  
utique suo, ali-  
quando aperto,  
aliquando oc-  
culto, semper  
iusto. Cont. Iul.  
lib. 5. cap. 3.  
Non per patien-  
tiam tantum,  
sed per potenti-  
am.  
Ioh. 13. 2.  
Luk. 22. 6.  
Math. 26. 35.*

Ioh. 13. 27. 28.

con-



1. King. 22. 22.

2. Thes. 2. 11. 12.

2. Cor. 4. 4.

1. Cor. 1. 30.

1. Pet. 1. 18.

Esaï 35. 10.

Ioh. 3. 36.

1. Cor. 11. 18.

Eph. 4. 30.

Rom. 8. 23.

Col. 3. 3. 4.

1 Ioh. 3. 2.

Rom. 1. 18.

conspiracie was not hid from him, yet since he was of all the company singled out whom Christ would Carve unto; therefore his conspiracie was not so vile, but that Christ would *redire in gratiam*, countenance and respect him after all that, and that as by the plot hee had not so lost him, but that hee had gain'd him againe, so also hee might doe after the execution too. Now I say after that soppe, and those words, without further respect to the strugglings and staggerings of his Conscience, hee goes resolutely about that damned businesse, for he was now delivered unto the will of Sathan. The like libertie and commission was that which God gaue to the evill spirit against *Ahab* and his Prophets, that hee should goe forth with lying perswasions, and should bee beleaved, and prevaile according to that of the *Apostle*, that God *giveth over those that beleeve not the Truth, but have pleasure in unrighteousnesse, to strong delusions that they may beleeve a lye, and that the God of this world doth blinde the eyes of those which beleeve not.*

Lastly, the *Punishment* of sinne is *Eternall*, That wrath which in the day of the Revelation of Gods righteous Iudgement shall bee powred forth upon ungodly men. The Saints are redeemed already in this life, and are said to have Eternall Life; but yet that great day is by an excellency called the day of *Redemption*, because then that life which is here hid, shall be then fully discovered. So on the other side, though the wrath of God be revealed from Heaven already against all unrighteousnesse, and *Abides* vpon those that beleeve not, yet after an especiall manner is the last day called a *day of wrath*, because then the heapes, treasures, storms and tempests, blackenesse and darkenesse of Gods displeasure shall in full force seize upon ungodly men.

And this wrath of God is of all other most unsupportable. First, In regard of the *Autor*, It comes from God; Now we know a little stone if it fall from a high place,

or

or a smal dart shot out of a strong bow wil do more hurt, then a farre greater that is but gently laid on. How we-  
full then must the case of those be who shall have moun-  
taines and millstones throwne with Gods owne arme  
from Heaven upon them: for though God in this life  
suffer himselfe to bee wrestled with, and even pressed  
downe, yet at last he shall come to shew forth the glory  
of his Power in the just condemnation of wicked men.

Secondly, in its *owne nature*, because it is most hea-  
vie, and invincible. All conquest over an evill must proceede  
either from *Power*, which is able to expell it, or from  
*Faith* and *Hope* that a man shall be delivered from it by  
those that have more power then himselfe; what ever  
evill it is which doth either keepe downe Nature that it  
cannot rise, or hedge it in that it cannot escape, is very  
intollerable. Now Gods wrath hath both these in it.  
First, it is so great that it exceeds all the power of the  
Creature to overcome it, heavier then mountaines, hotter  
then fire, no chaffe nor stubble shall stand before it: and it  
shall be All within a man, folded up in his very substance,  
like the worme in the wood on which it feedes: And se-  
condly as it is hea-  
vie and so excludes the strength of na-  
ture to overcome it, so is it infinite too, and thus it ex-  
cludes the hope of nature to escape it. The ground of  
which infinitenesse in punishment is the infinite dispro-  
portion betweene the Justice of God which will punish,  
and the nature of man which must suffer. Gods Justice  
being Infinite, the violation thereof in sinne must needes  
contract an infinite demerit, and debt (because in sinning  
we robbe God of his Glory, which we must repay him  
again.) Now the satisfaction of an Infinite debt must  
needes be Infinite, either in degrees (which is impossible,  
For, first nothing can bee Infinite in Being, though it  
may in duration, but onely God. And, secondly if it  
could, yet a finite vessell were not able to hold an infinite  
wrath) or else in some other infinitenesse, which is either  
infi-

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infinitenesse of *worth* in the person satisfying, or for defect of that infinitenesse of *time*, to suffer that which cannot bee suffered in an infinite measure : And this is the reason why Christ did not suffer infinitely in *time*, because there was in him a more excellent infinitenesse of person, which raised a finite suffering into the value of an infinite satisfaction (though \* *Scotus* and from him some learned men have rendered another reason hercof, because hee suffered onely for those who were to breake off their finnes by Repentance.

Now then to conclude all ; In as much as sinne is by the Law made exceeding sinfull, and death exceeding deadly, not to legall but evangelicall purposes ; not to drive men to blasphemie or despaire, but to beleeye ; not to frighten them from God, but to drive them unto him in his Sonne ; ( for the Law comes not but in the hand of a mediator ; ) And in as much as this is the accepted time, and the day of Salvation, that now he commandeth All Men every where to repent, because he hath appointed a Day, in the which he will Iudge the World in righteousness, whom hee doth now invite, and beseech in mercy : We should therefore be wise for our selves, and being thus pursued and cast in the Court of Law, flie to that Heavenly Chancery, that Office of Mercie and mitigation which is set up in the Gospell, and that while it is yet called to Day, before the Percussis bee shut downe, before the blacke flagge be hung out, before the Talent of Lead seale up the measure of our wickednesse, and the Irreverfible decree of wrath be gone forth ; for we must know that God will not alwayes bee despised, nor suffer his Gospell to waite ever upon obdurate sinners, or his Sonne to stand ever at our dores, as if he stood in need of our admittance . But when there is no remedy, but that we judge our selves unworthy of Eternall Lite, and stand in contempt and rebellion against his Court of Mercie, he will dismisf us to the Law againe. O Consider,

• Ad secundum  
dictum, quod si  
malus perpetuò  
vivisset, perpetuò  
peccasset, &  
ideo perpetuò  
puniretur, quia  
perpetuò peccavit  
in voluntate.  
Contra, aliquis  
peccat cum  
 proposito penitendi, ergo nec  
ex hoc, nec  
impetente voto  
perpetuò peccat.

— Et postea.  
Aeternitas  
non est per se de  
ratione pœnæ,  
sed accedit propter  
aeternitatem  
personæ pœnitentis  
& culpe remanentis. Scot. in  
quatuor sentent.  
dist. ult. s. 6. qu. 4.  
De vultu of the  
Church, lib. 5.  
c. 17.

Parker de Des.  
conf. l. 4. scil. 91.

der, what wilt thou doe if thou shouldest bee dragg'd naked to the Tribunall of Christ, and not bee able with all thy cries to obtaine so much mercie from any Mountaine, as to live for ever under the weight and pressure of it! When thou shalt peepe out of thy Grave, and see Heaven and Earth on fire about thine eares, and Christ comming in the flames of that fire to revenge on thee the quarrell of his Covenant! Whither then wilt thou fly from the presence of him that sitteth on the Throne? Let us therefore learne to Iudge our selves that wee may not be condemned of the Lord, to fly to his Sanctuary, before wee be haled to his tribunall; Hee requires no great thing of us, but onely to relinquish our selues, and in humilitie and sincerity to accept of him and receive that redemption by beleeving in him, which hee hath wrought by suffering for us; this if in truth and spirit we doe, all the rest will undoubtedly follow, namely the life of our Faith here, in an universall obedience, and the end of our faith hereafter, even the salvation of our Soules.

THE



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R O M. 6.12.

*Let not sinne therefore Raigne in your mortall bodies, that you should obey it in the lusts thereof.*



After the doctrine of the state and guilt of sinne, It will be needefull for the further Conviction thereof (that sinne may appeare exceeding sinfull) to shew in the next place the *Power* and the *Raigne* of sinne; from which the Apostle in this place dehortheth us.

Having in the former Chapter set forth the doctrine of Iustification, with those many comfortable fruites and effects that flow from it, he here passeth over to another head of Christian Doctrine, namely Sanctification, and Conformitie to the holinesse of Christ, the ground whereof he maketh to be our Fellowship with him in his death and Resurrection: for Christ carried our sinnes upon the Tree with him, and therefore we ought with him to die daily unto sin, and to live unto God. This is the whole

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argument of the precedent parts of the Chapter, and frequently elsẽwhere used by the Apostle, and others, 2. Cor. 5. 14, 15. Gal. 2. 20. 3. 27. 5. 24. Ephes. 2. 6. Phil. 3. 10. Col. 2. 12. 13. 26. 3. 1. 4. Heb. 9. 14. 1. Pet. 4. 1. 2. Now the words of the Text are as I conceive a *Prolepsis*, or answer to a tacite objection which might be made. A weake Christian might thus alledge, If our fellowship in the death of Christ doe bring along with it a death of sinne in us, then surely I have little to doe with his death; For alas sinne is still alive in me, and daily bringeth forth the workes of life. To this the Apostle answers, Though sinne dwell in you, yet let it not *raigne* in you, nor have its wonted hold and power over you. \* Impossible it is while you carry about these tabernacles of flesh, these *mortall bodies*, that sinne should not lodge within you, yet your care must be to give the kingdome unto Christ, to let him have the honour in you which his father hath given him in the Church, to Rule in the midst of his enemies, those fleshly lusts which fight against him. By *Mortall bodie*, we here understand the *whole man* in this present estate, wherein he is obnoxious to death, which is an usuall figure to take the part for the whole, especially since the body is a weapon and instrument to reduce into act, and to execute the will of sinne.

Before I speake of the power of sinne, here are *Two points* offer themselves from the connexion of the words to those preceding, which I will but only name.

First, *Sinne will abide for the time of this mortall life in the most regenerate*, who can say, I have made my heart cleane, I am free from my sinne? *David* had his *secret finnes*, which made him pray; and *Paul* his *thorne in his flesh*, which made him cry out against it. To the reasons of this point before produc'd wee may adde, that God suffers our finnes to dwell in us, first to magnifie the *glory of his mercy*; that notwithstanding he be provoked every day, yet he doth still spare us. It is said in one place,

T

that

\* Aliud est non habere peccatũ, aliud nõ obedire desiderijs eius: Aliud est, Imple-re quod præcep-tum est, non concupiscere, aliud est per quandam abstinentia con-natum saltem id agere quod item scriptum est, post concupiscentias tuas non eas, &c:

Aug. de natura & gra. cap. 62. Non sic manet peccatum ut e-ius non sit facta remissio, sed ma-net in vet. uitate carnis tanquam superatum & peremptum, si non illicitis con-sensionibus, quodammodo reviviscat. Jd. de pec. mer. c. 28. b Mortale cor-pus dicens totũ hominem signi-ficat. Ambrose in loc.

Gen. 6. 5, 6.

Gen. 8. 21.

a *Carthusian.**Cornel. a lapide.**Pighius.**Greg. de val. To.**2. Disp. 6. qu. 12.**punct. 1. sect. 6.**b Tarnou. Exerc.**biblic.**Ios. 17. 18.*

Numb. 14. 17.

18. 19.

that when God saw that every Imagination of the thoughts of mans heart was continually evill, he said, *I will destroy man* whom I have created from off the face of the earth; yet afterwards God said, *I will not againe curse the ground any more for mans sake, for the imagination of mans heart is evill from his youth.* The places seeme at first view to be contradictory to one another. But we are thus to reconcile them, After there had been a propitiatory offering made by *Noah* unto God upon an Altar, which was the type of Christ, it is said that God smelt a sweete favour, and resolved, I will no more curse the earth, not *Because*, but *Although the imagination of mans heart be evill from his youth*; that is, though men are so wicked that if I would *Inre meo uti*, take advantage to powre out againe my displeasure upon them, I might doe it every day, yet I will spare them notwithstanding their lusts continue in them. For we are not to understand the place as if it tended to the extenuation of originall sinne (as some doe) I will take pittie upon them, Because of their naturall infirmitie; but onely as tending to the magnifying of Gods mercy and patience, I will take pittie upon them, *b though* I might destroy them. For so the originall word is elsewhere taken. Thou shalt drive out the Cananites, *Though they have iron chariots, &c.*

Secondly, to magnifie the *Glory of his powerfull patience*, that being daily provoked yet he hath power to be patient still. In ordinary esteeme when an enemy is daily irritated, and yet comes not to revenge his quarrell, we accompt it impotency and unprovision, but *in God his patience is his power.* When the people of Israel murmured upon the report of giants in the land, and would have made a Captaine to returne into Egypt, and have stoned *Ioshua* and *Caleb*, so that Gods wrath was ready to breake out upon them, and to disinherit them, this was the argument that *Moses* used to mediate for them, *Let the Power of my Lord be great, according as thou hast spoken,*

*Th*



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*The Lord is long-suffering and of great mercy.* Thou hast shewed the Power of thy mercy from Egypt untill now, even so pardon them still. If we could conceive God to have his owne justice joyned with the impotency and impatency of man, wee could not conceive how the world should all this while have subsisted in the midst of such mighty provocations. This is the only reason why he doth not execute the fiercenesse of his wrath, and consume men, because he is *God and not man*, not subject to the same passions, changes, impotencies as men are. If a house be very weake and ruinous, & clogg'd with a forewaight of heavy materials which presse it downe too, there must be strength in the props that doe hold it up; even so that patience of God which upholds these ruinous tabernacles of ours, that are pressed downe with such a waight of sinne, a waight that lies heaue even upon Gods mercy it selfe, must needs have much strength and power in it.

The second point from the Connexion is, *That our Death with Christ unto sinne is a strong argument against the raigne and power of sinne in us.* Else wee make the death of Christ in vaine, for in his death hee came with water and blood, not onely with blood to justifie our persons, but with water to wash away our sinnes.

The Reasons hereof are, first, *Deadnesse argues disability* to any such workes as did pertaine to that life unto which a man is dead. Such then as is the measure of our death to sinne, such is our disability to fulfill the lusts of it. Now though sinne be not quite expir'd, yet it is with Christ nail'd upon a crosse, *They that are Christs have crucified the flesh with the affections and lusts*: so that in a regenerate man it is no more able to doe all its owne will, then a crucified man is to walke up and downe, and to do those busineses which he was wont to delight in. *He that is borne of God sinneth not neither can sinne, because he is borne of God, and his seede abideth in him.*

Hos. 11. 9.  
Mal. 3. 6.

Heb. 12. 1.  
An. os 2. 13.

1. Ioh. 5. 6.

Gal. 5. 24.

1. Ioh. 3. 9.

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Secondly, *Deadnesse argues disaffection.* A condemned man cares not for the things of this World, because he is in Law dead, and so reserv'd to an execution, and utterly devested of any right in the things hee was wont to delight in: the sight or remembrance of them doth but afflict him the more. A divorc'd man cares not for the things of his wife, because in law she is dead vnto him, and hee unto her. So should it bee with us and sin, because we are dead with Christ, therefore we should shew it no affection.

Thirdly, *Deadnesse argues liberty, unsubjectiō, justification.* He that is dead is freed from sinne, as the woman is from the husband after death. And therefore being freed thus from sinne we should not bring our selves into bondage againe, but stand fast in the liberty where-with Christ hath set us free, and sinne should appeare in our eyes, as it is in it selfe a *dead thing*, full of noisomenesse, horreur, and hideous qualities.

We therefore should labour to shew forth the power of the death of Christ in our dying to sinne; for this is certaine we have no benefit by his sufferings, except we have fellowship in them, & we have no more fellowship in them, then we can give prooffe of by our dying dayly to sinne; *For his blood cleanseth from all sinne.* Let us not by reigning sinne Crucifie Christ againe, for he dieth no more: *In that hee died, hee died once vnto sinne; Death hath no more power over him,* to shew that sinne must have no more power over us, but that being once dead to sinne, we should thenceforth live vnto him that died for us. There is a speech in *Tertulian*, which though proceeding from *Novatianisme* in him, doth yet in a moderated and qualified sense carry the strength of the Apostles argument in it, *Si possit fornicatio & mœchia denno admitti, poterit & Christus denno mori*, If fornication and adultery may bee againe committed by a man dead to sinne in that raging and complete manner as before, if

raig-

Rom. 6.7.  
7.13.

Gal. 5.1.

Eph. 2.1.  
Heb. 9.14.

Phil. 3.10.

1. Ioh. 1.7.

Heb. 6.6.

Rom. 6.9, 10.  
Ro. 7.4.  
2. Cor. 5.15.

*Tertul. de pudicitia. cap. 17.*

raigning sinne after it hath beene ejected out of the Throne, and nail'd to a Crosse, can returne to its totall and absolute soveraigntie as before, Christ may dye againe, for the finnes of a Iustified and regenerate man are Crucified upon his Crosse, and in his body.

Now I proceede to the maine thing in the Text, namely the *Regall power of sinne*. It is an observation of *Chrysostome* and *Theodores* on the Text, which though by some rejected as too nice, I shall yet make bold to commend for very pertinent and rationall. The Apostle did not say (say they) *Let not sinne Tyrannize*, for that is sius owne worke and not ours, as the Apostle sayeth, *Now then is it no more I that doe it, but sinne that dwelleth in me*, all the service which is done to a tyrant is out of violence, and not out of obedience: But he sayes, *Let it not raigne in you*, for to the raigne of a King the obedience of the Subjects doth as it were *Actively* concurre (whereas the subjects are rather patients then agents in a tyranny.) So then in a *Raigning King* there is a more Sovereigne power then in a *Tyrant*; for a Tyrant hath only a *Coactive power over the persons*, but a King hath a *sweete power over the wills and affections of his Subjects*, they freely and heartily love his person, and rejoyce in his service; which rule though it be not perpetuall in the letter and in civill governements; (for the unwillingnesse of a people to serve a Prince may not onely arise from his tyrannie, but even when he is just and moderate, from their owne rebellion) yet it is most generall and certaine in the state of sinne which is never a King over rebellious subjects, who of themselves reject its yoke and government.

For the better discovery then of the *power of sinne* we must note first that there are but *three wayes* after which sinne may be in a man. First, as an *usurping Tyrant*, and seditious commotioner, either by surprizall invading, or by violence holding under, or by *projects* circumven-

*Non dicit ne Tyrannidem exerceat, sed ne regnet. Illud enim est illius proprium, hoc vero nostrae mentis.*

*Theodoret.*

Rom. 7. 20.

Εἴτις δεικνύει ὅτι  
ὁ βίαιος ἀνάγκη  
καὶ φόβος ἐστὶν ὁ δὲ  
τῷ πνεύματι ἀδελ-  
φότης, οὐκ ἔστι  
μὴ τυραννέειν τὴν  
ἐκ τῶν ἀγαθῶν ἐκ  
αἰνῶν μὴ βλαπ-  
τύνειν. *Chrysost.*

Rom. 7. 14. &  
1. King 21. 10.

Adam vendidit  
se primo, ac per  
hoc omne semina  
subiectum est  
peccato. Ambros.  
in Rom. 7.  
Rom. 8. 20.  
Venundatus in  
prima transres-  
sione. Aug. con. 1.  
Ep. Pel. l. 1. c. 10.  
Ios. 9. 23.  
Ios. 17. 13.  
Luk. 11. 22.  
Rom. 6. 6.  
Col 3. 5.

Matth. 16. 18.

ring a man against his will, taking advantage of some present dislemper of minde, or difficultie of estate; as in *David* of illenesse, in *Peter* of teare and danger, or the like. And thus sinne doth often inroach upon the Saints of God, and play the Tyrant, use them like *Captives* that are *sold under the power of sinne*. It was thus a Tyrant in Saint *Paul*; we reade of him that hee was *sold under sinne*, and wee read of *Ahab*, that hee was *sold to sinne*; but with great difference, the one *sold himselfe*, and so became willingly the servant of sinne, the other was *sold by Adam*, from which bondage hee could not utterly extricate himselfe, though hee were in bondage to sinne, as the Creatures are to vanity, not willingly, but by reason of his act that had subjected him long before. Secondly, *As a slave, a Gibconite, or Tributarie Cananite*, as a spoyled, mortified, crucified, dying, decaying sinne, like the house of *Saul* growing weaker and weaker; and thus sinne is constantly in all the faithfull, while they are in the field the chaffe is about them. Thirdly, *As a raging and commanding King*, having a throne the heart, servants the members, a counsell the world, flesh and Divell, a complete armorie of lusts and temptations, fortifications of ignorance, malice, rebellion, fleshly reasonings, lawes and edicts, lastly a strict iudicature, a wise and powerfull rule over men, which the Scriptures call the gates of Hell, And of the *Power* of this *King* we are to speake.

In a *King* there is a *Twofold Power*. A Power to command, and a Power to make his commands be obeyed. Sinne properly hath no power to command, because the kingdome of it is no way subordinated to Gods Kingdome over us, but stands up against it. And even in iust and annointed kings there is no power to command any thing contrary to that Kingdome of Christ to which they are equally with other subject. But though sinne have not a iust power to command the soule, yet it hath  
that

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that upon which that power, where it is, is grounded, namely a kinde of Title and right over the soule.

Sinne is a spirituall *Death*, and man by his first fall did incur a subjection to every thing which may be called *Death*, so that then a man did passe into the possession of sinne; whence that phrase spoken of before, *Thou hast sold thy selfe to worke euill*. Now *Quod venditur transit in possessionem ementis*, when a thing is sold it passeth into the possession of that to which it is sold. This is the covenant or bargain betweene a Sinner and Hell, Man purchaseth the pleasures and wages of sinne, and sinne takes the possession of man; possession of his nature in Originall sinne, and possession of his lite in Actuall sinne.

The tryall of this title of sinne, that wee may discern whether we are under it or no, must be as other Titles are; we must first inquire who they are, unto whose right and possession a man may belong, and then examine the Evidences which either can make for himselfe. To sinne wee know doth appertaine the primitive right of every naturall and lapsed man (for we are *by nature the Children of wrath*.) A purchase then there must come betweene, before a man can passe over into anothers right; this purchase was made by *Christ*, who bought us with his blood: And the treatie in this purchase was not between *Christ* and sinne, but betweene him and his Father; *Trane they were and thou gavest them me*, for the fall of Man could not nullifie Gods Dominion nor right unto him; for when man ceased to be Gods *Servant*, he then began to be his *Prisoner*; and though Sinne and Sathan were in regard of man *Lords*, yet they were in regard of God, but *Tylors*, to keepe or part from his Prisoners at his pleasure. Besides though *Christ* got man by *purchase*, yet Sinne and Sathan lost him by *forfeiture*; for the prince of this world seizing upon *Christ* in whom he had no right, (*for he found nothing of his owne in him*) did by that meanes forfeite his former right which hee had in

Esa. 38. 15.

1. Cor 6. 20.  
1. Pet 1. 18, 19.

Ioh. 17. 6.

Ioh. 14. 30.  
*Arma tene ti  
omnia dat qui  
talia negat. Luc.*

Revel. 1. 17.

Esaï. 56. 5.

Gal. 4. 19.

Eph. 3. 15.

Eph. 1. 14. 4. 30.

Rom. 8. 16.

1. Ioh. 3. 24.

1. Ioh. 4. 13.

1. Ioh. 5. 8.

1. Ioh. 3. 8.

Mal. 3. 2. 3.

Mal. 4. 2.

2. Cor. 3. 14.

Ephes. 2. 17.

1. Pet. 3. 19.

Tit. 2. 14.

1. Cor. 1. 30.

1. Ioh. 5. 10.

men of the same nature. Wee see then, all the claime that can be made is either by *Christ*, or *Sinne*; by that strong man, or him that is stronger; A man must have evidences for *Christ*, or else hee belongs unto the power of *Sinne*. The evidences of *Christ* are his *Name*, his *Seale*, and his *Witnesses*. His *Name*, a new *Name*, a name better then of sonnes and daughters, even *Christ* formed in the heart, and his Law ingraven in the inner man. As it is fabled of *Ignatius*, that there was found the *Name of Iesus* written in his heart; so must every one of Gods House bee named by him with this new name, *Of Him are all the Families in Heaven and in Earth named*. The *Seale of Christ is his Spirit*, witnessing unto and securing our spirits that we belong unto him: *For hee that hath not the Spirit of Christ the same is none of his*, and by this we know that he dwelleth in us, and we in him, because hee hath given us of his Spirit. The witnesses of *Christ* are three, *The Spirit, the Water, and Blood*. The Testimonie of *Adoption*, Sealing the Fatherly care of God to our Soules, saying to our Soules that he is our Salvation and Inheritance. The Testimonie of *Iustification*, our Faith in the blood and price of *Christ*, and the Testimonie of *Sanctification* in our being cleansed from dead workes, for he came to *destroy the workes of the Devill*, hee came with *Refiners fire and with Fullers sope*, and with *beating under his wings*, that is (as I conceive) under the preaching of his Gospell, which, as the beames of the Sunne, make manifest the savor of Him in every place, and by which he commeth and goeth abroad to those that are a far off, and to those that are neere. It was the Office of *Christ* as well to Purifie as to Redeeme, as well to Sanctifie as to Iustifie us; so that if a man say hee belongs to *Christ*, and yet bringeth not forth fruite unto God, but lives still married to his former lusts and is not cleansed from his filthinesse, hee makes God a lyer, because hee beleeveth not the Record which hee gives of his Sonne; (for Hee will

will not have either a barren or an adulterous spouse ) yea he putteth Christ to shame, as if he had undertaken more then he were able to performe : Besides, *Christ* being a *Light*, a *Starre*, a *Sunne*, never comes to the heart without *self-manifestation*, such evidence as cannot be gaine-said ; unto him belongs this royall prerogative to be himselfe the witnesse to his owne Grace. And when the Papists demaund of us How wee can bee sure that this Testimoy of Christs Grace and Spirit is not a false witnesse and delusion of Sathan ; wee demaund of them againe, If the flesh can have this advantage to make such Objections against the unvaluable Comforts of Christs Grace, and the heart have nothing to reply ; If Christ witnesse, and no man can understand it ; If the Spirit of Christ be a Comforter, and the Divell can comfort every jot as well, and counterfeit his comforts to the quicke, and so cozen and delude a man ; what is any man the better for any such assertions of Scripture, where the Spirit is called the Spirit of Comfort, the strengthner of the inner man, and the heart said to be established by Grace ? Certainly the Comforts of the Spirit must fall to the ground, if they bring not along a proper and distinct lustre into the Soule with them. And this *Ambrosius Catharinus* himselfe a learned Papist, and as great a scholler in the Trent Councell as any other, was bold to maintaine against the contrary opinion of *Dominicus Soto* in a publike declaration, unto whom *Bellarmino* dares not adhere, though it bee his custome to boast of their unanimie in point of Doctrine. Besides sinne is of a quarrelling and litigious disposition, it will not easily part from that which was once its owne, but will bee ever raising sutes, disputing, arguing, wrangling with the Conscience for its old right ; *Christ came not to send peace, but a sword*, perpetuall and unreconcilable combats and debates with the flesh of man. If a man hold peace with his lusts, and set not his strength and his heart

against

Eph. 5.4.1.  
Rom. 7.4.  
Ephes. 5.27.  
Heb. 6.6.  
Luk. 2.32.  
Ioh. 1.9.  
Numb. 24.17.  
Mal. 4.2.  
*Non sumus certi  
Testimonium il-  
lud non esse à  
Diabolo.*  
*Corael. a Lapide  
in Rom. 8.16.*

Ioh. 14.26.  
Ephes. 3.16.  
Heb. 13.9.



Luk. 11. 21.  
Rom. 7. 23.

Ezek. 36. 26, 27

Col. 3. 5. 12.  
Rom. 6. 13.  
Plal. 119. 24.  
Eph. 6. 3.  
Rom. 7. 23.  
Ier. 31. 33.  
Ioh. 16. 11.  
2. Cor. 5. 17.

Eph. 2. 3.  
1. Pet. 4. 3.  
Ioh. 1. 13.

against them, If they bee not in a state of rebellion, they are certainly in the throne. It is impossible for a King to rebell, because hee hath none above him; and so as long as lust is a king it is in peace, but when Christ subdues it and takes possession of the heart, it will presently rise and rebell against his kingdome. Heere then is the triall of the Title. If a man cannot shew the evidences of a new purchase, the Spirit, the Blood, the Water, the Sonneship, the Righteousnesse, the Holynesse, Conversion, and Grace of Christ; If he be not in armes against the remnants of lust in himselfe, but live in peace and good contentment under the vigor and life of them, that man belongs yet unto the right of sinne. For if a man be Christs, there will bee *Nova regalia* extremely opposite to those of sinne. *A new heart for the Throne of the Spirit; New members to bee the servants of Righteousnesse; New Counsellors, namely the Lawes of God; A new Panoplie, The whole armour of God; New lawes, The law of the minde, and of the heart; A new Indicature, even the governour of the Spirit: Thoughts, Words, Actions, Conversations, All things new as the Apostle speaks.*

Now let us in the next place consider *the power whereby sinne makes its commands to bee obeyed*, wherein it is more strong and sure then a Tyrant, who ruleth against the will of his Subjects. The particulars of this strength may be thus digested.

First sinne hath much *strength from it selfe*, and that in these regards. First, it is very *wisfull*, it is as it were all will. Therefore it is called in the Scripture, *The will of the flesh, and the will of the Gentiles, and the will of man*. And the will is the seate of strength, especially seeing the will of man, and the will of sinne or the flesh are in the Scripture phrase all one. If a man had one will and sinne another, mans will drew one way and sinnes another, peradventure his power to resist might be stronger then sinnes power to command: but when the will of sinne

is in the will of man as a bias in a bowle, as a flame in smoke, as a weight or spring to an engine, as spirits in the body, to actuate and determine it to its owne way, how can a man resist the will of sinne, who hath no other then a sinfull will to resist by?

Secondly, as sinne is wilfull, so it is very *passionate and lustfull*, which addes wings as it were to the commands of sinne. The Apostle calls them *passions*, and those working passions; when we were in the flesh, *The motions of sinne did worke in our members*. There is *indignation*, and there are *wrath* *indignities*, *Lust and passions of lust*, which the Apostle calls *vile lusts*, and *burning lusts*, and *affections and lusts*, that is, very lustfull lusts. Lust is in the best, but these violent passions and ardensies of lust are shrewd symptomes of the raigne of sinne. To be fierce, implacable, head-strong, like the horse in the battaile, and that not upon extraordinary distemper or surprizall (as *Isaiah* and *Asa* were) but habitually, so as on any occasion to discover it, is by the Apostle put in amongst the Characters of those that denie the Power of Godliness. For sinne must not hold its power where Godliness hath any.

Thirdly, it hath *Laws and Edicts*, full of wisdom and cunning, edg'd and temper'd with many encouragements and provocations to those that obey, which (as I said before) the Scripture calls the Wages of sinne, and pleasures of sinne, by which *Balaam* was enticed to curse Gods people. A Law is nothing else but a Rule or Principle of working which orders and moderates the course of a mans life; And to sinne hath a way to carry men in, and Principles to governe men by, which Saint *Paul* calls *Seculum* the course of the world. Such as are Rules of Example, Custome, good intentions, Gods mercy taken by halves, without respect to any conditions which it brings with it, the common frailtie of our nature, that we are All men, and that the best have their infirmities, distinctions,

Rom. 7. 5.

1. Thess. 4. 5.  
Rom. 1. 26, 27.  
Gal 5. 24.

Isa. 4. 9.  
2. Chro. 16. 10.

2. Tim. 3. 3, 4, 5.

Heb. 11. 25.  
2. Pet. 2. 15.

Eph. 2. 2.

Luk. 11. 21.  
Rom. 7. 13.

Ezek. 36. 26, 27

Col. 3. 5. 12.  
Rom. 6. 13.  
Psal. 119. 24.  
Eph. 6. 3.  
Rom. 7. 23.  
Jer. 31. 33.  
Ioh. 16. 11.

2. Cor. 5. 17.

Eph. 2. 3.  
1. Pet. 4. 3.  
Ioh. 1. 13.

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Rom 7.5.

1. Thess. 4.5.

Rom 1.26, 27.

Gal 5.24.

Ion. 2.4.9.

2. Chro. 16.10.

2. Tim. 3.3, 4, 5.

Heb. 11.25.

2. Pet. 2.15.

Eph. 2.2.

distinctions, evasions, justifications, extenuations, partiall strictnesse in some particulars, the *opus operatum*, or meere doing of duties requir'd, and many like, most of which things I have spoken of more largely heretofore upon another Scripture.

Fourthly, it is full of *flattery* to entice and woe a man, cunning to observe all the best seasons to surprize the soule. And though enticements be base, yet they are very strong, like a gentle showre or a soft fire they sinke, and get in closer then if they should be more violent. That which is as soft as oyle in the touch, may be as sharpe as swords in the operation. And therefore as a man is said in one place to be *enticed by lust*, so elsewhere he is said to be *driven and thrust on* by lust. *Take heed to your selves lest you corrupt your selves, lest thou lift up thine eyes to heaven, and when thou seest the sunne, and the moone, and the starres, shouldst be driven to worship them and serve them.* The Objects themselves have no co-active or compulsory power in them (for they worke but as *Objects*, which is the weakest way of working that is, for *Objects* are never totall Agents, but onely partiall, they doe never any more then cooperate with some facultie and power unto which they are suteable) yet such is the strength of those lusts which are apt to kindle by those Objects, that a man is said to be *driven* to idolatry by them. All which false prophets can doe is but morall and by way of cunning and seducement, yet such is the strength of those lusts which they flatter and worke upon by their impostures, that they are said to *Thrust a man out of the way* which the Lord commanded him to walke in. For as we use to say of the requests of a King, so we may of the flatteries and allurements of sinne, That they doe amount unto commands.

In one word, sinne is thoroughly furnish'd with all sorts of  *Armour*, both for defence and opposition, all strong holds, all reasonings and imaginations, and thoughts which

Iam. 1. 14.

Deut. 4. 19.

Deut. 13. 5.

Luk. 11. 22.

2. Cor. 10. 4, 5.

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which can be contriv'd to secure it selfe; and therefore no marvell if it have much strength from it selfe.

Secondly, it hath much strength *from Satan and the world*, which are the counsellors and aides of sinne, which bring in constant supplies and provisions unto it. Therefore lusts are said to be of the *World*, and to bee *earthly and divellish*, because the world and the divell supply them with constant fuell.

But lastly and principally lust hath much strength *in and from us*. First, because they are *naturall* unto us. *A mans sinne is himselfe*, it is call'd by the name of our *Old man*. And therefore to be *carnall*, and to *walk as man*, to live after the *lusts of the flesh*, and after the *lusts of men* are all one. To *live to sinne* in one place is to *live so our selves* in another. To *crucifie fleshly affections* in one place, is *to mortifie our earthly members* in another. To *deny ungodlinesse* and worldly lusts in one place, is to *deny our selves* in another. To *lay aside the sinne* that doth so easily beset us in one place, is to *cast away our right eye and our right hand* in another. And therefore the wayes of sinne are call'd *our owne waies*, and the lusts of the flesh *our owne lusts*, and being our owne, we love and cherish them. *No man ever hated his owne flesh*, neither can any man by nature hate his *owne lusts*, unto which he is as truly said to be *married* as the Church is to Christ. And this serves much to set forth the power of sin. For the love of the subject is the strength of the Sovereigne; a king shall then certainly be obeyed, when he commands such things as it were difficult for him to prohibite. Secondly, lust hath from us *weapons* to set forward its strength, The heart a forge to contrive, and members instruments to execute, the heart a wombe to conceive, and the members midwives to bring forth lusts into act. Lastly, sinne must be very strong in us because we are by nature *full of it*. So the Apostle saies of naturall men that they were *filled with all unrighteousnesse*,

1. Ioh. 3. 16.

a Rom. 6. 6.

Eph. 4. 22.

Col. 5. 9.

b 1. Cor. 3. 3.

Ioh. 1. 13.

1. Pet. 4. 2.

c Rom. 6. 2.

d 2. Cor. 5. 15.

e Gal. 5. 24.

f Col. 3. 5.

g Tit. 2. 12.

h Math. 16. 24.

i Heb. 12. 1.

k Math. 5. 29. 30

l Act. 14. 16.

m Iam. 1. 14.

n Eph. 5. 28. 29.

o Rom. 7. 4. 9.

Rom. 1. 19.

2. Pet. 2. 14.

onfesse, and full of envie, debate, deceite, &c. and S. Peter, that they have Eyes full of Adultery, that cannot cease from sinne. Now where there is All of a strong thing that must needs be exceeding strong. If all the foure windes should meete together in their full strength, what mountaines would they not roote up by the foundation? What a mighty rage and strength is there in the sea, onely because it is full of waters, and All water belongs unto it? Who is able to looke upon the sunne, or endure the brightnesse of that glorious Creature, onely because it is Full of light? the same reason is in fleshly lusts, they are very strong in us, because our nature is full of them, and because all their fulnesse is in our nature.

Now this strength which is thus made up of so many ingredients, doth further appeare in the Effects of it, which are these *Three*, all comprised in the generall word of *Obeying* it in the Lusts thereof, which denotes a full & uncontrolled Power in sin. First, *the somenting, entre-taining, cherishing of lust*, shaping of it, delighting in it, consenting unto it; when a man doth joine himselfe to sin, and setle himselfe upon it, & set his heart to it, and respect it in his heart, and studie & consult it, and resolve upon it. Secondly, *Executing of it*, and bringing into act the suggestions of the flesh thus conceived, yeelding to the commands, drudging in the service, drawing iniquitie with cords and cartropes, resigning both heart and hand to the obedience of sin. Thirdly, *Finishing it*, going on without wearinesse or murmuring, without repenting or repining in the waies of Lust, running in one constant chanel, till like the waters of Iordan the soule drop into the dead lake. All these three Saint James hath put together to shew the gradations, and the danger of fleshly Lusts. *Euery man is Tempted, when he is drawne away of his owne Lusts and enticed; Lust when it hath Conceined bringeth forth sinne, and sinne when it is Finished bringeth forth Death.* First, there is the Suggestion, Lust draweth a-

Hos. 9. 7.

Zeph. 1. 12.

Psal. 66. 18.

Hos. 4. 8.

Mic. 1. 1.

Ezek. 33. 31.

Rom. 6. 19, 20.

Ezal. 5. 18.



way and enticeth. Secondly, the *Conception and formation*, in the delight and consent of the will. Thirdly, the *Execution*, and bringing into act. Fourthly, the *Consummation and accomplishment of Lust*, filling vp the measure, going on vnweariedly to the last, till there is no hope, and so abusing the patience and long suffering of God unto destruction. Sinne growes till it be ripe for the slaughter; now if men in the interim cut off their finnes, and turne to God before the decree be sealed, before he stirre up all his wrath, and will suffer his Spirit no longer to strive, if they cōsecrate that litle time & strength they have left to Gods Service, then the kingdome of sin is pull'd downe in them. To this purpose is the Counsell of *Daniel to Nebuchadnezzar*; *That he should breake off his finnes by righteousness, and his iniquities by shewing mercie to the poore*, that is, he should relinquish those sins which were most predominant in him; his injustice, and oppression, and tyrannie against poore men (thus *Paul* preached of righteousness, and temperance, and judgement to come, to *Felix* a corrupt and lascivious Governor) & by that meanes his tranquillitie should be lengthened, not by way of *merit* (for a theefe deserves no pardon, because he gives over stealing) but by way of *mercie and favour*.

Dan. 4. 27.

Hitherto I have but shewed that sin is a strong king. But this is not enough to drive men to Christ, (which is my principall scope.) It is further required that men bee *Convinc'd of being under this power of sinne*. The first use then which I shall shew you may bee made of this Doctrine is for *Conviction and tryall of the raigne of sinne in our selves*; for the more distinct expediting whereof I shall propose these *three cases to be resolved*. First whether sin may raigne in a Regenerate man so, as that this power and kingdome of sinne shall consist with the righteousness of Christ? Secondly, *How wicked men may be Convinc'd* that sinne raignes in them, and what difference there is betweene the power of sinne in them,

and

and in the regenerate ? Thirdly, why every sinne doth not raigne in every unregenerate man ?

For the first of these, we must remember in the generall, that sinne doth then raigne when a man doth obey *it in the lusts thereof*, when he doth *yeslede up himselfe to execute all the commands of sinne*, when he is held under the power of Sathan, and of darkenesse. And for the regenerate wee must likewise note what Saint *Paul*, and Saint *Iohn* have spoken in generall of this point. *Sinne shall not have dominion over you, for you are not under the Law, but under Grace*, saith Saint *Paul*, when a man is delivered from the Obligations of the Law, he is then delivered from the strength of sinne ; ( for the *strength of sinne is the Law* ) And he that is borne of God *sinneeth not, neither can sinne*, saith Saint *Iohn*, that is, cannot obey sinne in all the lusts and commands thereof, as a servant to sinne, from which service hee hath ceased by being borne of God ( for no man can bee Gods Sonne and sinnes servant : ) for we are to distinguish betweene *doing the worke of sinne, and obeying sinne in the lusts thereof*, As a man may doe divine workes, and yet not ever in obedience to God, so a man may be subject as a *Captive* in this or that particular tyrannie of sinne, who is not obedient as a *servant* to all the government of sinne, for that takes in the whole will, and an Adequate submission thereof to the peaceable and uncontroll'd power of sinne. Let us then inquire how farre the power of sinne may discover it selfe in the most regenerate. First, the best have flesh about them, and that flesh where ever it is worketh, and rebelleth against the Spirit of Christ, *so that they cannot doe the things which they would*. Secondly, this flesh is of it selfe indifferent to great sinnes as well as to small, and therefore by some strong temptation it may prevaile to carrie the Saints unto great sins, as it did *David*, *Peter*, and others. Thirdly, this flesh is as much in the will as in any other part of regenerate men,

Act. 26. 18.  
Col. 1. 13.

Rom. 6. 14.

1. Cor. 15. 56.  
1. Joh. 3. 9.

men, and therefore when they commit great finnes, they may commit them with consent, delight, and willingnesse of heart. Fourthly, this flesh is in their members as well as in their wills, and therefore they may actuate, and execute those wills of sinne which they have consented unto. Fifthly, we confesse that by these finnes thus committed, the Conscience of a regenerat man is wasted and wounded, and overcome by the power of sinne, and such a particular grievous Guilt contracted, as must first bee washed away by some particular repentance, before that man can be againe qualified to take actuall possession of his inheritance, or to be admitted unto glory. In which case that of the apostle is most certaine, *that the very righteous shall scarcely be saved.* For wee are to note that as some things may indispose a man for the present use, or dispossesse him of the *Comforts and Emoluments*, which yet are not valid enough to deuest him of the whole *right and state* in a living: so some finnes may bee of so heave a nature as may unqualifie a man for an actuall admittance into Heaven, or possession of glory, which yet doe not nullifie his Faith, nor extinguish his Title and interest unto it. Thus we see that sinne may in the most holy have great power; the examples whereof are all written for our learning, to teach us what is indeede within us, how circumspectly wee should walke, how watchfull over our hearts, how stedfast in our Covenant, lest wee fall after the example of those men, and so breake our bones as *David* did. For one great sinne presently committed, will bring either such a hardnesse of heart, as will make thee live in a wretched securitie and neglect of thy service, and peace with God; Or such a wofull experience of his wrath and heave displeasure against sinne, as will even bruse thy Conscience, and burne up thy bowels, and make thee goe drooping and disconsolate it may be all thy dayes.

But yet, though sinne may thus farre proceede against

1. Pet. 4. 18.

*Admodum p[re]d  
 & mare suo Do-  
 missimè contro-  
 versionem hanc  
 exp[re]dit sua-  
 vissimè memo-  
 rie p[re]sul Ro-  
 bertus Abbat  
 Episcopus Saris-  
 burie[nsis]. An-  
 mad. in Thom-  
 soni distrib.  
 cap. 21.*

a regenerate man, all this doth not amount to a *complete* *raigne*. Though sinne may have a victorie in the faithfull and that even over their wills, yet it hath not a *kingdome*, which imports a complete and *universall* *resignation* of the whole will and man to the obedience of it. It is one thing to have the *whole consent of the will* unto some one sinne stollen away by some particular temptation; and another, to be whollie addicted and devored to the waies of sinne, to have the whole heart universally married to Lust, and filled with Sathan, whereby it bringeth forth fruite unto dea. h. Into the former of these we grant the faithfull may fall, (and yet even in that case, the seede of God which abideth in them, though it did not operate to prevent sinne, will yet undoubtedly serve to supplie repentance in due time; and though Consent went before to conceive sinne, yet it shall not follow after to allow it being committed; but they review their sin with much hatred, and selfe-displicencie, with affliction of spirit, humiliation of heart, admiration of Gods patience and forbearance, with renewing their Covenant, with Complaints and heavie bewailings of their owne forwardnesse, with a filiall mourning for their ingratitude and undutifulnesse unto God.) But that a regenerate man should totally addict himselfe to the wayes of sin, is repugnant to the Scripture, and extremely contrarie to that Throne which Christ hath in the heart of such a man.

For the second Case, how unregenerate men may bee convinc'd that sinne doth raigne in them, wee must observe that *the complete raigne of sinne*, denotes two things. First that strength, power, soveraigntie, and dominion of sinne, which hath beene already opened. Secondly, A peaceable, uncontroled, willing, universall subjection of all the members vnto the obedience of that King.

Now to measure the unregenerate by this Adequate Rule,

Rule, wee must know, that they first are of severall sorts and stampes. Some are apparantly and *in conspectu hominum* outrageous sinners, upon whom every man that sees them, and is well acquainted with the trade and course of sinne which they live in, may without breach of Charitie passe this sentence, there goes a man who declares himselfe in the eyes of the World to bee a servant of sinne; (I speake not this for liberty of censuring, but for evidence and easinesse of discerning onely.) Every man that thinkes it basenesse and below the straine of his spirit to tremble at Gods Word, to feare judgements against sinne denounced, who with a presumptuous and high hand rejects the warnings which God sends him, who in his practise and sinfull conformities makes more account of the course of the World, then of the curse of God; of the fashions of men, then of the will of the Spirit; of the estimation of men, then of the opinion of Christ: and such is every one that allowes himselfe in the same excesse of rage and riot, of swearing, swaggering, and uncleannesse with his divelish associates, in the name and authoritie of the Lord Iesus, I pronounce that man to be a servant of sinne: and if he continue sinnes servant, he shall undoubtedly have sinnes wages; The wages of sinne is Death, even the everlasting vengeance and wrath to come; and if hee despise that warning, the word which I have spoken shall rise against him at the last day.

Others there are of a more calme, civill, composed course, men much wiser but not a draine holier then those before. And here mainly tickes the inquirie, and that upon *Three exceptions*, with which they may seeme to evade, and shift off this power of sinne.

First, in those men there appeareth not so soveraigne and absolute a dominion of sinne as hath been spoken of, in as much as they seeme to live in faire externall conformitie to the truthe which they have learned. To which I

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answere first in generall, that *there may bee a raigne of sinne where it is not perceived*, and that *Insensibility* is a maine argument of it. For this is a certaine rule, the more tenderly and seriously any man is affected with sense and sorrow for the power of sinne, the more hee is delivered from it. The young man in the Gospell was fully perswaded that hee had kept the whole Law, and little thought that his owne possessions were his king, and that he was a vassall to his owne wealth, till Christ convinced him of a mighty raigne of covetousnesse in his heart. A ship may in the midst of a calme by reason of a great mist, and the negligence of the Marriners to sound and discover their distances from land, split it selfe against a rocke, as well as be cast vpon it by some irresistible storme: and so that man who never fathams his heart, nor searcheth how neere he may be to ruine, but goes leisurely and uniformly on in his wonted formall and pharisaicall securities, may, when he thinkes nothing of it, as likely perish under the power of sin, as he in whom the rage thereof is most apparant. As there is a great strength in a River when it runnes smootheft and without noyse, which immediately discovers it selfe when any bridge or obstacle is set up against it: so when sinne passeth with most stillnesse, and undisturbance through the heart, then is the raigne of it as strong as ever, and upon any spirituall and searching opposition will declare it selfe. The Pharises were rigid, demure, saint-like men, while their hypocrisie was let alone to runne calmly and without noyse; but when Christ by his spirituall expositions of the Law, his Heavenly conversation, his penetrating and convincing Sermons, had stopt the current, and disquieted them in their course, wee finde their malice swell into the very sinne against the holy Ghost. It is the light of the Sunne which maketh day when it selfe lies shut under a cloud and is not seene; so in every naturall man there is a power and prevalencie of sinne, which yet may lie undiscovered.

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vered under some generall moralities. Thus as the Serpent in the fable had a true sting while it lay in the snow, though it shewed not it selfe but at the fire: so there may be a regall power in sinne, when upon externall reasons it may for a time dissemble it selfe. *Ahab* and *Ieroboams* wife were as truly Princes in their disguise, as in their robes; and a Sow as truly a Swine when washed in a spring of water, as when wallowing in a sinke of dirt. The heart of man is like a beast, that hath much filth and garbage shut up under a faire skinne, till the Word like a sacrificing sword slit open, and as it were unridge the Conscience to discover it. *All the wayes of man, saith Salomon, are cleane in his owne eyes, but the Lord weigheth the spirits:* He is a discoverer of the secrets, and intrals of every action.

Heb. 4. 12. 13.

Prov. 16. 2.

For the more patticular opening of this point it will be needefull to answere some few questions touching the raigne of some particular sinnes which haply are seldome so thought of. And the first is *Touching small sinnes whether they may be said to be raigning sinnes?* unto which I answere, That it is not the *greatnesse* but the *power of sin* which makes it a *king*. We know there are *reguli* as well as *reges*, kings of Cities and narrow territories, as well as Emperours over vast provinces. Nay many times a sinne may be great in *Abstratto*, as the fact is measured by the Law, and yet in *Concreto*, by Circumstances, it may not be a raigning sinne in the person committing it: and on the contrary a *small sinne in the nature of the fact, may be a raigning sinne in the commission*; as in a Corporation a man not halfe as rich as another may bee the chiefe magistrate, and another of a farre greater estate may bee an underling in regard of Governement. As a small stone throwne with a strong arme will doe more hurt then another farre greater if but gently laid on, or sent forth with a fainter impression: so a small sinne, committed with a high hand, with more security, presump-

tion,



2 λατρίῃς ἰερο-  
δούλοις καὶ αὐτοῖς  
ἑσπερ τὸ ἐπὶ τῇ  
μίστρῃ διαταγὴ δια-  
πανῶσι πολλὰς  
ζωνοφῆας. Arist.  
Pol. li. 5. cap. 8.  
Quis modica  
spernit, paula-  
tim decidit. Aug.  
Confess. l. 9. ca. 8.

2. *Apud Persas*  
personæ regis sub  
specie maiestatis  
occulitur. Just.  
lib. 1.

Αὐτὸς μὲν γὰρ αἶ-  
 λει, ~~τὸ~~ ἴδρυτο ἐν  
 Σαοίσις καὶ Εὐκωπι-  
 ναις, παρ' αἵμα-  
 τ~~ος~~. Arist. de  
 mundo.

tion, and customarineſſe, then others, will more waſte the conſcience then farre greater out of infirmities or ſudden ſurprizall. As wee ſee drops frequently falling will eate into a ſtone, and make it hollower then ſome few farre heavier ſtrokes could have done, or as water powdered into a Sieve with many ſmall holes, or into a bottomleſſe veſſell, is equally caſt away; A Ship may as well periſh upon ſands as rocks. a Dayly ſmall expences vpon leſſer vanities, may in time eate out a good eſtate, if there be never any accompts taken, nor proportion obſerv'd, nor proviſion made to bring in as well as to expend: ſo a man, otherwiſe very ſpecious, may by a courſe of more civill and moderate ſinnes runne into ruine.

The second Question is, *Whether privy and secret sinnes which never breake forth into light may raigne.* To which I answer, That of all other sinnes, those which are secret have the chiefest rule, such as are privy pride, hypocrisie, selfe-justification, rebellion, malicious projects against the Word and worship of God, &c. The Prophet compares wicked mens hearts to an *Oven*, Hof. 7.6,7. As an Oven is hottest when it is stopp'd that no blast may breake forth: so the heart is oftentimes most sinfull, when most reserv'd. \* It was a great part of the state and pride of the *Persian kings*, that they were seldome scene by their subjects in publicke; and the kingdome of *China* at this day is very vast and potent, though it communicate but litle with other people: so those *lodging thoughts*, as the Prophet calls them, which lie stifled within, may be most powerfull, when they are least discover'd. First, Because they are ever in the throne (for the heart is the throne of sinne) and every thing hath most of it selfe, and is least mixed and alter'd where it first riseth. Secondly, because they are in the heart as a stone in the Center, freest from opposition and disturbance, which, breaking forth into act, they might be likely to meeete withall. And this

## The Sinfulnesse of Sinne.

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this may bee one of the depths and projects of Sathan against the soule of a man, to let him live in some faire and plausible conformitie for the outward conversation, that so his rule in the heart may be the more quiet both from clamours of conscience, and from cure of the Word.

The third Question is, *Whether finnes of ignorance may be raigning finnes?* To which I answer, That it is not mens knowledge of a king which makes him a king, but his owne power. *Saul* was a king when the witch knew not of it. For as those multitudes of imperceptible stars in the milkie way doe yet all contribute to that generall confused light which wee there see: so the undiscerned power of unknowne finnes doe adde much to the great kingdome which sinne hath in the hearts of men. A letter written in an unknowne language, or in darke and invisible Characters, is yet as truely a letter as that which is most intelligible and distinct; so though men make a shift to fill their consciences with darke and illegible finnes, yet there they are as truely as if they were written in capitall Characters. Saint *Pauls* persecution was a sinne of Ignorance, that was the only thing which left roome for the mercy of God, so he saith of himselfe, *I obtained mercy because I did it ignorantly, through unbelief.* Which words we are not to understand causally, or by way of externall motive to Gods mercy, as if Saint *Pauls* ignorance and unbelief had been any positive and objective reason why God shewed him mercy, but only thus, I was so grievous a persecutor of the Church of Christ, that had it not beene for my ignorance onely, I had beene a subject incapable of mercy. If I had knowne Christs spirit, and beene so convinc'd as the Scribes and Pharises, to whom hee used to preach, were, and should notwithstanding that conviction have set my selfe with that crueltie and rage against him as I did, there would have beene no roome for mercy left, my sinne would have beene not onely against the members, but

V 4

against

1. Sam. 28.

*Arist. met. cor.*  
*lib. 1. cap. 8.*

1. Tim. 1. 13.

Τὴν ὁποῖαν ἔτιμι  
καὶ ἄλλοι Ἰσραῆλ  
ἐκ ἡλίου, ἐν  
καὶ ἄλλοι Ἰσραῆλ  
καὶ ἄλλοι Ἰσραῆλ  
καὶ ἄλλοι Ἰσραῆλ  
καὶ ἄλλοι Ἰσραῆλ  
καὶ ἄλλοι Ἰσραῆλ

against the *Spirit of Christ*, and so an unpardonable sinne. His persecution then was a sinne of ignorance, and yet we may know what a reigning sinne it was by the description of it, That he made havocke of the Church, and haled men and women into prison. And indeed Ignorance doth promote the kingdome of sinne, as a thiefe with a vizard or disguise will be more bold in his outrages, then with open face. For sinne cannot be reprov'd, nor repented of, till some way or other it be made knowne. *All things that are reprov'd are made manifest by the light.*

The fourth Question is, *Whether naturall concupiscence may be esteemed a reigning sinne?* To which I answer, That as a childe may be borne a king, and be crown'd in his cradle; so sinne in the wombe may raigne. And indeed Concupiscence is of all other the sinning sinne, and most exceeding sinfull. So that as there is virtually and radically more water in a fountaine though it seeme very narrow, then in the streames which flow from it, though farre wider, because though the streames should all dry up, yet there is enough in the fountaine to supply all againe: so the sinne of nature hath indeed more fundamentall foulness in it, then the actuall sinnes which arise from it, as being the adulterous wombe which is ever of it selfe prostituted to the injections of any diabolicall or worldiy temptations, and greedy to claspe, cherish and organize the seeds of any sinne. So that properly the raigne of sinne is founded in Lust; for they are our lusts which are to be satisfied in any sinfull obedience; All the subsidies, succours, contributions which are brought in are spent upon Lust; and therefore not to mourne for and bewaile this naturall concupiscence, as *David* and *Paul* did, is a manifest signe of the raigne of lust. For there is no *medium*, if sin, which cannot be avoided, be not lamented neither, it is undoubtedly obeyed.

The last Question is, *Whether sinnes of omission may be esteemed*

Act 8. 1.

1st Cor. 13. 2.

Eph. 5. 13.  
1st Tim. 4. 2. 5.

Rom. 7. 13.

Rom. 13. 14.  
1st Tim. 4. 3.

Psal. 51. 5.  
Rom. 7. 23.  
2. Cor. 12. 8.

*esteemed vaine sinnes?* To which I answer, That the wicked in Scripture are Character'd by such kinde of sinnes, *Powre out thy vengeance upon the heathen that know thee not, and upon the families that call not upon thy name. The wicked through the pride of his heart will not seeke after God, God is not in all his thoughts. There is no truth, nor mercy, nor knowledge of God in the land. I was an hungred, and you gave me no meate; thirsty, and you gave me no drinke; a stranger, and you tooke me not in, &c.*

Ier. 10. 25.

Psal. 10. 4.

Hos. 4. 1.

Matth. 25. 42.

Mal. 3. 18.

Eccle. 9. 2.

As in matters of government, a Princes negative voyce whereby he hinders the doing of a thing, is oftentimes as great an argument of his royalty, as his positive commands to have a thing done (nay a Prince hath power to command that to be done, which he hath no power to prohibite; as *Iosias commanded the people to serve the Lord*;) So in sinne, the power which it hath to dead and take off the heart from Christian duties, from Communion with God, from knowledge of his will, from delight in his word, from mutuall Edification, from a constant and spirituall watch over our thoughts and wayes, and the like, is a notorious fruit of the raigue of sinne. So then as he said of the Romane Senate, that it was an assembly of kings, so we may say of sinfull lusts in the heart, That they are indeed a Throng and a people of kings.

The *second Exception* wherewith the more moderate sort of unregenerate men seeme to shift off from themselves the charge of being subject to the raigue of sinne, is, that sinne hath not over them an universall dominion, in as much as they abhorre many sinnes, and doe many things which the rule requires. *All these things*, saith the young man in the Gospell, *have I done from my youth.* And *Hazael* to the Prophet, *Is thy servant a dog*, to rip up women and dash infants to pieces? He seemed at that time to abhorre so detestable facts as the Prophet foretold. *Come*, saith *Iehu*, *and see my zeale for the Lord of hosts.* *Abab* humbled himselfe, *Herod* heard *Iohn*

Mark. 10. 20.

2. King. 2. 13.

2. King. 10. 16

Matth. 21. 17.

Mark. 6. 10.

glad-

Ioh. 5. 35.  
2. Pet. 2. 20.

Gen. 20. 6.  
2. Cor. 12. 7. 10.

Mark. 10. 21.

*Habent nonnulla munera  
fili concubinarum, sed non  
perueniunt ad  
regnum promissum.*  
*Aug. De Civ. Dei. lib. 16.  
c. 34.*

gladly, and did many things, the foolish virgins, and apostates abstained from many pollutions of the world; and from such abstinencies and performances as these men seeme invincibly to conclude that they are not under an universall raigne of sinne.

For clearing this Exception we must know that there are other causes besides the power and kingdome of the spirit of Christ, which may worke a partiall abstinence in some sins, and conformitie in some duties.

First, the *Power of a generall restraining Grace*, which I suppose is meant in Gods with-holding *Abimelech* from touching *Sarah*. As there are *generall Gifts* of the Spirit in regard of illumination, so likewise in order to conversation and practice. It is said that Christ beholding the young man, *Loved him*, and that even when he was under the raigne of Covetousnesse. He had nothing from himselfe worthy of love, therefore something, though more generall, it was which the spirit had wrought in him. Suppose we his ingenuitie, moralitie, care of Salvation, or the like. As *Abraham* gave portions to *Ismael*, but the inheritance to *Isaac*: so doth the Lord on the children of the flesh and of the bondwoman bestow common gifts, but the Inheritance and Adoption is for the Saints, his choicest Jewels are for the Kings Daughter. There is great difference betwixt *Restraining* and *Renewing Grace*; the one onely charmes and chaines up sinne, the other crucifies and weakens it, whereby the vigor of it is not *withheld* onely, but *abated*: the one turnes the motions and streame of the heart to another channell, the other keepes it in bounds onely, though still it runne its naturall course; the one is contrarie to the *Raigne*, the other onely to the *Rage* of sinne. And now these graces being so differing, needs must the abstaining from sinnes, or amendment of life according as it riseth from one or other, be likewise exceeding different. First, that which riseth from *Renew-*

ing Grace is Internal in the disposition and frame of the heart, the law and the spirit are put in there to purifie the Fountaine; whereas the other is but externall in the course of the life, without any inward and secret care to governe the thoughts, to moderate the passions, to suppress the motions and risings of lust, to cleanse the conscience from dead workes, to banish privie pride, speculative uncleannesse, vaine, emptie, impertinent, unprofitable desires out of the heart. The Law is Spirituall, and therefore it is not a conformity to the letter barely, but to the Spiritualnesse of the Law, which makes our actions to be right before God. *Thy Law is pure*, saith David, *therefore thy Servant loveth it*. And this spiritualnesse of obedience is discerned by the *Inwardnesse* of it, when all other respects being removed, a man can be Holy there where there is no eye to see, no object to move him, none but onely hee and the Law together. When a man can be as much grieved with the sinfulness of his thoughts, with the disproportion which he findes betweene the Law and his inner man, as with those evils which being more exposed to the view of the World, have an accidentall restraint from men, whose ill opinions we are loth to provoke; when from the Spirituall and sincere obedience of the hart doth issue forth an universall Holinesse like lines from a center unto the whole circumference of our lives, without any mercenary or reserv'd respects wherein men oftentimes in steade of the Lord, make their owne passions and affections, their ends or their feares their God.

Secondly, that which riseth from *Renewing grace* is equall and a uniforme to all the Law, It esteemeth all Gods precepts concerning all things to be right, & it hateth every false way. Whereas the other is onely in some

Pfalz. 119. r 40.

3 Pfa. 119, 128.

αὐτὰ πάλιν ἰ  
ἐν τῇ ἀναμνηστοῦ

καταλείπει ὅταν μὴ διὰ τὴν χρηστικὴν ἡρώδους συνειστέτατον γ' ἡτοί. κρίνεται δὲ ὅτι καλὸν  
τὸ ἡρώδους ποιεῖν ἐκταγὸς ἢ ἐν γένει φασματικὴν ἐν ταύτῃ περὶ τοῦ ἀρχαίου. ἀντὶ τοῦ μὴ  
ἡρώδους, ἀλλ' ὅτι ἐξ ἡρώδους κατασκευάσας, Clem. Alex. Strom. lib. 4.

b parti-

*h In hoc major  
offensa est, quod  
non temerari-  
tate sine pro  
commodum  
nostro utili-  
tate deliquimus,  
partem pro Dei  
injuria prae-  
sumimus. Salu. 13.*

*h* particulars, reseruing some exceptions from the gene-  
rall rule, and framing to it selfe a latitude of holinesse,  
beyond which in their conceits is nothing of realitie, but  
onely the fictions and chimæraes, the more abstract no-  
tions and singularities of a few men whose end is not to  
serue God, but to be unlike their neighbours. I deny  
not but that as oftentimes it falleth out in ill affected  
bodies, that some one part may be more disordered  
and disabled for seruice then others, because ill humors  
being by the rest rejected doe at last settle in that which  
is naturally weakest: so in Christians likewise, partly by  
the temper of their persons, partly by the condition of  
their liues and callings, partly by the pertinacious and  
more intimate adherence of some close corruption, part-  
ly by the company and examples of men amongst  
whom they liue, partly by the different administration  
of the spirit of grace, who in the same men bloweth  
how and where he listeth, it may come to passe that this  
uniformitie may bee blemished, and some actions be  
more corrupt, and some siones more predominant and  
untamed in them then others. Yet still I say *Renewing  
Grace* doth in some measure subdue all, and, at least,  
frame the heart to a vigilancie ouer those gaps which  
lie most naked, and to a tendernes to bewaile the incur-  
sions of sin which are by them occasioned.

Thirdly, that which riseth from *Renewing Grace* is  
*constant*, growes more in old age, hath life in more a-  
bundance, proceedeth from a heart purged and prepa-  
red to bring forth more fruite, whereas the other growes  
faint, and withers; an *hypocrite will not pray alwaies*, a  
torrent will one time or other dry vp and putrifie. Wa-  
ter will moue vpward by art till it be gotten leuell to  
the spring where it first did rise, and then it will returne  
to its nature againe. So the corrupt hearts of naturall  
men, how euer they may fashion them to a shew of ho-  
linesse so farre forth as will rife even to those ends and  
designes



designes for which they assum'd it, yet let them once goe past that, and their falling downe will make it appeare, that what ever motions they had scrowed up themselves unto, yet still in their hearts they did bend another way, and did indeed resist the power of that grace, whose countenance they affected. Euen as *Scipio* and *Annibal* at *Scyphax* his table did complement, and discourse, and entertaine one another with much semblance of affection, whereas other occasions in the field occurring made it appeare that euen at that time their hearts were full of reuenge and hostility.

Lastly, that which riseth from *Renewing Grace* is with a *delight and much complacencie, because it is naturall to a right spirit*; it desires nothing more then to haue the law of the flesh quite consum'd, whereas the other hath paine and disquietnesse at the bridle which holds it in; and therefore takes all advantages it can to breake loose againe. For while naturall men are tampering about spirituall things, they are out of their element, it is as offensiuie to them as aire is to a fish, or water to a man. Men may peradventure to coole and cleanse themselves, step a while into the water, but no man can make it his habitation; a fish may friske into the aire to refresh himselfe, but he returnes to his owne element: wicked men may for varietie sake, or to pacifie the grumbings of an unquiet conscience looke sometimes into Gods law; but they can never suffer the word to dwell in them, they are doing a worke against nature, and therefore no marvell if they finde no pleasure in it: nay they b doe in their hearts wish that there were no

an dū tū xand ph-  
m, rōs i fūuor  
dōmgy. dūll.  
Rhet. li. i. Ut  
perfecte fidei &  
obsequie est  
obedientiam di-  
ligere & id quod  
quis agit affectu  
charitatis im-  
plere, & necessi-  
tatem agendi  
amantis volun-  
tate praecurrere:  
ita & magne  
innocentie est  
iniquitates non  
molō non agere,  
sed odisse, quia  
interdum non  
[legentium nos]  
ab his metus &  
terror auer-

lit. Hilar. in Psal. 119. mem. b Quis coram Deo innocens inuenitur qui uult fieri quod  
ueratur, si subtrahas q uod timetur? quantum in ipso est malles non esse In illius impecca-  
ta prohibentem at que punientem. Qui georanas metuit, non peccare me. nit sed ardere,  
ille autem peccare metuit, qui peccatum ipsum sicut georanas odit. Aug. 7. Epist. 144.  
Malles si fieri posset non esse quod timeat, ut libere faciat, quod oculis desiderat. Id. de  
nat. & grat. c. 57 non fieri in corde quod fieri uidetur in opere, quando malles homo non fa-  
cere, si posset impune. Id. cont. 2. epi. Pelag. l. 2. c. 9. & lib. 1. c. 9. & li. 2. cap. 4.

such

e παραδίδωμι  
 τὸν νόμον. Clem.  
 Alex.  
 d Tanta est vis  
 voluptatum ut  
 ignorantiam  
 protelet in occu-  
 sionem, &c. Tert.  
 De Spectac. ca. 1.  
 Malant nescire,  
 quia iam ode-  
 runt. Apol. ca. 1.  
 Nolunt intelli-  
 gere sensum Do-  
 mini, &c. De su-  
 gain persecut.  
 cap. 6.  
 Βαυλὶς ἡ γνοία.  
 Justin Martyr.  
 Quæst & Resp.  
 qu. 140. ἀγνοία  
 ἐν ἀνομιῃς.  
 Arisl. Ethic.  
 ὁ γὰρ οἶδεν τὰ  
 κατὰ νόμον, ὁ δὲ  
 θίλει κατὰ νόμον. Cle.  
 Alex. Strom. li. 4.  
 e Hos 7. 16.  
 f Hos 8. 2, 3.

such law at all to restrain their corrupt desires, that there were no such records extant to be produced against them at the last; and as soone as any occasions call them unto sensuall and sinfull delights, they *e* *steale* away the law from their owne consciences, they suppress and imprison the truth in unrighteousnesse, they shut their eyes by a *d* *voluntary and affected ignorance*, that they may more securely, and without checke or perturbation resigne themselves to their owne waies.

Secondly, a deepe, desperate, hypocriticall affectation of the credit of Christianitie, and of the repute and name of holinesse, like that of *Iehu*. Come see my zeale for the Lord of Hosts. And this is so farre from pulling downe the raigne of sinne, that it mightily streng-then it, and is a fore provocation of Gods jealousie and revenge. The Prophet compares hypocrites to a *d* *deceitfull Bow*, which though it seeme to direct the arrow in an even line upon the marke, yet the unfaithfulnesse thereof carries it at last into a crooked and contrarie way. And a little after, we finde the similitude verified: *f* *Israel shall crie unto me, my God we know thee*. Here seemes a direct ayme at God, a true profession of faith and interest in the covenant; but obserue presently the deceitfulnesse of the Bow, *Israel hath cast off the thing that is good*, though he be well contented to beare my name, yet he cannot endure to beare my yoke; though he be well pleased with the priviledges of my people, yet he cannot away with the tribute and obedience of my people, and therefore God rejects both him and his halfe services, *The enemy shall pursue him. They have sowed the winde, and they shall reape the whirlle winde*, faith the Lord in the same Prophet. My people are like a husbandman going over plowed lands, and casting abroad his hands as if he were sowing seed, but the truth is there is nothing in his hand at all but winde, nothing but vaine semblances and pretences, the profession of a seed.

seedman, but the hand of a sluggard; and now marke what an Harvest this man shall have: That which a man soweth, that also shall he reape, he sowed the wide, and he shall *imbrust the wind*: as *Salomon* speakes. Yet you may observe that there is some difference; As in Harvest ordinarily there is an increase, hee that sowes a Pecke, may haply reape a Quarter; so the hypocrite here sowes winde, but he reapes a whirlwinde; he sowed vanitie, but he shall reape turie (for the furie of the Lord is compar'd to a whirlwinde.) God will not be honored with a lie: *shall a man lie for God?* This argument the Apostle useth to proove the Resurrection, because, *else*, saith he, *we are found false witnesses of God*, and God doth not stand in neede of false witnesses to justifie his power or glory. *Why takest thou my Word into thy mouth, seeing thou hatest to be reformed?* We reade, that in one of the States of Grece, if a scandalous man had lighted upon any wholsome counsell for the honor and advantage of the countrie, yet the Common-weale rejected it as from him, and would not be beholden to an infamous & branded person: And surely Almighty God can as little endure to be honored by wicked men, or to have his Name and Truth by them usurped in a false profession. When the Divell, who useth to bee the father of lies, would needes confesse the Truth of Christ, *I know who thou art, even Iesus the Sonne of the Living God*; we finde our Saviour as well rebuking him for his confession, as at other times for his Temptations. Because when the Divell speakes a lie, he speakes *De suo*, he doth that which becomes him; but when he speakes the Truth and Glorifies God, hee doth that which is improper for his place and station (for *who shall praise thee in the pit?*) Hee speakes then *De alieno*, of that which is none of his owne, and then he is not a lyer onely by professing that which he hates, but a theefe too. And surely when men take upon them the Name of Christ, and a shew of religion,

1. Cor. 15.

Psal. 50. 16. 17.  
A. Gellius. no. 1.  
Attic. lib. 28.  
cap. 3.

Psal. 88. 11.

ὅταν τὸ σῶμα  
καταλείπῃς τὸ ὅ-  
σον ἐστιν καὶ τὸ  
μυστήριον, ἵνα πᾶς  
τὸ σῶμα τοῦ  
σεβ. de Bello Lu-  
daico, lib. 2. ca. 5.

Christi nomen  
inducere, & non  
per Christi viam  
pergere, quid ali-  
ud est quam præ-  
varicatio divini  
nominis? Cyp. de  
velo & lixore.

ligion, and yet deny the power thereof they are not on-  
ly liers in professing a false love, but thieves too, in usur-  
ping an interest in Christ which indeede they have not;  
and are like to have no happier successe with God (who  
cannot be mocked) then false pretenders have with men;  
who under assumed titles of princes deceased, have laid  
claime to kingdomes. God will deale with such men as  
we teade that *Tiberius* dealt with a base pretender to a  
Crowne, when after long examination hee could not  
catch the impostor tripping in his tale, at last he consul-  
ted with the habite and shape of his body, and finding  
there not the delicacie and softnesse of a Prince, but the  
brawinnesse and servile fashion of a Mechanick, he start-  
led the man with so unexpected a triall, and so wrung  
from him a confession of the Truth. And surely just so  
will God deale with such men as usurpe a claime unto his  
Kingdome, and prevaricate with his Name; he will not  
take them on their owne words, or empty professions,  
but examine their hands; If hee finde them hardned in  
the service of sinne, hee will then stop their mouth with  
their owne hand, and make themselves the argument  
of their owne conviction.

Thirdly, the Power of pious and vertuous education;  
for many men have their inanners as the Colliar had his  
faith, meerely by tradition, and upon credit from their  
forefathers. So saint *Paul* before his Conversion liv'd  
as touching the Law unblameably in his owne esteeme,  
because he had beene a Pharisee of the Pharisees. Many  
times we may observe amongst men, that contrariety of  
affections proceede from causes homogeneall and uniforme,  
and that the same temper and disposition of minde will  
serve to produce effects in apparence contrary. When  
two men contend with much violence to maintaine two  
different opinions, it may easily bee discerned by a judi-  
cious stander by, that it is the same love of victory, the  
same contentious constitution of Spirit which did foster  
those

those extreme discourses, and many times men would not be at such distance in tenents, if they did not too much concur in the pride and vaine glory of an opinionative minde. And surely so is it in matters of religion and practise, many times courses extremely opposite are embrac'd out of the selfe same uniforme frame and temper of spirit; a humor pertinaciously to adhere to the wayes which a man hath beene bred in, may upon contrary educations produce contrary effects, and yet the principall reason bee the same, as it is the same vigor and vertue of the earth which from different seedes put into it produceth different fruites. So then a man may abstaine from many evils, and doe many good things meereley out of respect to their breeding, out of a native ingenuitie, and faire opinion of their fathers pietie, without any such experimentall and convincing evidence of the truth, or Spirituall and Holy love of the goodnesse, by which the true members of Christ are moved unto the same observances.

Fourthly, the Legall and Affrighting Power which is in the Word, when it is set on by a skiltull master of the assemblies. For though nothing but the Evangelicall vertue of the Word begets true and spirituall obedience, yet outward conformitie may be fashioned by the terror of it. As nothing but vitall, seminall, and fleshly principles can organize a living and true man; yet the strokes and violence of hammers, and other instruments being moderated by the hand of a cunning worker can fashion the shape of a man in a dead stone. As *Abab* was humbled by the Word in some degree, when yet he was not converted by it.

Fifthly, the power of a *naturall* illightned Conscience, either awakened by some heaveie affliction, or affrighted with the feare of Iudgement, or, at best, assisted with a temper of generousnesse and ingenuitie, a certaine noblenesse of disposition which can by no meanes endure

*Ne in iniqui-  
bus obtemperant  
obsequuntur.  
Salvian. lib. 3.*

Rom. 2. 14.

2. Cor. 7. 1.

2. Chro. 22. 23.

to be condemned by its owne witness, nor to adventure on courses which doe directly thwart the practicall principles to which they subscribe. For (as I observed before) many men who will not do good *Obedientially*, with faith in the Power, with submission to the Will, with aune at the Glory of him that commands it, will yet doe it *Rationally* out of the conviction and evidence of their owne principles. And this the Apostle calls *a doing by Nature the things contained in the Law, and a being a Law to a mans selfe*. Now though this may carry a man farre, yet it cannot pull downe the kingdome of sinne in him, for these reasons. First, it doth not subdue *All sinne, All filthinesse of the flesh and spirit, and so perfect holynesse in the feare of God*. Drive a swine out of one dirty way, and he will presently into another, because it was not his disposition but his feare which turned him aside. Where there are many of a royall race, though hundreds be destroyed, yet if any one that can prove his descent do remaine alive, the title and soveraigntie ruines into him (as wee see in the slaughter which *Athaliah* made) so in sinne, if any one bee left to exercise power over the Conscience without controule, the kingdome over a mans soule belongs unto that sinne. Secondly, though it were possible (which yet cannot be supposed) for a *Naturall conscience* to restraints and kill all the children of sinne, yet it cannot rippe up nor make barren the *wombe of sinne*, that is, *Lust and Concupiscence, in which the raigne of sinne is founded*: Nature cannot discover, much lesse can it bewaile or subdue it. As long as there is a Divell to cast in the seedes of temptations, and lusts to cherish, forme, quicken, ripen them, impossible it is but sinne must have an of-spring to raigne over the soule of man. Thirdly, all the Proficiencies of Nature cannot make a mans indeavours good before God; though they may serve to excuse a man to himselfe, yet not *unto God*. *If one beare holy flesh in the skirt of his garment, and with*  
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Hag. 2. 11. 14.

*his skirt doth touch it shall it be uncleane, saith the Lord in the Prophet? and the Priest answered no. But if one who is unclean by a dead body touch any of these, shall it be unclean? and the Priest answered, it shall be unclean. So is this people, and so is this nation before mee, saith the Lord, and so are all the workes of their hands before me, they are unclean.* They think because they are the seed of Abraham, and dwell in the land of promise, and have my worship, and oracles, and sacrifices, not in their hearts, but only in their lips and hands, which are but the skirts of the soule, that therefore doubtlesse they are cleane; but whatever they are *before themselves*, in their owne eyes and estimation, yet *before me* neither the priviledge of their persons, Abrahams seede, nor the priviledge of their nation, the land of promise, nor the priviledge of their inere outward obedience, the workes of their hands, nor the priviledge of their ceremonies and worship, that which they offer before me, can doe them any good, but they, and all they doe is uncleane in my sight. Offerings and sacrifices in themselves were holy things, but yet unto them saith the Lord, to a revolting and disobedient people, they shall be as *the bread of mourners*, that is uncleane, and the Prophet elsewhere intimate the reason, *I hate, I despise your feast dayis, I will not smell in your solemne assemblies, though yee offer me your meate offerings I will not accept them, neither will I regard the peace offerings of your fat beasts. Your burnt offerings are not acceptable, nor your sacrifices sweete unto me.* Though the things done be by institution Gods, yet the evill performance of them makes them *Ours*, that is, sinfull and uncleane. Mercie it selfe without Faith, which ought to be the roote of all obedience, is a sinfull mercy; mercy in the thing, but sinne to the man.

Sixthly, the *sway* and bias of *selfe-love*, and particular ends. When a mans disposition lookes one way, and his ends carry him another, that motion is ever a sinfull mo-

X 2

tion,

Hos 9 4.

Amos 5. 21, 22.

Ier 6 10.  
*Vestra dicit que secundum iudicium suam, non secundum religionem Dei celebrando, sua iam non deificerant. Tert. cont. Mari. lib. 2. cap. 22.*



*Vitium est insi-*  
*deliter misereri.*  
*Ang.*

Heb. 9. 14.

1am. 2. 17.

2. King 9. 6, 7.

2. Cor. 9. 17.

Phil. 1. 15.

1. Sam. 19. 2.

20. 37. 42.

Amos 7. 10. 13.

Psal. 78. 34. 37.

tion, because though it be sutable in outward conformity to the Rule, yet it is a *Dead motion* like that of puppets or inanimate bodies, which have no principle of motion in themselves, but are carried about by the spring or weight which hangs unto them (for a mans ends are but his weights) and so the Obedience which comes from them is but a *Dead obedience*, which the Apostle makes the attribute of sinfull workes, and Saint *Iames* of a diabolicall faith. The act of *Iehu* in rooting out the house of *Abab*, and the Priests of *Baal* was a right zealous action in it selfe, and by God commanded, but it was a meere murder as it was by *Iehu* executed, because hee intended not the extirpation of idolatry, but onely the erecting and establishing of his owne throne. To preach the Word is in it selfe a most excellent worke, yet to some there is a *Reward* for it, to others onely a *Dispensation*, as the Apostle distinguisheth, and he gives us as there, so else where, the reasons of it, drawne from the severall ends of men, some preach Christ out of envie, and others out of good will. To give good counsell, for the prevention of approaching danger is a worke of a noble and charitable disposition as we see in *Jonathan* towards *David*; but in *Amaziah* the priest of *Bethel*, who dissuaded *Amos* from preaching at the Court, because of the kings displeasure, and the evill consequences which might thereupon ensue (of all which himselfe was the principall if not sole author) this was but a poore curtesie, for it was not out of love to the Prophet, but onely to bee ridde of his preaching. To seeke God, to returne, to enquire early after him, to remember him as a Rocke and Redeemer are in themselves choice and excellent services; but not to doe all this out of a straight and stedfast heart, but out of feare onely of Gods sword, nor to doe it because God commands them, but because he slayes them; this end makes all but *lying and flatterie*, like the promises of a boy under the rod. To feare God is the conclusion of  
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that matter, and the whole dutie of man; but not to feare the Lord and his Goodnesse, but to feare the Lord and his Lions (as the Samaritans did) this is indeede not to feare the Lord at all.

Lastly the very Antipathie of finnes must necessarily keepe a man from many. For there are some finnes to dissident and various, that they cannot consist together in the practice of them. Though the same Roote of originall corruption will serue for both, yet the exercises of them are incompatible: As the same roote will convey sap to several boughes, which shall beare fruits so different as could not grow out of the same branch. The Apostle gives a distinction of spirituall and fleshly filthinesse betweene many of which there is as great an opposition as betweene flesh and spirit. Ambition, pride, hypocrisie, formality, are spirituall sins; drunkennesse, uncleannesse, publike, sordid, notorious intemperance are fleshly finnes; and these two sorts cannot ordinarily stand together, for the latter will speedily blast the projects, disappoint the expectations, wash of the dawbe and varnish which a man with much cunning and paines had put on. Pilat and Herod did hate one another, and this one would haue thought should haue advantaged Christ against the particular malice of either of them against him (as in a case something paralell it did Saint *Paul* when the Pharises and Sadduces were divided) but their malice against Christ being not so well able to wreake it selfe on him during their owne distances, was a meanes to procure a reconciliation more mischievous then their malice. *Ephraim against Manasseh, and Manasseh against Ephraim, but both against Iuda*, one sinne was put out to make the more roome for another. Many men have some master sinne, which checks and abuses the rest. The ancient Romans were restrain'd from Intemperance, Iniustice, violence by an extreame affectation of glorie and an universall sovereignty. As

X 3

many

Ecclesi. 12. 13.  
Hof. 3. 5.  
Pl. I. 130. 4.  
2 King. 17. 33.  
34.

*Scelera dissident.*  
*Sequit.*

2. Cor. 7. 1.

*Cum faciunt hac  
homines sine fide,  
non peccata  
coercentur, sed  
alys peccatis alia  
peccata vincuntur.*  
*Aug. de Nupt. & Conc.*  
*lib. 1. cap. 3.*  
*Act. 23. 67.*

*Act. 4. 27.*  
*Luk. 23. 12.*

*Esa. 9. 31.*

*Ceteras cupiditates huius  
virius ingenti  
cupidine pre-  
servat.*  
*Aug. de Civ. l. 9. c. 12.*  
*v. ult.*

b Calores calo-  
ribus onerando  
deprimimus, &  
Sanguinis flux-  
um defusa in su-  
per uicula re-  
vocat. Tertu.  
de Aug. de nat.  
et grat. cap. 28.  
et Math. 27. 46.  
Ioh 7. 3.

Quirites,

Rom. 2. 15.

Ier. 8. 6.  
Gal. 5. 17.

many times men cure heates with heates, and one flux of blood with another; so some sins though not cur'd are yet forborne upon the predominancy of others. The Pharises hated Christ, and feared the people, and many times this feare reitrain'd the manifestatio & executio of the other.

The *Third and last Exception* is this. Vnregenerate men of a more calme and civill temper may conceive themselves delivered from the *raigne* of sinne, because they have many conflicts with it, and reluctancies against it, and so afford not such a plenarie and resolved Obedience to it as so absolute a power requireth. To this I answer, That this is no more sufficient to conclude an overthrow of the *raigne* of sinne, then the sudden mutinie of *Cesars* souldiers, which hee easily quelled with one brave word, could conclude the nullifying of his government. For when we mention *uncontrolednesse* as an argument of sins *Raigne*, we meane not that a bare naturall Conviction (which the Apostle calls an Accusation) which imports a former yeelding to the lust, and no more; but that a spirituall expostulation with a mans owne heart, ioyned with true repentance, and a sound and serious Lusting against the desires and commands of the flesh, are the things which subdue the *raigne* of sinne. The whole state then of this point touching the *Royaltie* of sinne will be fully opened, when we shall have distinctly unfolded the *Differences* betweene these Two Conflicts with sinne, the Conflict of a naturall Accusing Conscience, and the Conflict of a spirituall, Mourning and Repenting Conscience.

First they Differ in the *Principles* whence they proceede. The one proceedes from a spirit of feare and bondage, the other from a spirit of love and delight. An unregenerate man considers the state of sinne as a *kingdome*, and so he loves the services of it; and yet he Considers it as *Regnum sub graviore regno*. as a kingdome subiect to the scrutinies and enquiries of a higher kingdome, and so

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so he *feares* it, because the Guilt thereof, and day of accounts affrights him so that this *Naturall Conflict* riseth out of the Compulsion of his Iudgement, not out of the propension of his will; not from a desire to be Holy, but onely to be safe and quiet; he abhorreth the thoughts of God and his Iustice; whereas the faithfull hate sinne with relation to the purity and righteousness of God, desire to walke in all well pleasing towards him, hunger after his grace, are affected with indignation, selfe-disciplencie, and revenge against themselves for sin, mourne under their corruptions, bewaile the frowardnesse of their slipperie and revolting hearts, set a watch and spirituall iudicature over them, crie out for strength to resist their lusts, and prayse God for any grace, power, discipline, severitie which he shewes against them. In one word, a *naturall conscience* doth onely shew the *danger of sinne*, and so makes a man *fear* it; but a *Spirituall conscience* shewes the *Pollution of sinne*, the extreme contrarietie which it beares to the love of our heart, the rule of our life, the Law of God, and so makes a man *hate* it, as a thing contrary not only to his *happinesse*, but to his *nature*, of which he hath newly beene made partaker. A dogge will be brought by discipline to forbear those things which his nature most delights in, not because his ravine is changed into a better temper, but the following paines makes him abstaine from the present baite: so the conflict of the faithfull is with the unholynesse of sinne, but the conflict of other men is onely with the Guilt and other sensuall incommodities of sinne. And though that may make a man forbear and returne, yet not unto the Lord: *They have not cryed unto me*, saith the Lord, *with their heart, when they howled upon their beds*. Their prayers were not cries, but howlings, brutish and meere sensuall complaints, because they proceeded not from their hearts, from any inward and sincere affection, but onely from feare of that hand which was able to

2. Pet. 1. 4.

Hos. 7. 14.

1. Sam. 13. 12.

cast them upon their beds. As a sicke man eates meat, not for love of it, which he takes with much reluctancie and disrellish, but for feare of death which makes him force himselfe (as *Saml* said to *Saronel*) against his will, whereas a healthy man eates the same meate with hunger and delight: so a *naturall conscience* constraines a man to doe some things which his heart never goes along with, onely to avoide the paine which the contrary guilt infers. In a Tempest the marriners will cast out all their wares, not out of any hatred to the things (for they throw over their very hearts into the Sea with them) but because the safety of their lives, and preservation of their goods will not stand together; not *sub intuitu mali, sed minoris boni*, not under the apprehension of any evill in the things, but onely as a lesser good which will not consist with the greater; and therefore they never throw them over but in a Tempest: whereas at all other times they labour at the pumpe to exonerate the ship of the water which settles at the bottome, not onely for the danger, but stinch and noysomnesse of it too. Thus a *Naturall conscience* throwes away sinne as wares, and therefore never forbears it but in a Tempest of wrath, and sense of the curse and quickly returnes to it againe; but a spirituall conscience throwes out sinne as corrupt and stinking water, and therefore is uniformly disaffected to it, and alwayes laboureth to be delivered from it. A scullion or colliar will not dare handle a coale when it is full of fire, which yet at other times is their common use; whereas a man of a more cleanly education, as he will not then, because of the fire, so not at any time, because of the foulnesse: so here a *Naturall conscience* forbears *sinne sometimes*, when the guilt and curse of it doth more appeare, which yet at other times it makes no scruple of; but a *Spirituall conscience* abstaines *alwayes*, because of the basenesse and pollution of it. The one feares *sinne*, because it hath fire in it to burne; the other hates *sinne*, because

because it hath filth in it to pollute the Soule.

Secondly, these conflicts differ in their *seates and stations*. The naturall Conflict is in severall faculties, as between the understanding and the will, or the will and the affections, and so doth not argue any universall renovation, but rather a rupture and schisme, a confusion and disorder in the soule: But a spirituall conflict is in the same faculty, will against will, affection against affection, heart against heart, because sinne dwells still in our mortall body; Neither doe the spirit and the flesh enter into covenant to share and divide the man, and so to reside asunder in severall faculties, and not molest one anothers government; there can be no agreement betweene the strong man and him that is stronger, Christ will hold no treatie with Beliall; he is able to save to the uttermost, and therefore is never put to make compositions with his enemy; he will not disparage the power of his owne Grace so much as to entertaine a parlie with the flesh. So then they fight not from severall forts onely, but are ever struggling like *Esaue* and *Jacob* in the same wombe. They are *contrary to one another*, saith the Apostle, and contraries meete in the same subject before they exercise hostility against one another. Flesh and spirit are in a man as light and darkenesse in the dawning of the day, as heate and cold in warme water, not severed in distinct parts, but universally interweav'd and coexistent in all. There is the same proportion in the naturall and spirituall conflict with sinne, as in the change of motion in a bowle. A Bowle may be two wayes alter'd from that motion which the impressed violence from the arme did direct it to; sometimes by an externall cause, a balke meeting and turning the course; ever by an internall, the sway and corrective of the Bias, which accompanys and slackens the impressed violence throughout all the motion. So is it in the turning of a man from sinne; A naturall man goes on with a full consent of heart, no bias in

in the will or affections to moderate or abate the violence; only sometimes by chance he meetes with a convicted judgement, or with a naturall conscience, which like a banke turnes the motion, or disappoints the heart in the whole pleasure of that sinne; but in another, where haplie he meetes with no such obstacle, he runnes his full and direct course. But now a spirituall man hath a Bias and Corrective of Grace in the same facultie where sin is, which doth much remit the violence, and at length turne the course of it. And this holdes in every sin, because the Corrective is not casuall, or with respect onely to this or that particular, but is firmly fix'd in the parts themselves on which the impressions of sinne are made.

Thirdly, they differ in *the manner or qualities of the conflict*. For first, *a naturall conflict* hath ever *Treacherie* mixed with it, but a Spirituall conflict is faithfull and sound throughout; and that appeares thus. *A Spirituall heart* doth ever ground its fight out of the Word, labors much to acquaint it selfe with that, because there it shall have a more distinct view of the enemy, of his armies, holdes, supplies, traines, weapons, stratagems. For a spirituall heart sets it selfe seriously to fight against every method, deceit, armor of lust, as well against the pleasures, as the guilt of sinne. But *a naturall heart* hath a secret treacherie and intelligence with the enemy, and therefore hates the light, and is willingly ignorant of the forces of sinne, that it may have that to alledge for not making opposition. There is in every naturall man in sinning a disposition very sureable to that of *Vitellius*, who used no other defences against the ruine which approached him, but onely to keepe out the memory and report of it with fortifications of mirth and sottishnesse, that so he might be deliver'd from the paines of preserving himselfe. Thus the naturall conscience finding the warre against sinne to be irkesome, that it may bee deliver'd from so troublesome a businesse, labours rather to stifle

*Præterita, Instantia futura  
part obliuione  
dimiserat.*

*Mirum apud  
ipsos in deo  
fidelitatem, p. obli-  
uione per circum-  
tentiones*

*— nec quid-  
quam nisi fa-  
cile d. m. & le-  
uiter acceptu.  
vid. facit. Hu-  
ber. l. v. 3.*



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stifle the notions, to suppress and hold under the truth in unrighteousnesse, to strive, resist, dispute with the spirit, to be gladly gull'd and darkened with the deceites of sinne, then to live all its time in unpreventable and unfinished contentions. Secondly, a *naturall conflict* is ever *particular*, and a *spirituall universall* against All sin, because it proceedeth from hatred which is ever *adversus rem*, as the Philosopher speakes, against the whole kinde of a thing. A naturall man may be *angry* with sinne, as a man with his wife or friend, for some present vexation and disquietnesse which it brings, and yet *not hate it*, for that reacheth to the very *not being* of a thing. And for a naturall man to have his lusts so overcome as not at all to be, would doubtlesse be unto him as painefull, as mutilation or dismembring to the naturall bodie; and therefore if it were put to his choice in such termes as might distinctly set forth the painefulnesse and contrarietie of it to his present nature, he would undoubtedly refuse it, because he should be destitute of a principle to live and move by: and every thing naturally desires rather to move by a principle of its owne, then by violent and forraigne impressions, such as are those by which naturall men are moved to the wayes of God. And therefore the *naturall conscience* doth ever beare with some finnes, if they be small, unknowne, secret, or the like, and hearkens not after them. But the spirit holdes peace with no sin, fights against the least, the remotest, those which are out of sight. *Paul* against the sproutings and rebellions of naturall Concupiscence, *David* against his secret finnes, as *Gael* against Iericho and Ai and those other cities of Canaan; it suffers no *Accursed thing* to be reserved, it slayes as well women and children as men of warre, lest that which remaines should be a snare to deceive, and an engine to induce more. The *naturall conscience* shootes onely by *aim*, and levell against *some sins*, and spares the rest, as *Saul* in the slaughter of the *Amalekites*.

*Arist. Rhetoric.  
lib. 2. cap. 4.*

Rom. 7. 23.  
1. Cor. 12. 8.  
Psal. 19. 12.  
Ios. 6. 19. 21.  
Deut. 7. 2.  
Exod. 24. 12.

1. Sam. 15.

*lekites.* But the spirituall shootes not onely by leuell against particular notorious finnes, but at *randome* too against the whole army of sinne, and by that meanes doth peradventure wound and weaken lusts which it did not distinctly observe in it selfe, by complaining unto God against the bodie of sinne, by watching over the course and frame of the heart, by acquainting it selfe out of the Word with the armour and devices of Satan, &c. The opposition then betweene the naturall conscience and sinne is like the opposition betweene fire and hardnesse in some subjects; the conflict betweene the spirituall conscience and sinne is like the opposition betweene fire and coldnesse. Put mettall into the fire, and the heat will dissolve and melt it, but put a bricke into the fire, and that will not melt nor soften (because the consistencie of it doth not arise *Ex causâ frigidâ*, but *siccâ*) but put either one or other into the fire and the coldnesse of it will be removed; and the reason is because betweene fire and hardnesse there is but a particular opposition in some cases, namely where a thing is hard out of a dominion of cold as in mettals, not out of a dominion of dry qualities as in bricke and stones; but betweene fire and coldnesse there is an universall opposition. So a naturall conscience may peradventure serve to dissolve or weaken, in regard of outward practice some finnes, but never All; whereas a spirituall reacheth to the remitting and abating every lust, because the one is onely a particular the other an universall opposition. Thirdly, the *naturall conscience* fights against sinne *with fleshy weapons*, and therefore is more easily overcome by the subtiltie of Satan, such as are servile feare, secular ends, carnall disadvantages, generall reason, and the like; but the spirituall conscience ever fights with spirituall weapons out of the Word, Faith, Prayer, Hope, Experience, Watchfulness, Love, godly Sorrow, Truth of heart &c.

Fourthly, they differ in their *Effects*. First, a *naturall* conscience

*Vid. Arist. de  
Meteor. l. 4. c. 7.*

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*conflict* consists with the practice of many finnes unquestioned, unresisted; but a spirituall changeth the course and tenor of a mans life, that as by the remainders of the flesh the best may say, *We cannot doe the things which we would*: So by the first fruits of the spirit, and the seede of God, it may be truly said, *They cannot sinne*. For though they doe not attaine a perfection in the manner, yet for the generall current and course of their living it is without eminent, visible, and scandalous blame. Secondly, *the naturall is onely a combate*, there is no victory folowes it, sinne is committed with delight and persisted in still; but the *spirituall* diminisheth the power and strength of sinne. Thirdly, *the naturall* if it doe overcome, yet it doth *onely repressse or repell* sinne for the time; like the victory of *Saul over Agag*, it is kept alive, & hath no hurt done it, but the *spirituall* doth *mortifie*, crucifie, subdue sinne. Some plaisters skinne, but they do not cure, give present ease, but no abiding remedie against the roote of the disease: so some attempts against sinne may onely for the present pacifie, but not truly cleanse the conscience from dead workes. Fourthly, the naturall makes a man never a whit the stronger against the next assault of Temptation, whereas the spirituall begets usually more circumspection, prayer, faith, humiliation, growth, acquaintance with the depth and mysteries of sinne, skill to manage the spirituall armour, experience of the truth, power, and promises of God, &c.

Lastly, they differ in their *end*. *The naturall* is onely to pacifie the clamors of an unquiet conscience, which ever takes Gods part, and pleads for his service against the finnes of men. The *spirituall* is with an intent to please and obey God, and to magnifie his Grace which is made perfect in our weaknesse.

Now for a word of the *third Case*, *Why every sinne doth not raigne in every wicked man?* for answer whereunto we must, First, know that *Properly it is originall sinne* which

Gal. 5. 17.

1. Ioh 3. 9, 10.

*which raignes*, and this king is very wise, and therefore sends forth into a man members and life, as into severall provinces, such viceroies, such actuall finnes, as may best keepe the person in peace and encouragement, as may least disquiet his estate, and provoke rebellion. Secondly, we are to distinguish betweene the *Raigne of sinne, actuall, and virtuall, or in preparatione animi*; for if the state of the king requires it, a man will be apt to obey those commands of lust, which now haply his heart riseth against, as savage and belluine practices, as we see in *Hazael*. Thirdly, though *Originall sinne be equall in All* and to all purposes, yet *Actuall sinne for the most part follows the temper of a mans minde, bodie, place, calling, abilities, estate, conversings, relations*, and a world of the like variable particulars. Now as a river would of it selfe, *ceteris paribus*, goe the neereſt way unto the sea, but yet according to the qualities and exigencies of the earth through which it passeth, or by the arts of men, it is crooked and wried into many turnings: So *Originall sinne* would of it selfe carry a man the neereſt way to hell, through the midst of the most divellish and hideous abominations; but yet meeting with severall tempers and conditions in men, it rather chooseth in many men the safest then the speediest way, carries them in a compasse, by a gentler and a blinder path, then through such notorious and horrid courses, as wherein having hell still in their view, they might haply be brought some time or other to start backe and bethinke themselves. But lastly and principally the different administration of Gods generall restraining Grace (which upon unsearchable and most wise and just reasons he is pleased in severall measures to distribute unto severall men) may bee conceived a full reason, why some men are not given over to the rage and frenzie of many lusts, who yet live in a voluntary and plenary obedience unto many others.

To conclude, By all this which hath bene spoken we should

should bee exhorted to goe over unto Christ, that wee may be translated from the power of Sathan; for he only is able to strike through these our kings in the day of his wrath. Consider the issue of the raigne of sinne, (wherein it differs from a true King, and sympathizeth with Tyrants, for it intendeth mischief and misery to those that obey it.) First, sinne raignes *unto Death*, that which is here called *the raigne of sinne*, is before called *the raigne of Death*, and the raigne of sinne *unto Death*. Rom. 5. 17. 21. Rom. 6. 16. Secondly, Sinne raigneth unto feare and bondage, by reason of the death which it brings, Heb. 2. 15. Thirdly, Sinne raigneth *unto shame*, even in those who escape both the death and bondage of it. Fourthly, It raigneth *without any fruite*, hope, or benefit, *What fruit had you then in those things whereof ye are now ashamed?* Rom. 6. 21. Lastly the raigne of sin is but momentary, at the length both it selfe and all its subjects shall be subdued. *The World passeth away, and the lusts thereof, but he that doth the Will of God abideth for ever.* 1. Joh. 2. 17. Of Christs Kingdome there is no end. We shall reape if we faint not. Our combate is short, our victorie is sure, our Crowne is safe, our triumph is eternall, his *Grace* is All-sufficient here to helpe us, and his *Glory* is All-sufficient hereafter to reward us.



THE  
POLLVTION  
OF  
SINNE, AND  
VSE OF THE  
PROMISES.

2. COR. 7. 1.

*Having therefore these Promises (dearely beloved)  
Let us cleanse our selves from all filthinesse of  
the flesh and spirit, Perfecting holinesse in the  
feare of God.*

**H**AVING set forth the State, Guilt, and Power of Sinne, I shall now in the last place for the further opening the exceeding sinfulness thereof, discover the pollution and filthinesse which therefrom both the flesh and spirit, the Body and Soule doe contract.

The Apostle in the former chapter had exhorted the Corinthians to abstaine from all communion with Idolaters, and from all fellowship in their evill courses. Sevrall arguments he useth to enforce his exhortation. First from

from the *Inequality* of Christians and unbelievers, *Be not yet unequally yoked with unbelievers, v. 14.* It hath a relation to the Law of *Moses*, which prohibited to plow with an Oxe and an Asse, or to put into one yoke things disproportionable. Secondly, from their *contrarietie*, and by consequence *uncommunicablenesse* to each other, there is as everlasting and unreconciliable an hatred betweene *Christ and Belial*, *righteousnesse and unrighteousnesse*, as betweene *light and darknesse*, *ver. 14. 15.* Thirdly, from those precious and excellent *Promises* which are made to Christians, they are the *Temples of God, his people, and peculiar inheritance, he is their Father, and they his Sonnes and daughters, ver. 16, 17, 18.* And there are many reasons in this one argument drawn from the *Promises* to interre the *Apostles* conclusion. First, by that unction and consecration whereby they are made *Temples unto God*, they are *separated from profane uses*, designed to Divine and more noble imployments, *sealed and set apart for God himselfe*, and therefore they must not be profaned by the uncleane touch of evill society. Secondly by being *Gods Temples*, they are lifted to a new station, the eyes of men and Angels are upon them, they offend the weake, they blemish and deface their Christian reputation, they justifie, comfort, encourage, settle the wicked in their sinfull courtes, by a deepe pollicie of the deceitfull heart of man, apt to build ungrounded presumptions of safety to it selfe, by the fellowship of such whom it conceives to be in a good condition. Thirdly, they involve themselves in the common calamities with those with whom they communicate. If Israel had not separated themselves from Egypt by the blood of the Paschall Lambe, but had communicated with them in their idolatry, they should have felt the sword of the destroying Angell in their houses, as well as the Egyptians. If upon hostility betweene nations, warning be given by an adversary to all strangers to voyde

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*Discamus ex  
huc parte san-  
ctam superbiam,  
sciamus nos esse  
illis meliores.  
Hieron. Ep.  
Plal 43.*

*Greg. Tholof. de  
Regib. lib. 1.*



## *The Sinfulnesse of Sinne.*

the place which he commeth against, and they take not the summons; though of themselves they bee no way engaged upon the quarrell, yet being promiscuously mingled with the conquer'd people, they also shall share in the common calamity, and become captives with the rest: so good men by communion with the wicked, are involved in the generall miseries of those with whom they communicate. Fourthly, they betray the safety and tranquillitie of the Church and state wherein they live; for they under Christ are the foundations of the common wealch, their prayers establish the Princes throne, their cryes hold God fast and will not let him alone, to destroy a people. If the Salt bee infatuated, every thing must be unfavoury, if the foundations faile, what can the people doe?

Now lastly, in the words of the Text the Apostle shewes the *aptnesse of the promises to cleanse and purifie*, and that therefore they to whom they are made do misemploy and neglect them, if they purifie not themselves from all that filthynesse of flesh and spirit which by communion with the wicked they were apt easily to contract.

I shall not trouble you with any division of the words, but observe out of them the *point* I have proposed, *Touching the pollution and filthynesse of sinne*; and inferre other things in the Text by way of *corollarie* and *applicati*on unto that.

The wise man saith *That God made all things beaui-  
full in their time*, and then much more *man*, whom hee created after his *owne Image in rightconnesse and holynesse* with an universall harmony & rectitude in soule and body. Hee never said of any of the Creatures, *Let us make it after our owne Image* as he did of Man, and yet the Creatures have no more beautie in them, then they have footesteps of the power, wisdom, and goodness of him that made them. How much more beaui-  
tiful

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isfull then was the soule of man, for whose service this whole glorious frame was erected, and who was filled with the knowledge and love of all Gods revealed Will? Now sinne brought confusion, disorder, vanity, both upon the whole Creation, and upon the Image of God in Men and Angels. What thing more glorious then an Angell, what more hideous then a Devill, and it was nothing but sinne which made an Angell a Divell. What thing more beautifull and benigne then Heaven, what more horrid and mercilesse then Hell, and yet it was sin which drew a \* *He'l out of Heaven*, even fire and brimstone upon Gods enemies. What more excellent and besitting the hands of such a workman then an universall fulnesse and goodnesse in the whole frame of nature? What more base and unserviceable then emptinesse and disorder? And it is sinne which hath put chinkes into all the Creatures to let out their vertue, and hath brought vanitie and vexation of Spirit upon all things under the Sunne. In one word what more honourable then to obtaine the end for which a thing is made? What more abhorrid then to subsist in a condition infinitely more wofull then not to be: and it is sin only which shall one time or other make all impenitent sinners wish rather to bee hurried into that fearefull gulfe of annihilation, and to be swallowed up in everlasting forgetfulnesse, then live with those markes of vengeance, under those mountainous and unsupportable pressures, which their sinnes will bring upon them.

When we looke into the Scriptures to finde out there the resemblances of sinne, wee finde it compar'd to the most loathsome of things. To the *blood* and pollution of a new borne childe, before it bee cut, washed, salted, or swadled, Ezek. 16.6. To the *rottennesse* of a man in his Grave, *The whole world lieth in mischiefe and sinne*, 1. Ioh. 5.19. even as a dead man in the slime, and rottennesse of his Grave. To that *noysome steepe* and poysonous exhalation

\* *Gehenna de celo. Salorian.*

ἡ γὰρ γῆ ἐστὶν ἡ γῆ  
τὸ ἀκαθάρτου  
β. ἀκαθάρτου  
καὶ τῆς γῆς  
καὶ τῆς γῆς  
καὶ τῆς γῆς  
Rom. 1. 10. 11. 12.

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Phil. 3. 8.  
Rom. 7. 4.  
Iam. 3. 8.  
1. Cor. 15. 65.  
Iam. 1. 21.  
2 Pet. 2. 20.

lation which breathes from the mouth of an open sepulcher, *their throat is an open sepulcher*, Rom. 7. 13. that is, out of their throate proceedeth nothing but stinking and rotten communication, as the Apostle calls it. Eph. 4. 29. To the nature of *Vipers, Swine, and Dogges*, Luk. 3. 7. 2. Pet. 2. 20. To the *dung* or garbage, the *poison, stink, excrements, vomit* of these filthy creatures; to a *roote of bitterness* which defileth many, Heb. 12. 15. to *thorns and briars*, which bring forth no other fruites but curses, Heb. 6. 8. To the excrements of mettals, *droffe*, and *reprobate silver*, Ier. 6. 28. Ezek. 22. 18. To the excrements of a boyling pot, *a great scumme*, Ezek. 24. 11. 12. To the worst of all *diseases, sores*, Esai. 1. 6. *Rottenesse*, 2. Tim. 3. 8. *Gangrenes or leprogies*, 2. Tim. 2. 17. *Plague and pestilence*, 1. King. 8. 38. The *menstruousnesse* of a removed woman, Ezek. 36. 17. To a *vessell in which there is no pleasure*, which is but the modest expression of that draught into which nature emptieth it selfe, Hof. 8. 8. And which is the summe of all uncleannesse, sinne in the heart is compar'd to the *fire of hell*, Iam. 3. 6. So that the pure eyes of God doe *loath to see, and his nostrils to smell it*, Zach. 11. 8. Amos. 5. 21. It makes all those that have eyes open, and judgements rectified to abhorre it in others. *The wicked is an abomination to the righteous*, Prov. 29. 27. When desperate wretches poure out their oathes and execrations against Heaven, scorne and persecute the Word of Grace, count it basenesse and cowardise not to dare to bee desperately wicked, then every true heart mournes for their pride, compassionates their misery, defies their solicitations, declines their companies and courses, even as most infectious, serpentine, and hellish exhalations which poison the ayre, and putrifie the earth upon which they treade. And when God gives a man eyes to looke inward, unridgeth the Conscience, unbowelleth the heart, stirreth up by his Word the sinke which is in every mans bosome, makes him sinell the carrion

## The Sinfulnesse of Sinne.

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carriion of his owne dead workes, the uncleannesse of his evill Conscience, the filthinesse of his Nature, every man is then constrained to abhorre himselfe, to be loathsome in his owne sight, and to stoppe his nose at the poyson of his owne sores, Ezek. 36. 31.

For the more particular discovery of this Truth, let us first looke upon the *best workes of the best men*. Though we say not that they are sinns, and in *natura* rei culpable, as our adversaries charge us; yet so much evill doth adhere unto them by the mixture of our corruptions, by passing through our hands, as when sweete water passeth through a sinke, as that God might justly turne away his eyes from his owne Graces in us, not *as his Graces*, but *as in us*. It is true, the Spirituall offerings and sacrifices of the Saints, *as they come from Gods Grace, are cleane and pure, a sweet savour, acceptable, well pleasing, and delightfull unto God*. But yet *as they come from us they have iniquitie in them*, as not being done with that through and most exact conformitie to Gods Will, as his lustice requires, and therefore if hee should enter into judgement, and marke what is done amisse, he might reject our Prayers, and throw backe the dung of our sacrifices into our faces, for abusing and defiling his Grace; *For cursed is every one that continueth not in everything written in the Law to doe it*. Cleane then and acceptable they are. First, *comparatively* in regard of wicked mens offerings, which are altogether uncleane. Secondly, by *favor and acceptance*, because *God spareth us as a father his sonne*: that desires to please him. Thirdly, (which is the ground of all) *by participation with Christ*, being perfum'd with his incense, being strained through his blood, being sanctified upon his Altar; *When he shall sit as a refiner and purifier of gold, to purifie the sonnes of Levi, and purge them as gold and silver, then shall they offer unto the Lord an offering in righteousness, then shall the offerings of Iudah and Ierusalem bee pleasant unto the*

Mat. 1. 10.  
Phil. 4. 18.  
Heb. 13. 16.  
Prov. 15. 8.

Eph. 1. 6.

Mal. 3. 3, 4.

Esaï, 64 6.

Gen. 15 11

Lord. But in it selfe our best righteousnesse is as a *min-  
strons ragge*. If God should lay righteousnesse to the  
line and judgement to the plummet, should take such ex-  
ceptions as he justly might at the most holy action that  
any Saint can offer to him; If hee should shew the con-  
science how short it falls of that totall perfection which  
his pure eye requires, how many loose thoughts, how  
much deadnesse, wearinesse, irreverence, diffidence, vi-  
tiateth our purest prayers; how many by ends, corrupt  
respects, ignorances, oversights, forgetfulness, worldly  
intermixtures deface and blemish our brightest actions;  
how much unbelieve consists with the strongest faith;  
how many thomes, stones, birds, doe haunt and cover  
the best ground, the most honest and good heart to stifle  
and steale away the word from it; how many weedes  
doe mingle with the purest corne; how much ignorance  
in the sublimest judgements; how much varietie in the  
severest and exactest mindes; how much loosenesse and  
digressions in the most sadde and composed thoughts;  
how many impertinencies and irregularities in the most  
bridled and restrained tongue; how much mispence of  
the seasons and opportunities of Grace in the most thrifty  
redemption of our time; how much want of Compassion  
and melting affections in our greatest almes; of love to  
the truth, and right acceptation of the beautifull rydings  
of peace in our largest contributions; how much selte-  
allowance and dispensation to iterate, and reiterate our  
smaller errors; if in these and a world of the like ad-  
vantages God should be exact to marke what is done amisse,  
who were able to stand in his presence, or abide his com-  
ming? Say the *papists* what they will of merit of *condi-  
nisie*, commensurate to eternall life, and proportionable  
to the iustice and severest scrutinie of the most pure and  
jealous God; yet let the Conscience of the Holiest of  
them all bee summon'd to singe out the most pure and  
meritorious worke which he ever did, and with that to  
ioyne.

## The Sinfulness of Sinne.

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to yne issue with Gods Iustice to perish or be saved according as that most perfect of all his workes shall appeare righteous or impure; and I dare presume none of them would let their salvation runne a hazard upon that triall. So then there is *pollution* by way of *adherencie and contact* in the best workes of the best men.

How much more then in the *best workes of unregenerate men*? Their *sacrifices* uncleane and abominable before God, being offered upon the Altar of a defiled conscience, Prov. 15. 8. Tit. 1. 15. Their *prayers and solemn meetings* hateful, loathsome, impious, E'sai. 1. 13, 14, 15. For either they are but the *howlings of afflicted men*, that cry out for paine, but not out of love, Hos. 7. 14. or the *babbling of carelesse and secure men*, that cry Lord, Lord, and mumble a few words without further notice, like *Balaams Ass*, Math. 7. 21. or the *wishings and wouldings of inordinate men*, that pray for their lusts and not for their soules, Iam. 4. 3. Or lastly the *bold and unwarranted intrusions of presumptuous men*, who without respect to the Word, Promises, or Conditions of God, would haue mercie from him without *grace*, and *forgiveness* of sinne without *forsaking* of sinne. Their *mercies* are *cruell mercies*; their *profession* of religion but a *forme of godlinesse*, 2. Tim. 3. 5. All as I said before but the embalming of a carcasle, which abates nothing of the hideousnesse of it in the sight of God.

And now if the best workes of wicked men are so uncleane and full of filthinesse in Gods eyes, where then shall appeare their confessed *sinnes*? If their prayers and deuotions stinke, how much more their oathes and execrations? If their sacrifices and that which they offer to God is vnclean, how uncleane is their sacriledge and that which they steale from him? If their mercies be cruell, how cruell their malice, murthers, briberies, oppressions? If there be so much filthinesse in their profession, how much more in their persecution, in their reviling and scorning

of the wayes of God? If their fastings and maceration be sinfull and *not unto the Lord*, Zach. 7. 5. What is their drunkennesse, their spuing and staggering, their clamors and uncleannesse, all their cursed complements and ceremonies of damnation?

O consider this all yee that have hitherto forgotten God! Remember that *his eyes are purer then alwayes to behold iniquitie*; Remember that *his spirit will not alwayes strive with flesh*! Admire his bottomlesse patience, which hath thus long suffered thee an uncleane vessel to pollute thy selfe and others, and forborne thee with more patience then thou couldst have done a Toade, or Serpent, then which notwithstanding in his sight thou art farre more uncleane: And Remember that his Patience is Salvation, and should lead thee to repentance! Consider, that the *Law of the Lord is pure*, and his *feare cleane*, and his *holynesse beautifull*, the garments with which he clotheth his Priests, *garments of comelynesse and prayse, made for glory and beauty*; he comes *with fire and sope, with water and blood* to heale our sores, to purge our uncleannesse. But now if there be *lewdnesse in our filthinesse*, obstinacie in our evill wayes; if it suffice us not to have thus long wrought the will of the Gentiles, let us with feare consider those wofull denunciations: *Let him that is filthy be filthy still: Ephraim is ioyned to Idols let him alone: Because I have purged thee, and thou wast not purged, thou shalt not bee purged from thy sinnes any more, till I have caused my furie to rest upon thee.*

We have considered the *Quod sit*, that sinne is full of filthinesse and pollution. I will but name the *Quid sit*, *What this filthinesse is*. It hath *Two things* belonging to the nature of it. First, *a privation of the nitor or beauty which the image of God brought into the soule with it*. A difformity to the holinesse and brightnesse of the Law. The Law was both *Holy and Good*, not onely the Rule but the *beauty* of our life and nature. So that as evill is

Revel. 11. 11.  
Hos. 4. 13.  
Ezck. 24. 13.

Aquin. 1. 2. qu.  
86. artic. 1.



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a declination and swarving from the Law as a *Rule*, so it is *staine*, and as it is a swarving from the Law as our *beauty*, so it is the *staine* and *pollution of the soule*. Secondly, it notes a *positive foulnessse*, an habituall (both naturall and contracted) defilednesse of minde and conscience, an introducing of the *image of Satan*, hideous markes of hellishnesse and deformity in the soule, body and conversation. Every desire, motion, and figment of the heart being nothing but the exhalations of an open sepulcher, the dampe and steame of a rotten soule.

Now in the last place let us see the *Qualities*, those *Evill Properties* which accompanie this pollution. *Four* woefull *qualities* belong unto it. First, it is a deepe *pollution* of a *Crimson dye*, of a skarlet tincture that will not weare out. *Esaï. 1. 18. Like the spots of a Leopard, or the blacknesse of an Ethiopian*, which is not by way of accidentall or externall adherencie, but innate and contemper'd, belonging to the constitution. *Ier. 13. 23. It is engraven upon their heart, written with an iron pen, and the claw of a diamond*, and so fashion'd even in the very substance of the soule. *Ier. 17. 1. It is an inquistie marked, which cannot bee washed away with niter and much sope*, no more then markes imprinted and incorporated in the substance of a vessell. *Ier. 2. 22. The whole inundation and deluge of Noah* could not wash it off from the earth, but it return'd againe. A showre of fire and brimstone from heaven hath not so clenfed it out of the country of Sodom, but that the venome and plague of it doth still there appeare in a poisonous and stinking lake. The plague which came amongst the Israelites for the abominations of *Baal Peor* had not clenfed the filthinesse all away, but many yeeres after the staine remained. *Ios. 22. 17. Nay, the very flames of Hell* shall not in all eternity be able to eate out the prints, or to fetch away the stainses of the smallest sinnes from the nature of man. Nay, which is yet stronger then all this, though

though *Grace* be of it selfe apt to wipe out, and conquer sinne, yet that measure and portion of *Grace* which here the best receive, though it may shorten, weaken, abate, yet it doth not utterly roote it out. *Who can say I have made my heart cleane, I am free from my sinnes?* The best of us have yet our sores running upon us, and stand in neede of a garment to cover our pollutions.

Secondly, It is an *universall pollution*. I said unto thee when thou wast *In thy blood, &c.* We are by nature all overdrown'd and plung'd in the filthinesse of sinne. The Apostle here calls it *filthinesse of flesh and spirit*, to note the *compass* of the taine of sinne. For notwithstanding some sinnes belong principally to the spirit, as pride, heresie, idolatry, superstition, &c. and others to the flesh, as drunkennesse, gluttonie, uncleannesse, &c. yet certaine it is that *every sinne defiles both flesh and spirit*, by the reason of their *mutuall dependencie in being and working*, and of the *contagious quality of sinne*. Sinnes of the flesh soake and sinke, and eate in to the bottome of the spirit, to drowne that with hardnesse, insensibility, errour, security, inconsideratenesse, contempt of God, &c. and the sinnes of the spirit breake out like plague sores into the flesh, pride into the eye, malice into the hand, heresie to the tongue, superstition and idolatry into the knee, &c. the soule and body have so neere communion, that one can no more sinne alone without the contagion of the other, then one wheele in an Engine move without the motion of the other.

Thirdly, it is a *spreading pollution*. A leprosie, a gangrene, a plague, that diffuseth poison and infection upon others. First, it *spreads in a mans selfe*. An evill lust will infect the thoughts, and they the desires, and they the words and actions, and they grow into habits and reflect backe againe upon the heart and conscience to harden and deile them. Secondly, this infection staies not in a mans selfe onely, but *runnes forth upon others, to leade*

*Adco non sola  
anima transigit  
vitam, ut nec  
cogitatus, licet  
solos, licet non  
ad effectum per  
carnem dedu-  
ctos, auferamus  
a colloquio carnis.  
— sine opere,  
& sine effectus,  
cogitatus, car-  
nis est Actus.  
Tert. de Resar-  
rect. carnis cap.*

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and misguide them; we will certainly doe as we have done, *We and our kings, our princes, and our fathers*, in the cities of Iudah and in the streetes of Ierusalem. *To drive and compell them; why compellest thou the Gentiles to live as doe the Iewes? To comfort and hearten them; Thou hast justified, and art a comfort to thy sisters Sodome and Samaria. To exasperate and enrage them; Thou hast given occasion to the enemies of the Lord to blaspheme. To deceive and seduce them*, as the old Prophet of Bethel did the Prophet of the Lord by his lie. *To teach and instruct them*; the Israelites by their idolatry taught their children to walke after Baalim. And by how much the more authority over the persons of men, or eminencie of piety, or reputation of piety any man hath, by so much the more spreading and infectious are his finnes, being taken with the more trust and assurance. If a minister be loose and scandalous, a magistrate carelesse and rustie, a gentleman rude and uncleane, a man that professeth the power of godlinesse, unjust and worldly, strange it is how the lower and more ignorant ranke of men, who beleeve that surely such men as these are not by their places so farre from, or by their learning and studies so unacquainted with God as they, will be hereby strengthened in their deadly and formall courses. Thirdly (which is yet worle) *the very godly are apt to be infected by the finnes of the wicked*. It is not so strange to see a godly man misguided and seduc'd by the errors of others like himselfe, the estimation of whose persons may over-rule the opinion of their actions, and so make a man take them upon trust from them. But that a Holy man should catch infection from the example of another who is in the gall of bitterness, is a thing that wonderfully sets forth the corruption of our nature, and the contagion of sinne. *The sonnes of God saw the daughters of men*, and were polluted, *the people of Israel saw the Midianitish women* and were ensnared. A Holy mans conversing with loose, carnall

and

Ier. 44. 17.

Gal. 2. 14.

Ezek. 16. 52. 54

2 Sam. 12. 14.

1. King. 13. 18.

Ier. 9. 14.

Psal. 101. 3.

Heb. 12. 15.

Zach. 5. 4.

Ier. 12. 4.

Rom 8. 20, 21.

2. Pet. 3. 10, 11.

Ezek. 16. 6.

and formall men, diswonts him from the wayes of God, brings a deadnesse of spirit, and insensible decay of grace upon him secretly, and therefore the more dangerously conveys a mediocritie and compliancie of Spirit with formes onely of godlinesse and pharisaicall outsidcs, begets much dispensation and allowance in many errors, that he may keepe pace, and not seeme too austere, censorious, and ill conceited of the men whom hee walkes with. Therefore *David* would not suffer a wicked man to be in his presence, nor any wicked thing to be before his eyes, lest it should cleave unto him. Take heede, saith the Apofile, lest any roote of bitternesse springing up trouble you, and thereby many be defiled. Fourthly, it spreads not onely upon men, but defiles and curses the good Creatures of God about us; It puts a leprosie into the stone in the wall, and the beame in the house, barrennesse into the earth, mourning into the Elements, consumption into the Beasts and Birds, bondage, vanitie, griefe, and at last combustion and dissolution upon the whole frame of nature.

Fourthly, it is a mortall & a poysonous pollution, the pollution of deadly sores, & putrefactions. *I said unto thee in thy blood live, yea I said unto thee in thy blood live.* It notes that that estate wherein they were in their finnes, was so deadly, that the cure of them was very difficult, it required the repetition of Gods power and mercie. If a childe new borne should lie exposed in its blood to the injurie of a cold ayre, not have the Navell cut, nor the body wrapp'd; or wash'd, or tended at all, how quickly would it be that from the wombe of the mother it would drop into the wombe of the Earth? The state of sinne is an estate of nakednesse, blood, impotencie, obnoxiousnesse to all the temptations and snates of Sathan, to all the darts of death and hell. The ancients compare it to falling into a pit full of dirt and stones, a man is not onely polluted, but hee is bruized and wounded by it. To conclude,

clude, there is no deformity nor filthines extant which did not rise from Sinne. It is sin which puts *bondage into the Creature*, which brings discords and deformities upon the face of Nature. It is sin which put *devils into Angels* of Heaven, and hurried them downe from their first habitation. It is sin which put *a sting into death*, without which though it kil yet it cannot curse. It is sin which puts *fire into Hell*, and supplies unto all eternitie the fuell & materials for those unextinguishable flames. It is sin which puts *hell into the Conscience*. and armes a man with terrours and amazements against himselfe. It is sin which puts rottenness and *dishonour into the grave*; he that died without sin rose up without corruption. It is sinne which wrings out those *clamors and groanes* of bruite creatures, which wrestle under the curse of *Adams* fall. It is sin which *enrages and maddeth* one beast against another, and one man against another, & one nation against another. It is sin which brought *shame and dishonour upon that nakednesse* unto which all the Creatures in Paradise did owe awe and reverence. It is sin which turn'd Sodom into a stinking lake, and Ierusalem the glory of the Earth, into a desolation and haunt for Owles and Bitterns. It is sinne which so often staineth Heaven and Earth with the markes of Gods vengeance, and which will one day roule up in darkenesse, and devoure with fire, and reduce to its primitive confusion the whole frame of nature. It is sinne which puts *horror into the Law*, makes that which was at first a Law of life and liberty. to be a Law of bondage and death, full of weakness, unprofitableness, hideousnesse, and curies. It is sinne which puts *malignity and venome into the very Gospel*, making it a *savor of Death unto Death*, that is, of another deeper death and forer condemnation, which by trampling upon the blood of Christ wee draw upon our selves, unto that death under which wee lay before by the malediction of the Law. And lastly (which is the highest that can bee spoken of the venome of sinne.)

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It is sinne which, in a sort, and to speake after the manner of men, hath put *hated into God himselfe*, hath moved the most mercifull, gracious and compassionate Creator, to hate the things which he made, and not to take pittie upon the workes of his hands. If God had look'd round about his *owne workes*, hee could have found nothing but *Goodnesse in them*, and therefore nothing but *Love in himselfe*. But when *sinne* came into the World, it made the Lord *repent*, and *grieve*, and *hate*, and *destroy* his owne workmanship.

And the consideration hereof should drive us all like Lepers and polluted wretches to that *Fountain in Israel* which is opened for sinne and for uncleannesse, to buy of him *white rayment that wee may be clothed, and the shame of our nakednesse may not appeare*. For which purpose we must first finde out the *pollution of sinne* in our selves, and that is by using the *Glasse of the Law*, which was published of purpose to make sinne appeare exceeding sinfull. For as *rectum is sui index & obliqui sopurum is sui index & impuri*, That which is right and pure is the measure and discovery of that which is crooked and impure. Now the *Law is Right, Pure, Holy, Iust, Good, Lovely, Honourable, Cleane*; and therefore very apt to discover the contrary affections and properties in sinne. And having gotten by the Law acquaintance with our selves, there is then fit place for the Apostles precept, *To cleanse our selves from all filthinesse of flesh and spirit*. First the Lord discovered the preposterousnesse of Israels services unto him, when they came before him in their uncleannesse, and lifted up hands full of blood, and then comes the like precepts to the Apostles here, *wash ye, make ye cleane, put away the evill of your doings from before mine eyes, &c.*

But can an uncleane thing cleanse it selfe? Can that which is intrinsically, naturally, inherently uncleane purifie it selfe? It may pollute any thing which touch-

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eth it, but how can it cease from that which belongs to its nature, or wipe out that which hath eaten in, and is marked in its very substance? It is true *of our selves we cannot cleanse our selves*, It is *Christs Office* to Sanctifie his Church, and it is *His comlynesse* with which wee are adorned, *without him we can doe nothing*; but yet *having him we must wash our selves*. For God worketh not upon men as a carver upon a stone when he would induce the shape and proportions of a man, but yet leaves it a stone still and no more; but as himselfe did worke upon Earth in Paradise when hee breath'd into it the Soule of man, and so made it a Living Creature. It is true a naturall man is as dead to grace as a stone is to naturall life, and therefore if onely man should worke upon him hee would continue as dead still; but hee who of dead Earth made a living man, is able of *stones to raise up children unto Abraham*, and the worke of *conversion is a worke of vivification*. Now then *being quickned, we must walke and worke our selves*. *I will take away, saith the Lord, the stonie heart out of their flesh, and I will give them an heart of flesh, that they may walke in my statutes, &c.* So then God commands us to cleanse our selves when yet it is his *owne worke*. First, to teach us that what he doth is not out of *dutie or debt*, but of *Grace and Favour*. for when he doth that which he *commands*, it is manifest that *ours* was the *duty*, and therefore *his* the great *mercy*, to give us money wherewith to pay him the debt we owed. *Thou workest all our workes for us*, saith the Prophet. The worke as it is a *dutie* is *ours*, but as it is a *performance* it is *thine*. Secondly, He doth it to shew that though hee be the Author and finisher of our Faith, though he who beginneth our good workes doth also performe them untill the day of Christ, yet he will not have us abide alwayes under his hand as dead stones, but, being quickned, and healed by his Spirit, and having our impotencies remooved, we likewise must *cooperate* and move to the

Ezek. 16. 14.

*Aug. De peccat. merit. & Remis. lib. 2. cap. 5.*

Ezek. 11. 19, 20.

Esa. 26. 12.

Heb. 12. 7.  
Phil. 1. 6.



Phil. 2. 13.

*Idco iubet que  
non possumus, ut  
noverimus quid  
ab illo petere de-  
beamus. Ipsa  
enim est fides  
que orando im-  
petrat quod l. x  
imperat Aug. de  
Gra. & lib. Arb.  
c. 15.  
Ezek. 18. 30.*

*Nos non faci-  
mus ut illi faci-  
at que promissit;  
sed illi facit ut  
nos faciamus  
que precepit.  
Aug.*

the same end with him; for he doth not so worke for us, but hee withall gives us a will and a deede to concurre with him to the same actions, *As wee have received Christ, so wee must walke in him.* Thirdly, to shew us where wee must fetch our cure, to teach us that hee will bee sought unto by us, and that wee must rely upon his Power and Promises. Therefore *Hee commandeth us the things which we cannot doe, that we might know of whom to begge them,* for it is Faith alone which obtaineth by Prayer that which the Law requireth onely but cannot effect, by reason of the weaknesse of it. In one place the Lord *commandeth, cast away from you all your transgressions, and make you a new heart and a new spirit.* In another place he *promiseth, I will sprinkle cleane water upon you, and you shall be cleane from all your filthinesse and from all your idols will I cleanse you; A new heart also will I give you, and a new spirit will I put within you, and I will take away the stonie heart out of your flesh, and will give you an heart of flesh.* How can these things consist together, He commands us to doe that which hee promiseth to doe himselfe? but onely to shew *that God gives what he requires.* The things which he bids us doe, (as if they were to bee the workes of our owne will, and being indeede the duties which we owe) yet he *promiseth* to doe in us, to shew that they are the workes of his grace, and *that his promises are the foundation of all our performances.* For wee by working doe not cause him to fulfill his promises, but hee by promising doth enable us to performe our workes. So then *wee cleanse our selves by the strength of his promises,* they are the principles of our Purification. This the Apostle expresth in the text. *Having therefore these promises (dearely beloved) Let us cleanse our selves.*

This then is the next thing wee must inquire into, wherein the strength of this argument lies, and how a man ought to make use of the *promises* to inferre and presse

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preſſe upon his conſcience this dutie of *cleanſing himſelfe*. Here then firſt we muſt note, *that promiſes doe containe the matter of rewards*, and are for the moſt part ſo propoſed unto us. Abating onely *the firſt promiſe of calling* unto the obedience of Faith, which I conceive is rather made unto Chriſt in our behalfe (*Aſke of me and I will give thee the heathen for thine inheritance and the uttermoſt parts of the earth for thy poſſeſſion*) then unto us formally, becauſe the ſeede of Abraham are the ſubject of the promiſes, I ſay excepting onely that, I conceive all other promiſes to beare in them the nature of a reward, and to carry relation to preſuppoſed Services. For benefits have uſually burdeus and engagements with them, ſo that promiſes being the representation of rewards, and rewards the conſequents of ſervice, and all ſervices being generally comprehended in this of *cleanſing our ſelves from all filthineſſe, and of finiſhing holineſſe in Gods feare*, manifeſt it is that the promiſes are in this regard ſic arguments to induce our dutie. The Goſpell which is the Word of *Promiſe* hath an obedience annexed unto it, which the Apoſtle calls the *Obedience of the Goſpell*: And Faith being the hand to receive the *promiſes* hath an obedience annexed vnto it likewiſe, which the ſame Apoſtle calls the *obedience of Faith*, for it is not only a hand to receive, but a hand to worke. To live to our ſelves, and yet lay claime to the *promiſes*, is to make God a lyer, not to beleevē the record which hee gives of himſelfe, that he will not caſt away pretious things upon ſwine. His *promiſes* are *free in fiere*, made onely out of Grace, but *conditionall in facto eſſe*, performed and accompliſhed with dependance upon duties in us. God is Faithfull, ſaith the Apoſtle, *who ſhall ſtabliſh you and keep you from evill, there is the promiſe, and we are confident that you will doe the things which we command you* there is the duty which that *promiſe* calls for. When we pray, *Give us our dayly bread*, by ſaying, *Give us*, we acknowledge

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2. Theſſ. 1. 8.

Rom. 1. 5. 16. 23.

1. Theſſ. 3. 3. 4.

ledge

2. Tho. 3. 11. 12.

ledge that it is *from God*, but when wee call it *ours*, wee shew how God gives it, namely in the use of meanes. For *Bread is Ours*, not onely in the right of the *promise*, I will not faile thee, nor forsake thee, but by *service* and quiet working in an orderly calling.

Secondly, *Promises* are apt to *purifie* not onely as arguments to induce it, but likewise as *efficient causes* and principles, being by Faith apprehended, of our *Holynesse*. And so the force of the reason is the same, as if a rich man having given a great estate unto his sonne, should adde this exhortation, having received such gifts as these, and having now wherewithall to live in qualitie and worth, keepe your selfe in fashion like the Sonne of such a father.

Efficients they are. First, as tokens and expressions of Gods Love, for all Gods promises are grounded in his Love. His Iustice, Truth, and Fidelitie are the reasons of fulfilling promises, because in them hee maketh himselfe our debtor. (Therefore saith the Apostle, *There is laid up for mee a Crowne of righteousness which God the righteous Iudge shall give unto me*; and againe, *God is faithfull, who will not suffer you to be tempted, and faithfull is he that hath promised, who also will doe it*; and Saint Iohn, *If we confesse our sinnes, he is faithfull and lust to forgive us our sinnes, and to cleanse us from all unrighteousness*. One would thinke a man should rather feare the revenge then expect the forgiveness of sinnes by Gods Iustice, but God is as lust in performing the mercy which Hee *promiseth*, as in executing the vengeance which he threatneth. So then *Iustice and Fidelitie are the reasons of fulfilling promises*, but Gods Love and Mercy is the only reason of making promises. The Lord did not set his Love upon you nor choose you (saith Moses to Israel) because ye were more in number then any people, but because the Lord Loved you, that is the ground of making the promise, and because he would keepe the oath which he had sworne to your fathers.

*Promittendo se fecit debitorem.*  
Aug.

2. Tim. 4. 8.

1. Cor. 10. 13.

Heb. 10. 23.

1. Ioh. 1. 9.

Deut. 7. 7, 8.

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fathers, that was the ground of performing his promise. For thy Words sake, and according to thine owne heart, saith David, hast thou done all these great things. According to thine owne heart, that is, *ex mero motu*, out of pure and unexcited love, thou didst give thy Word and Promise, and for thy Word sake thou hast performed it, not for any thing that was in mee (for *who am I O Lord, or what is my house?*) hast thou brought me hitherto. Thou wilt performe, saith the Prophet, the Truth to Iacob, and the mercy to Abraham, which thou hast sworne unto our fathers from the dayes of old; Why Truth to Iacob, and Mercy to Abraham? We must note, the promise after a sort began in Abraham (therefore he is call'd the Father of the Faithfull) and when God makes a promise, it is onely out of Mercy; but the Promise was continued unto Iacob, who being Abrahams seede was an heire of the Promise, and so the inheritance which was out of mercy given unto Abraham, did out of Truth and fidelitie descend unto Iacob, the seede of Abraham; and therefore we shall finde Covenant, Mercy, and Oath ioyned together in the Scripture, to note unto us both the ground of making the Covenant, Mercy, and the ground of performing the Covenant made, the Truth and Fidelity of God. Thy God shall keepe unto thee the Covenant and the Mercy which he sware unto thy fathers, saith Moses. To performe the Mercy promised to our fathers, and to remember his holy Covenant, The oath which he sware to our father Abraham, &c. saith Zachary in his song. Thus wee see that the Promises are the tokens and fruits of Gods meere Love. And in that regard they are apt to cleanse, or to moue us to any dutie which God requires of us. For Love and mercy, being by faith apprehended, are strong arguments to love and feare God againe. We love him because he loved us, and then shall feare the Lord and his goodnesse; the goodnesse of the Lord begetteth feare, and that is all one as to cleanse and purifie.

2 Sam. 7. 18. 21.

Mic. 7. 10.

Deut. 7. 12.

Luk. 1. 72, 73.

1 Ioh. 4. 19.  
Ioh. 3. 5.

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Psal. 19. 9.

*Illa diem Timeo  
virum ne veniat;  
illa Timeo virum  
ne discedat. Illa,  
timeo ne damnet;  
illa, Timeo ne  
deserat. Aug in  
Ep. Ioban.*

Heb. 6. 19.

Heb. 10. 35, 36.

Rom. 4. 18.

Heb. 11. 10.

Tit. 2. 11, 12, 13.

for the feare of the Lord is cleane and pure. There is an *uncleane feare*, like that of the Adulteresse, who feareth her husband, lest hee should returne and deprehend her in her fallenesse to him; but the true feare of the Lord is *cleane*, like that of a chaste spouse who feareth the departure of her Love. There are none so destitute of humanity as not to answer *Love for Love*.

Secondly, *Promises* are the *Efficient causes* of our *Purification*, as they are *The grounds of our Hope and expectations*. Wee have no reason to *Hope* for any thing which is not *promised*, or upon any other conditions then as promised. *Hope* is for this reason in Scripture compared to an *Anker both sure and stedfast*, because it must have something of firmenesse and stabilitie to fasten upon before it can secure the Soule in any tempest. To hope without a promise, or upon any promise otherwise then it stands, is but to let an Anker hang in the water, or catch in a Wave, and thereby to expect safetie to the Vessell. This argument the Apostle useth why we should not *cast away our confidence*, or slacken our hope, because there is a *Promise*, which by patience and doing the Will of God we may in due time receive, and which is a firme foundation for our Confidence to rest upon. So *Abraham* is said to have *believed against hope in hope* that hee should be the father of *many nations*. and the ground of that hope is added, *According to that which was spoken*, to that word of *Promise*, *so shalt thy seed be*. And elsewhere he is said to have *looked for a City which had foundations*; that is a *Citie* which was built upon the *Immutable stabilitie of Gods Oath and Promise*. Thus we see *Promises* are the grounds of our *Hope*, and *Hope* is of a *cleansing nature*. The *Grace of God*, saith the Apostle, *teacheth us to deny ungodlynesse and worldly lusts, and to live soberly, righteously, and Godly in this present World*; the reason whereof is presently enforced, *Looking for that blessed Hope, and the Glorious appearing of the great God*.

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God. And againe, *He that hath this hope in him, saith S. Iohn*, namely to bee like him at his coming, *Purifieth himselfe even as He is Pure*. Hee that hopeth to be fully like Christ hereafter, and to come to the measure of the stature of his fulnesse, will labour to his uttermost to bee as he was in this World. For a man *hopes* for nothing *de futuro*, which he would not presently compassse, if it were in his power. No man is to bee presum'd to Hope for the whole who hates any part, or to expect the fulnesse, who rejects the first fruites of the Spirit. *He that loveth not his brother whom hee hath seene, how can hee love God whom he hath not seene?* That is, He that cannot endure nor looke on that little glimpse and ray of Holynesse which is in his brother, in one of the same passions, infirmities and corruptions with himselfe, will much lesse be able to abide the light of the Sonne of righteousness, and that most orient, spotlesse, and vast Holynesse which is in him. The same reason holdes here, he that cannot endeavour to purifie himselfe here, doth never truly hope to be like Christ hereafter. He that directs his course towards Yorke can never bee presumed to hope that hee shall by that journey get to London, when he knowes, or might easily be informed that it is quite the other way. And the truth is, no wicked man hath any true or as saint *Peter* calls it *lively Hope* to come to Heaven. Blind presumptuous, ignorant wishings and wouldings hee may have, but no *true Hope at all*. For that ever supposeth some knowledge and preapprehension of the *Goodnesse* of that which is *Hoped for*; and there is nothing in Heaven which wicked men do not hate as very evill to them; the Presence of the most Holy God, the purity and brightnesse of his Glory, the Company of Christ Iesus and his Saints, &c. If they might be suffered first to have a view of it, and see what is there doing, what Divine and Holy employments take up all the thoughts, desires, and powers of the blessed company there, they

1. Ioh. 3. 3.

1. Ioh. 4. 20.

1. Pet. 1. 3.

1. Pet. 1. 8.

Phil. 3. 13. 20.

Rom. 4. 19. 21.

Heb. 1. 1. II.

Act. 15. 19.

would abhorre no place more. *Hope begets Love* (whom having not seene, yet love, saith the Apostle) Hope to bee like Christ hereafter will worke a love and desire to expresse so much as wee can of his Image here. Hee that longs for a thing will take any present occasion to get as much of it as he may together. Notably doth Saint Paul set forth this purifying propertie of hope in the promises. *I follow after, if that I may apprehend that for which also I am apprehended of Christ Iesus.* I am already apprehended of Christ, he hath in his body carried me in hope vnto Heaven with him, and made mee sit together in Heavenly places, and this hope to come to him at last to attaine to that price of the high calling of God in Christ Iesus, makes me presse, and pull, and strive by all meanes to attaine to perfection, to expresse a *Heavenly conversation* in earth, because from thence *I looke for a Saviour the Lord Iesus Christ*: Hope (as we said) is an Anker, Our Anker is fix'd in heaven, our vessell is upon earth, now as by the Cable a man may draw his vessell to the Anker, so the Soule being fixed by hope vnto Christ, doth hale and draw it selfe neerer and neerer unto him.

Thirdly, *Promises* are the *efficient causes* of our purification, as they are the *objects* of our Faith: For we dare not beleeeve without Promises. Therefore Abraham stagger'd not through unbelieve, but gave glory to God, because he was fully perswaded, that *what he had promised he was able to performe*. It is not Gods power simply, but with relation to his Promise which secures our faith. So Sarah is said through faith to be deliver'd of a child being past age, because she judg'd him *faithfull that had promised*. Now by being *Objects* of faith, the *Promises* must needs cleanse from filthinesse; for faith also hath a *cleansing property*, *It purifieth the heart, and worketh by love*, and looketh upon the things promised as desirable things, rejoyceth in them, and worketh homogeneous and suitable affections unto them. Again,



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we must note, *That sinne comes seldome without Promises* to pollute us, begets vast expectations and hopes of Good from it. *Balaam* was whet and enliven'd by promises to curse Gods people; The Strumpet in the Proverbes, that said to the young man, Come let us take *our fill of loves*, conceiv'd most adequate satisfaction to her adulterous lusts by that way. This was the delusion of the rich foole in his Epicurisme, *Soule take thine ease, eat, drinke, and be merry, for thou hast much laid up for many yeeres*: Of the Jewes in their Idolatries to the Queene of heaven, because that would afford them plenty of victuals, and make them see no evill: Of *Ge-hazies* foolish heart, who promised to himselfe Olive-yards and Vineyards, and sheepe and Oxen, and men-servants and maide servants by his officious lie. And this was one of the divels master pieces when he tempted Christ, *All these will I give thee, if thou wilt fall downe and worship me*. Thus we see sinne seldome comes without promises to seduce and pollute the soule. And yet the Truth is these promises cannot hold up the hope of any man. When a man hath wearied himselfe in the pursuit of them, yet still there is lesse hope at last then at first. But now faith fixing upon *sure mercies*, upon promises which cannot be abrogated or disannull'd (being made irreversible by the oath of God, who after hee hath sworne cannot repent) and seeing not onely *stabilitie*, but *pretionsnesse* in the promises, and through them looking upon the great goodnesse of the things contained in them as *already subsisting and present to the soule*, and by this meanes overcoming the world (whose onely prejudice and advantage against Christ is this, that the things which hee promiseth are long hence to come, whereas that which it promiseth it likewise presenteth to the view of sense; which difference faith destroyeth, by giving a subsistence and *spirituall presence of things hoped for to the soule*) by this meanes, I say, faith doth mightily

Prov 7.18.

Luk.13.19.

Ier.44.17.  
Hof.2.5.

2.King.5.26.

Esa.57.10.  
Rom.6.21.  
Act.13.34.  
Gal.3.15.16.  
Heb.6.17.18.  
Psal.110.4.

1.Ioh 5.4.

2 Pet. 1. 4.

1. Cor. 15. 48, 49

cily prevaile to draw a man unto such holinesse, as becommeth the sonnes and heires of so certaine and pretious promises. Till a man by faith apprehends some interest in the promises, he will never out of true Love endeavour a conformitie unto God in Christ. *By them, saith Saint Peter, we are made partakers of the divine nature, and doe escape the corruption that is in the world through lust.* What is it to be made partaker of the divine nature? It notest two things: first, a *fellowship with God in his holinesse*; that puritie which is *eminenter* and infinitely in Gods most holy nature is *formaliter*, or *secundum modum creaturae*, so farre as the image of his infinite holinesse is expressible in a narrow creature, fashioned in and communicated unto us by our union with Christ. Secondly, a *fellowship with God in his blessednesse*, namely in that beatificall vision, and brightnesse of glory which from the face and fulnesse of Iesus Christ (who as a second *Adam* is made unto us the Authour and Fountaine of all heavenly things) shall at last in fulnesse; and doth even now in flashes and glimmerings shine forth upon his members. And all this we have from those great and pretious promises which are made unto us of Holinesse and of Blessednesse. For as we say of the *Word* in generall, so more especially of the *Promises*, they are *operative words*, and doe produce some reall effects, being received by faith. As a man when he receiveth a deed signed, sealed, witnessed, and delivered, doth not onely take parchment or waxe, or emptie words, but hath thereby some fundamentall right created unto the things in the deed mentioned to be convey'd, so that the deed is *declaratorie and operative of some Reall effects*: so in the word and promises of God sealed by the blood of Christ, ratified by the oath of the Covenant, testified by the Spirit of Truth, deliver'd by the hand of Mercy, and received by the hand of Faith, there doth not onely passe emptie breath and naked words,

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words, but also some *Reall effects* by the intendment of God are thereby produc'd; namely, the cleansing of our sinfull nature from the pollutions of the world, and the transforming thereof into the image and purity of the divine nature.

Fourthly, *Promises* are the *efficient causes* of our purification, as they are the *Raies and Beames of Christ the Sunne of Righteousnesse*, in whom they are all founded and established. They are *All in him* Yea, and in him Amen. Every promise by faith apprehended carries a man to Christ, and to the consideration of our unity with him, in the right whereof we have claime to the Promises; even as every line in a circumference, though there never so distant from other, doth, being pursued, carry a man at last to one and the same Center, common unto them all. For the Promises are not made for any thing in us, nor have their stability in us, but they are made *in and for Christ unto us*, unto Christ in our behalfe, and unto us onely so farre forth as we are members of Christ. For they were not made to *seeds as many*, but to *seed*, namely to Christ, in aggregato, as comprehending the head and the members in the unitie of one body. So then every Promise carrying us to that *Unitie* which we have with Christ by his spirit (who is therefore call'd a *spirit of Adoption*, because he vesteth us with the sonneship of Christ, and a *spirit of holinesse and renovation*, because he sanctifieth us by the resurrection of Christ) doth thereby purifie us from dead workes, and conforme the members to the Head, building them up in an holy Temple and into an habitation of God through that spirit by whom we are in Christ. In one word, Our interest in the Promises is grounded upon our being in Christ, and being one with him; and our being in him is the ground of our purification. Every branch in me that bringeth forth fruite, my father purgeth, that it may bring forth more fruite. And in this respect the promises may be said to purifie, as still carry-

2. Cor. 1. 20.

Gal 3. 16.  
Caput et corpus  
unus est  
Christus. Aug.

Ephes. 2. 1.

Ioh 15. 2.

carrying us to our interest in Christ, in whom they are founded.

Fifthly and lastly, *the Promises are causes of our purification, as Exemplars, patterns, and seeds of purity unto us.* For the *Promises* are in themselves *Exceeding great and precious, Every Word of God is pure and tryed like gold seven times in the fire, it is right, and cleane, and true, and altogether righteous, and therefore very lovely and attractive, apt to sanctify: and cleanse the soule. Sanctifie them by thy truth* (saith Christ) *thy Word is truth,* and againe, *Now ye are cleane through the Word which I have spoken unto you.* For the Word is *Seed*, and seede a limilates earth and dirt into its owne pure and cleane nature. So by the Word there is a trans-ementation, as it were, and conforming of our soule and earthie nature to the spiritualnesse of it selfe. Therefore the Apostle useth this for an argument, why the regenerate cannot sin (namely in that universall and complete manner as others doe) because they have the seed of God abiding in them, that is, his Word, Spirit, and Promises abating the strength of lust, and swaying them to a contrary point. For thus the Word of promise makes a mans heart to argue. Hath God of meere Grace made assurance of so precious things to me who by nature am a filthy and un-cleane Creature, obnoxious to all the curses and vengeance in his booke? Hath he wrought so great deliverance, and laid up such unsearchable riches for my soule? and should I againe breake his Commandements, and joyne in the abominations of other men? Would he not be angry till he had consumed me; so that there should be no escaping? Should I not rather labour to feele the comforts and power of these Promises, encouraging mee to walke worthy of so great meroy, and so high a calling? to walke meete for the participation of the Inheritance of the Saints in light? Shall I that am reserv'd to such honour, live in the meane time after the lusts of the Gentiles,

2. Pet. 1. 4.

Prov. 30. 5.

Ps. 12. 6.

19. 8. 9.

119. 140.

Ioh. 17. 17.

Ioh. 15. 3.

1. Ioh. 3. 9.

1. Ioh. 3. 9.

1. Ioh. 3. 9.

1. Ioh. 3. 9.

Ezra 9. 13. 14.

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tiles, who have no hope? \* Hath God distinguished me by his Spirit and Promises from the world, and shall I confound my selfe againe? Shall I requite evill for good to the hurt of mine owne soule? These and the like are the reasonings of the heart from the beauty and purity of the Promises.

Thirdly and lastly, *Promises are Arguments to inferre our Purification, because in many of them that is the very Matter of which they consist*, and so the power and fidelity of God is engag'd for our Purification. *I will cleanse them from all their iniquity whereby they have sinned against me*, saith the Lord. And againe, *I will sprinkle cleane water upon you and you shall be cleane: from all your filthinesse and from all your idoles will I cleanse you*, &c. And againe, *They shall not defile themselves anymore with their idoles, nor with their detestable things, nor with any of their transgressions, but I will save them, and I will cleanse them*. And againe, *I will heale their backslidings, I will Love them freely. The Lord will wash away the filth of the daughters of Sion, & purge the bloud of Ierusalem from the midst thereof by the Spirit of Iudgement, and by the spirit of burning*. Which Promises, bringing along the fidelity and power of God to our faith, doe settle our hearts amidst all the corruptions and impotencies of our nature. When the conscience is once thoroughly acquainted with the sight of its owne foulnesse, with the sense of that life and power which is in concupiscence, it findes it then a great difficultie to rest in any hope of having lusts either subdued or forgiven. The Psalmist, *when his sore ranne, and ceased not, refused to be comforted*, thought himselfe cast out of Gods favour, as if his mercies were exhausted, and his promises come to an end, and his compassions were shut up, and would shew themselves no more. Therefore in this case the Lord carries our Faith to the consideration of his *Power, Grace, and Fidelity*, which surpasseth not onely the knowledge but the very

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\* *Quidnes pro Domino tam bono facere conuenit, cum ille pro malis seruis tanta fecerit.*  
Salvian. li. 4.

Lev. 33. 8.

Ezek. 36. 25.

Ezek. 37. 23.

Hos. 14. 4.

Esa. 44.

Rom. 1. 4.  
Rom. 6. 4.  
Eph. 1. 19 20.  
Col. 2. 12.

2. Cor. 12. 9.  
Mic. 7. 18. 19.  
Esa. 43. 25.

Ezek. 37. 3.

1. Chro. 20. 12.

1. Cor. 6. 18. 19.  
20.

1. Cor. 3. 16, 17.

conceits and contrivances of the hearts of men. The Apostle saith, *That Christ was declared to be the Same of God with power, according to the Spirit of holiness, by the resurrection from the dead*; That Spirit which raised Him from the dead is therefore called a Spirit of Holiness, because the *sanctifying of a sinner is a resurrection*, and requires the same power to effect it, which raised Christ from the dead. When Saint Paul had such a bitter conflict with the thorne in his flesh, the vigor and stirrings of concupiscence within him, he had no refuge nor comfort but only in the *sufficiency of Gods grace*, which was able in due time to worke away and purge out his lusts. And the prophet makes this an argument of Gods great power above all other Gods, that he *subdueth iniquities, and blotteth out transgressions*. Though wee know not how this can be done, that such dead bones, soules that are even rotten in their sinnes, should be cleansed from their filthinesse, and live againe: yet he knowes; and therefore when wee are at a stand, and *know not what to doe to Cure our lusts*, then wee may by faith fix our Eyes upon him, whose grace, power, wisdom, fidelity is all in these his promises put to gage for our purification.

Thus wee see how promises in generall doe worke to the Cleansing of us from filthinesse of flesh and spirit. The same might at large be shewed in many particulars. I will but name those in the words before the Text (to which it referres.) The Lord *promiseth to dwell in us as in spirituall Temples*, and this proves that wee ought to keepe our selves cleane, that wee may be fit habitations for so Dovelike and pure a spirit. *Flee fornication* (saith the Apostle) *why? know you not that your bodie is the Temple of the holy Ghost which is in you — therefore glorifie God in your bodies and spirits for they are Gods. And againe. If any man defile the Temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.* He prom-  
misseth

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miseth to be *Our Father*, and make us his people, and this also is a strong argument why wee should purifie our selves, and as obedient children not fashion our selves according to the former lusts in ignorance, but as he who hath called us is holy, so should we be holy in all manner of conversation. And if we call him father, who without respect of persons judgeth according to every mans workes, we should passe the time of our sojourning here in feare. Ye are a chosen generation (saith Saint Peter) a royall priesthood, a holy nation, a peculiar people, that you should shew forth the vertues of him, who hath called you out of darkness into his marvellous light. When yee were of the world, ye were then strangers to the Covenant, and aliens from the house and Israel of God, but now being become Gods household, ye are strangers and pilgrimes in the present world, and should therefore abstaine from the lusts of the flesh, which are sensuall and worldly things. Those that are a peculiar people, are a purged people too. He will purifie to himselfe a peculiar people, that they may be zealous of good workes.

The consideration of which things should make us labour to settle our hearts to beleewe, love, and prize the promises, to store up and hide the word in our hearts, to have it *Dwell richly in us*, that in evill times and dayes of temptation wee may have some holdfast to relie upon. In times of plenty, security, and peace, men go calmly on without feare or suspicion; but when stormes arise, when God either hides his face, or lets out his displeasure, or throwes men upon any extremities, then there is no hope but in our saker, no stay nor reliefe but in Gods promises, which are settled and sure, established in heaven, and therefore never reversed or cancelled in the earth: And if this faithful and sure word had not bin *Dauids* delight & comfort, if he had not in all the changes & chances of his owne life remembered, that *all Gods promises are made in heaven*, where there is no inconstancie, nor repentance, he had perished.

1.Pet.1.14.17.

1.Pet.2.9.11.

Ephes.2.12,19.

1.Ioh.2.16.

Tit.2.14.

Pla.119.89-91.



1. Sam. 23. 5.

Esaï. 11. 1.

Psal. 89. 35. 36.

ished in his affliction. Though David by a propheticall spirit foresaw that God would not make his house to grow, but to become a dry and wither'd stocke of Iesse, yet herein was the ground of all his salvation and of all his desire, that the Lord had made with him an *Everlasting Covenant*, order'd in all things and sure, that he had sworne by his holinesse that he would not forsake David; so that it was as possible for God to be unholy, as for the Word of promise made unto David to fall to the ground, & be untrue.

Now that wee may the better apply the *Promises* to our selves, and establish our hearts in the truth and fidelity of God by them, wee may make use of these few *Rules*, amongst divers others which might be given.

First, *Promises generally made, and so in medio for all, or particularly to some, are by the ground of them equally applicable to any in any condition unto which the promises are mutable.* All the promises are but as one in Christ, as lines though severall in the circumference doe meete as one in the center. Take any promise and follow it to its originall, and it will undoubtedly carry to Christ, in whom alone it is *Yea* and *Amen*, that is, hath its truth, certainty, and stability all from him. Now the *Promises* meeting in Christ, cannot be severed or have a partition made of them to severall men (for every beleever hath *All Christ*, *Christ is not divided*) any otherwise then the exigence of mens present estates doth diversifie them, and so fit them for such promises as now to others, or at other times to themselves would be unseasonable and unapplicable. The Lord in assenting to *Salomons* prayer, made a *generall promise to any man, or to all the people*. that what prayer or supplication soever should be made towards his temple, he would heare in heaven and forgive, &c. *Iehoshaphat* bei garter in distresse, applied this *generall* to his *own present condition*, when the children of *Ammon*, *Moab*, and Mount *Seir* came to turne Israel out of their possessions. The Lord made a *particular promise unto*

1. King 8. 37. 40.

2. Chr. 20. 8. 10.

Ioshua,

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*Ioshua*, that he would be with him to blesse his enterprises against the Cananites, and to carry him through all the difficulties and hazards of that holy warre; and Saint *Paul* applies the promise to *all the faithfull* in any straites or distresses of life, as the Lord himselfe had before applied it from *Moses* to *Ioshua*, *Let your conversation be without covetousnesse* — for as God was with *Ioshua*, so will he be with thee, *He will not faile thee nor forsake thee*. Christ made a particular promise unto *Peter*, *I have prayed for thee that thy faith faile not*. And the same in effect he applies to *All his*, *I pray that thou wouldst keepe them from the evill*. And the consequent words to Saint *Peter* make it good; *When thou art converted strengthen thy brethren*, that is, comfort and revive them by thine owne experience, that when they are brought into the like case with thee they may have the benefit of the same intercessor and the sympathy and compassion of the same Saviour who deliver'd thee. As our Saviour saith in matter of *dutie*, *What I say unto you, I say unto All*, so we may say of him in matter of *mercy*, *What he promiseth unto any, he promiseth unto all in an equall estate*. It is good therefore to observe the truth of God in his *Promises to others*, and when we finde our selves reduced unto their condition, to apply it unto *ourselves*, that we through *patience and comfort of the Scriptures* may have hope. This is the counsell of Saint *Iames*, *Take my brethren the Prophets for an example of suffering affliction and of patience* — yee have heard of the patience of *Iob*, and ye have seene the end of the Lord that the Lord is very pittifull and of tender mercy. And Saint *Paul* assures us that for this cause God comforted him in his tribulation, that he might be able to comfort them who might be in any trouble, with the comfort wherewith hee himselfe had beene comforted by God. A poore Christian might object, *Alas* If I were an Apostle, if I had such graces, such services, such wayes of glorifying God as

*Paul*

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Ios. 1. 5. 6.

Heb. 13. 5.

Luk. 22. 32.

Ioh. 7. 15.

Rom. 15. 4.

Iam. 5. 10, 11.

2. Cor. 1.

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*Paul* had, I might hope for the same power and providence of God in my afflictions as he findes. But I am a poore ignorant, unfruitfull, and unserviceable creature, who doe more blemish then adorne my profession of the Gospell of Christ, and shall I looke for such care from God as saint *Paul*? Beloved, the members in the body would not so argue; If I were an eye, or a tongue, one of the noblest parts of the body, haply some compassion and remedy might be shewed me in my distempers; but I am but a ioynt of the foote, or a meane, dishonourable, and lesse serviceable member, therefore though I am tormented with a goutte or stone, the tongue will not speake, the head will not worke, the hand will not distribute any thing for me. The Children in a family would not so argue; my father is carefull to provide physicke, and cure the diseases of my brother, because hee is growne up to doe him credit, and his cuntry service, but I am but a childe, that lie upon him, and doe no worke, I am unable for any employments, and therefore I shall perish in my disease without care or regard. Surely if the members of a body, or the children of men, who are evil, would not thus argue, how much lesse reason have any of Christs, who have a head entrusted with the care of his meanest members, and a father tender of the falls and failings of his weakest children? Thus rather should the soule resolve. Though *Paul* had more grace then I, yet he had no more merit then I. All the compassion which was shewed unto him was out of favour and mercie, not out of debt or dutie; and my wants and miseries make me as fit for mercie as he was; and the compassion of a father is most commended toward the unworthiest and most unprofitable childe.

Secondly, *Promises in themselves are certaine, but the wayes of performance are often undiscernable and hidden; therefore wee must live by Faith, and not by reason, and measure the Truth of Gods Words by the strength of his*

his Power, and not by our owne conceits or apprehensions. When wee looke upon God in his *Promises*, wee must conceive of him as a God infinite in wisdom to contrive, and in Power to bring about the execution of his owne will. There is a *Promise* made of calling the Jewes unto Christ, and causing them to turne from their transgressions. *The Redeemer shall come unto Sion, and unto them that returne from transgression in Iacob*, Esai. 59. 20. But hee who should consider the extreme obstinacie and stubbornnesse of that people against the Gospell, would thinke it impossible, that they should ever bee pull'd out of the snare of the Divell; therefore the Apostle makes Gods Power the ground of certaintie in this promise, *They also shall be grafted in againe, for God is able to graffe them in* — *As it is written, There shall come out of Sion the deliverer, and shall turne away ungodlynesse from Iacob*, Rom. 11. 23. 26. The Sadduces and Gentiles derided the Doctrine and Promise of the *Resurrection* from the deade; and our Saviour carrieth the one from their owne prejudice unto Gods Power; *ye erre, not knowing the Scriptures, nor the Power of God*, Math. 22. 29. And Saint Paul the other, from their reason unto Faith in God, *Why should it be thought a thing incredible with you, that God should raise the Dead?* Act. 26. 8. Therefore wee shall finde mens unbelieve in Scripture hath risen partly from apprehension of power in those whom they feare, and partly from apprehension of impotencie in those whom they should trust. When the Israelites heard of *Giants and sonnes of Anak* in the promised land, presently they murmured against the Lord and his Servants, and provoked him by their unbelieve of his mighty power which they had had so frequent experience of, *How long will this people provoke mee? How long will it be ere they beleieve me, for all the signes which I have shewed amongst them?* Numb. 14. 1. 11. They provoked him againe by infidelitie in the wilderness,

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when they asked meate for their lust, and that was by calling the *Power of God* in question; *They spake against God, they said, can God furnish a table in the Wildernesse? Behold hee smote the Rocks that the Waters gushed out, and the streames overflowed; but can hee give bread also, can he provide flesh for his people?* Psal. 78.19.20. They measured God by their owne reason, and charged God with that impotencie which they found in themselves. This was the sinne of that noble man who attended upon the king of Israel in the great famine at Samaria; when the Prophet foretold a marvellous plentie which should suddenly come to the place, hee measured Gods *Power* by his owne conceits of possibility in the thing, *If the Lord would make windowes in heaven, this thing could not be,* 2. King. 7.2. There was a *Promise* made unto Israel to restore them out of that great captivity of Babylon, and this seemed to them as incredible as for men to be raised out of their Graves after so many yeeres consumption, *therefore they said, our bones are dried up, and our hope is lost, and we are cut off for our parts.* Wee have no more reason to belceve any promise, or to rest upon any expectations of deliverance, then dead bones have to revive againe. Therefore the Lord acquainteth them with his *Power* together with his *Promises.* *O my people ye shall know that I am the Lord!* that is, that my wayes and thoughts are infinitely above your shallow apprehensions, *when I shall have brought you out of your Graves,* Ezek. 37.11.12. Though there should bee famine, and mountaines betweene Gods people and his promises, famine to weaken their feete that they could not crawle away, and mountaines to stop their passage which they could not climbe nor overpasse, yet when there was no might nor power left in them, the Spirit of the Lord should be their strength, their feete should be like Hindes feete to skippe over the mountaines, and the mountaines should be as a plaine before them, Hab. 3.17.

18.19. Zach.4.6,7. *All doubts and distrusts arise from this that men make their owne thoughts the measure of Gods strength, and have low and unworthy conceits of his Power.* This therefore in all difficulties wee must frame our hearts unto to looke of from *second causes*, from the probabilities or possibilities which are obvious to our *reason*, and admire the unsearchablenesse of Gods Power and wisdom, which is above all the thoughts of man. If a rich man should promise a begger a great summe of money, and hee should discomfort himselfe with such plodding scruples as these: Alas these are but the words of a man who meanes well, and takes compassion on my povertie; but how can hee possibly make good this promise? If I should engage my selfe thus to another poore man, I should be sure to faile his expectations and flatter him with winde, what quiet or comfort could he have? but he would have more wisdom then to measure rich men by his owne povertie and basenesse. So should we doe in any difficulties and distresses either from sinne, afflictions, or temptations. As *Abraham* did *He staggered not at the Promise of God through unbelief* but was strong in faith, giving glory to God, being fully persuaded that what he had promised he was able to performe, Rom.4.19.20. And after, he offered up his Sonne in faith, because he knew that God was able to raise him even from the dead, from whence he had before in a figure received him, namely from a dead and barren wombe, Heb.11.29 This was lots onely comfort upon the dunghill, *That that God who would after wormes had consumed his flesh, raise him up at the last day, and make him with those very eyes to see his Red-emptor*, had power enough in his due time to deliver from that wofull calamitie into which hee had cast him, and to revive his strength and estate againe, Job.19.25.26.27. A man haply is haunted and pursued with such or such an uncleane affection, is wearied in wrestling with it, and cannot prevaile (as indeede there

is nothing that cleaves more pertinaciously, or is more inexpugnable, then a strong and importunate lust. What must hee now doe? sinke under the weight? is there no remedy, nor way of escape? God forbid. When his owne strength and wisdom failes him, let him looke off from himselfe unto the power and promises of that God, who is *Al-sufficient to save to the uttermost those that come unto him by Christ*. He is a Refiner, a *Sunne of Righteousnesse* that can cure the barrennesse of our hearts by the healing vertue of his wings, and purge away our drossie and corruptions from us. That *Promise* which God made to *Paul* in the stirrings and conflicts of his conscience is made unto all of his temper, *My Grace is sufficient for thee*; and there are two things in that promise, *Grace* to make it, and *Sufficiencie* to fulfill it. *Lay aside* saith the Apostle, *every weight; and the sinne which doth so easily beset you*. Alas, may the Soule answere, if it be a weight, how shall I moove it? If it bee a besieging and encompassing sinne, that doth so easily occupate and invade all my faculties, how shall I repell or drive it of well, saith the Apostle, if you cannot quit your selves of your clog and burthen, yet *runne with patience the race which is set before you*, bee content to draw your chaine, and to luge your lusts after you. But how can the soule be patient under such heaue and such close corruptions? under the motions, importunities, and immodest solicitations of so many and so adulterous lusts? *Looke, saith he, unto Iesus the Author and finisher of your faith; consider him — lest yee bee wearied and faint in your mindes*. He doth not any of his workes by halfes; he is a *Perfect Saviour*, He *finisheth all the workes which are given him to doe*; If he have begunne a good worke in you, hee is able to perfect it; if hee be now the *Author*, he will in due time be the *Accomplisher* of your Faith.

Wee must note, *All the promises are made in Christ*; being purchased by his merits, and they are all performed



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in Christ, being administred by his power and office. And in Christ, wee must note, there is, first, a will that wee should be holy, expressed in his prayer to his father, *sanctifie them by thy truth. Ioh: 17. 17.* Secondly, a power to execute that will, he is able to *(ave those that come unto God by him; and he quickneth whom he will.* Thirdly, both his will and power are back'd and strengthened with *authority and an office* so to doe, for he was *sanctified and sealed* by his father unto this purpose. Fourthly, he is furnish'd with *Aboundance of wisdom to contrive, and of fidelity to employ both his will, power, and office, for fulfilling all Gods promises of grace and mercie.* In him there were *treasures of wisdom, and he is a mercifull and faithful high priest.* Fifthly, to all this he is further engag'd by his *consanguinitie with us; he is our brother by his sympathie and compassion towards us; he hath felt the weight of sinne in the punishment thereof, and the Contradiction of sinners, and lastly by his propriety unto us; he should defraud himselfe, if he should not fulfill all his promises to the church; for the church is His owne house. All the promises are made to Him, in aggregato, with his Church, To the seed of Abraham, that is To Christ, namely to the head and members together.* As when any euill befalls the church he is Afflicted; so in all the Advancements of the church he is honored, and, in a sort, further filled; for the church is His fulnes. Though as God, as man, as mediator, he be full by himselfe; yet as Head he accounteth himselfe maimed and incomplete without his members. So that when Christ pleads and prayes for the Church he is an Advocate and Intercessor in his owne business; for the Affairs of the Church are His.

Thirdly, promises are many times subordinate to one another, and are perform'd in an order, succession, and dependence. Therefore we must not anticipate, nor perturb the order which God hath put in his Promises, but waite upon him in his owne way. *Grace and Glory will*

Heb. 7. 25.  
Ioh. 5. 21.  
Ioh. 10. 36.  
Ioh. 6. 27.

Col. 2. 3.  
Heb. 2. 17.  
Heb. 2. 11.  
Heb. 4. 15.  
Heb. 12. 3.  
Heb. 3. 6.

Esa. 63. 9.

Eph. 1. 23.

Psal. 84. 11.

Eph. 5. 5.

1. Theſſ. 4. 7.

1. Cor. 3. 13.

1. Theſſ. 5. 23.

1. Cor. 3. 40.

Hos. 11. 3.

Hos. 14. 4.

Ezek. 34. 16.

be give, but first Grace before Glory, no man must snatch at this promise till hee have interest in that. *Godliness hath the promises of this life, and of that to come*; but wee must note the order which our Saviour puts, *first seeke the Kingdome and Righteousnesse of God, and then all these things shall be added unto you*. The Lord Promiseth to call men unto Christ, *Nations that knew thee not shall runne unto thee*. The Apostle tels us *wherunto hee calls, God hath not called us unto uncleannesse, but unto Holynesse*. Therefore in the next place he promiseth to sanctifie and cleanse his Church; *I will put my Law in their hearts, and in their inward parts*. The qualification of this Holynesse is, that it be whole and constant. The very God of Peace Sanctifie you, and preserve you blamelesse unto the coming of our Lord Iesus Christ, Is the Apostles prayer for the Thessalonians. Therefore in the next place, God promiseth Perseverance, *I will not turne away from them, to doe them good, but I will put my feare in their hearts, that they shall not depart from me*. But this Perseverance is not so certaine, but that it admits of falshippes, and miscarriages; therefore in that case, He promiseth healing and restoring, *I will heale their backslidings, I will love them freely. I will binde up that which is broken, and will strengthen that which was sicke*. And after all this comes the promise of Glory, and Salvation. Now then wee must waite upon the promises in their owne order. When God hath called us to the knowledge of Christ, wee must not skip over all the intermediate linkes, and looke presently for the accomplishment of Gods promise of Salvation, or perseverance by Gods sole Power, and in the meane time omit all care of Holynesse in our conversation. When we are sanctified, wee must not resolve then to sit still, as if all our worke were at an end, and expect salvation to droppe into our lappes. But we must make it our care, and esteeme it our owne duty to continue faithfull unto the end, that so we may receive a

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*Crowne of Life.* For God doth not fulfill his promises in us *only*, but by us too; and those things which in regard of his Word are his *promises*, are also in regard of his commaund our *Duties*. And therefore we must take the *promises* in that *Connexion*, and *dependencie* which they have amongst themselves.

Fourthly, *promises, though alwayes necessary, are yet most usefull in Extremities*, and therefore it is best for us to store up of *all sorts*; though wee see no present use of some particulars, yet we know not what time may bring forth, what wayes God may please to try us by. Secondly, It is best to acquaint our hearts with those which are *most generall, precious, fundamentall*, wherein Gods Power and Goodnesse is principally seene, and from them it will be easie to inferre the rest. As *Iob* argues from the *small resurrection* to a deliverance from the dunghill. And *David* from the deliverance of his *Soule from Hell*, to the deliverance of his *feete from falling*. And *Habakuk*, from the deliverance out of Egypt and the wilderness, to the deliverance out of Babylon. And *Abraham* from a *miraculous generation* in a dead wombe to a *miraculous restitution* of *Isaac* from the dead againe. And *Paul* from a deliverance out of the mouth of the *Lion*, to a deliverance from *every evil worke*. Some notable act of Gods mercy and providence may bee applyable to severall more particulars; because *experience worketh hope*. Thirdly, It is good to bring a mans selfe to a view of *extremities in himselfe*, to keepe fresh in his eye the nakednesse, poverty, and utter disability that is in him to further his owne happynesse; and that will fitte him to goe with Patience and Faith through any other exigencies which he may bee brought to. There is as little ground why a sinner should beleve and trust God for the *forgiveness of his sinnes*; as Hope for any comfort and support in his *distresses*. If a man can therefore now keepe before him a distinct view of the filthynesse of his sinnes,

Iob 19. 25. 27.

Psa. 56. 13.

Hab. 3. 3-16. 17.

Hcb. 11. 19.

2. Tim. 4. 17. 18.

Rom. 5. 4.

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and that anguish and extremities which it brings, and live by Faith in the remission of them, he will bee much the more fitted to trust and leane on God in the middelt of any other distresses. There is not so much evill, so much unremoveablenesse, and unmitigablenesse in any extremitie or misery, as there is in sinne; and therefore if we can trust God for pardon, purging, and extinguishing of sinne, we may much more trust him for the supporting of us under, or delivering us from any other evill.

Fifthly, *experience of Gods Wisdome, Truth, and Power in some promises will settle and establish the heart in dependance, and expectation of the like in others. Sinne doth corroborate and confirme Faith.* And this wee shall observe to be a very frequent argument in Holy Scriptures to conclude Gods favour for the *present or future, by his proceedings past.* When the Israelites were afraid of the Anakims and Giants of the Land, this was *Moses* his argument, *Dread not, neither bee afraid of them; the Lord your God which goeth before you, hee shall fight for you, according to all that he did for you in Egypt before your eyes, and in the wilderness, &c.* And againe, *I commanded Iosua*, saith he, *at that time saying, Thine eyes have seen all that the Lord your God hath done unto these two Kings: So shall the Lord doe unto all the kingdoms whither thou passest.* So *David* argued against *Goliath*, *The Lord did deliver me from a Lyon and a Beare, therefore he will deliver me from this Philistine.* And *St. Paul*, *The Lord hath delivered from a sentence of Death, and doth deliver, therefore I trust that hee will deliver.* So the faithfull argue in the Prophet. *Art not thou hee that didst cut Rabab, and nound the Dragon; that didst dry the Sea, the waters of the deepe and madest a passage through the deepe of the Sea for themansomed to passe over. Therefore the Redeemed of the Lord shall returne and come with singing unto Zion, &c.* These and sundry the like examples were written for our learning that wee

Deut. 1. 29. 31.

Deut. 3. 21.

1. Sam. 17. 35. 37

2. Cor. 1. 9. 10.

Esaï. 51. 9. 11.

also through comfort of the Scriptures might have hope; that wee might learne to store up the passages of Gods providence in our lives, that they may bee for presidents and rules in after times. Men are apt to sinke under the present sense of any evill that presseth them, because they doe not looke backward to Gods former wayes of mercy towards them; whereas if men could thus argue, I have knowne a famine, and felt a pinching season so long agoe, and I did then out-live it, and Gods providence cared for me and carried mee through that plunge and distresse; I have felt a sore disease, and beene in the mouth of the Grave, and yet I live to praye Gods power: The buffets of Sathan have heretofore bruized my soule, and I have beene even drencht in mine owne sorrows, and swallowed up of despairing and uncomfortable thoughts, and yet out of them all the Lord hath delivered me, and let his countenance shine upon me againe: And hee is the same God still, as full of compassion to commiserate my calamities, as full of power to effect, as full of wisdom to contrive, as full of fidelity to performe his owne Promises, as hee was before: And therefore I will waite upon him in the wayes of his owne mercy, and rest in the constancie, immutability, indeficiencie of that God with whom there is no variableness, neither shadow of changing: I say if men could thus learne to comfort their hearts by their experiences and review of Gods former proceedings, they might with the more quietnesse and silent affections expect the salvation of the Lord againe.

Sixthly. *The same thing in temporall and inferior blessings may belong to one man, only ex largitate, out of that generall providence which causeth the Sunne to shine on the good and the bad alike; and to another ex promisso, out of Gods promise; because godlinesse hath the promises of this life as well as of that to come.* Now there is a vail difference betweene these two, to have a thing onely out of

of patience and forbearance, and to have it out of engagement and promise. For by the promise there is a discharge of all the forfeitures, incumbrances, vexations, perplexities which attended the same thing. As in temporall, so in spirituall and theologicall respects, there is a great difference in Tenures touching the same things. The wicked in the earthly things they enjoy are wholly Tenants at will, they have no engagement at all from God, they may be thrust out every houre; for all their right was forfeited in Adam, and restored unto them onely by a Generall providence during Gods good pleasure: as a condemned malefactor till the time of his execution hath some thing allowed him out of favour, but may at pleasure bee cut off from it. But the faithfull have all things by inheritance, by the Rights of Christs purchase, and by Covenant in him. Not onely things present, but things to come are theirs; they have the Truth of God pawn'd for their preservation and supplies so long as they continue in his way; A way of Pietty, industrie, and honestie. And they have them for themselves and their seeds. The promises were to Abraham and his seeds. I never saw the righteous forsaken, nor his seeds begging their bread. The wicked have earthly things onely as disquisitions and employments, nay as vexations, and toyles of life; as idols, snares, and thornes, things that entangle their hearts, and take them off from God. As a cloud exhald by the Sunne hides the light of the Sunne which drew it up; as a Worme eates out the wood, and rust consumes the Iron which breeds it; as water in a vessell raised by the fire, puts out the fire which raised it: so the great estates and temporall blessings of God unto evill men, serve but to intercept the thoughts, and to blot out the notions and remembrance of him that gave them. I spake unto thee in thy prosperitie, but thou said'st I will not heare. And this hath beene thy manner from thy youth, saith the Lord, Ier. 22. 21. But the faithfull have earthly

things

\* καὶ οὐκ ἔστιν  
λαβὼν τὸ εὖλογ  
τὴν τοῦ θεοῦ καὶ τὴν  
τοῦ εὐλογ.

Chrys. ad pop. Ant.  
Homil.

Deut 8. 12. 14.

Hol. 13. 5, 6.

things as rewards of their righteousness, as an accession, advantage, and overplus unto the Kingdome of God; as testimonies of Gods Love, and care of them; as exercises of their thankfulness, charitie, mercie, &c.

But it may be objected, why then have not the faithfull more abundance of these things then worldly men? I answer, *first, A little that the righteous hath is better then greate possessions of the ungodly.* For first they have the maine substance of these things as well as the other, they live, and eate, and are cloathed as well as they; and secondly they have the comforts more, lesse anguish of heart, vexation and contention of minde then the others have. And to them it is all one whether they goe into heaven through the gate or through the wicket. As a Bird with a little eye and the advantage of a wing to soare up wihall may see farre wider then an Oxe with a greater: so the righteous with a little estate, ioyned with faith, tranquillity and devotion, may have more pleasure, feele more comfort, see more of Gods bounty and mercie, then a man of vast possessions, whose heart cannot lift it selfe about the earth. Secondly, As nature when shee intendeth a farther and more noble perfection, is lesse curious and elaborate in inferior faculties: (As man is exceeded by the Eagle for sight, and the Hound for sent, and the hare for swiftnesse, because nature intending in him a more spirituall and divine Soule, chose to belesse delicate and exact in the senses) so God intending to bestow upon the faithfull a farre more exceeding and abundant weight of heavenly glory, doth not alway so fully enlarge his hand towards them in these earthly things, as to those who have no other portion but in this life. We see then how much it concerns us to looke unto the ground of our Tenure, to observe in what service wee hold our estate, whether as appurtenances to Gods kingdome; or as meerely the pastures of a beast, which doe only fatten against the day of slaughter.

Se-



1. Ioh. 5. 14.  
Iam. 1. 6.

2. Sam. 7. 17. 28.  
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2. Chro. 20. 8. 12.  
Dan. 9. 2, 3  
Nehem. 1. 8. 11.  
Psal. 132. 10, 11.  
Psal 89. 19. 49.

Ezek. 36. 37.

Ier. 29. 10. 13.

Seventhly and lastly, *Gods Promises to us must be the grounds of our prayers to him.* When ever God makes a promise, wee must make a prayer. And there are two things in this Rule to be observed. First, *that we can make no prayer in boldnesse, faith, or comfort, but for things promised.* For if we will have God heare us, we must pray according to his will: we must aske in faith, we must see the things we aske made *Ours* in some promise and engagement before we must presume to aske them. This (as we have before observed) encouraged David, Iehoshaphat, and Daniel to pray unto God, because hee had made promises of the things they desired, and therefore they were certaine that they prayed according to his will. This was Nehemiahs ground in his prayer for the reparation of Ierusalem. *Remember, I beseech thee, the word which thou commandedst thy servant Moses, saying, if ye transgresse, I will scatter you abroad: But if you turne unto me and keepe my commandments and do them, though I here were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, &c.* Now these are thy servants and thy people whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine eare be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to feare thy name, &c.

Secondly, *that God will not performe promises, till by prayer they be sought for from him;* till in our humble desires we declare that we accompt his promises exceeding great and precious things. The Lord had promised deliverance unto Irael, yet saith the Lord, *For this I will be enquired of by the house of Irael to doe it for them.* Thus saith the Lord, *After seventie yeeres be accomplished at Babylon, I will visite you, and performe my good word towards you, in causing you to returne to this place, For I know the thoughts that I thinke towards you; thoughts of peace and not of evill, so give you an expected end.* But how

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how shall this excellent promise of God be effected; It followes, *Then shall ye call upon me, and ye shall goe and pray unto me, and I will hearken unto you, &c.* So againe, The Lord maketh a promise of forgivenesse of finnes, *I, even I am he that blot out thy transgression for mine owne sake, and will not remember thy sinnes.* But for the execution of this promise, God will be sought unto. *Put me in remembrance,* saith he, *and let us plead together:* for when we pray unto God to fulfill his promises, we testify first, that they are promises of *Mercie*, and not of *duety* or debt; because God is not bound to tender them unto us, but we to beg them of him. Secondly, we declare our need, and by consequence estimation of them, and dependance upon them. And lastly, we subscribe to the truth, and acknowledge the wisdom power, fidelity, and wayes that God hath to make good all his owne words unto us. We have no reason therefore to esteeme any thing a blessing, or fruit of Gods Promise, which we doe not receive from him upon our knees, and by the hand of prayer. *As promises are the Rule of what wee may pray for in faith; so prayer is the ground of what wee may expect with comfort.*

Thus we see what use we are to make of the promises to cleanse us from all filthinesse of flesh and spirit: and the fruit we may make of them likewise to perfect our holiness to the feare of God. For as the exceeding great and precious promises of God doe cleanse our natures, and make us escape the corruptions or filthinesse which is in the world through lust; so do they serve to add one grace to another, and to make them abound in us, till we come to charity, which is the bond of perfection, as Saint Peter shewes. And againe, *Grow,* saith he, *in grace, and in the knowledge of our Lord Iesus Christ.* The more a man doth abound in the knowledge of Christ, who is the summe, fountaine, scale, treasure of all the promises, the more will he grow in grace and unto perfection. For

Esai. 43. 25. 26.

2. Pet. 1. 4. 8.

2. Pet. 3. 18.

2 Cor. 1. 20.

Phil. 3. 14.  
1. Cor. 15. 58.

Revel. 3. 10. 11.  
Heb. 10. 23.  
Rom. 13. 11.

2. Ioh. ver. 8.

as some promises are in our hand, and perform'd already, as *Rewards* for our service past: so others are still before our eyes, to call and allure us, as the *price* unto which we pisset. *Be ye stedfast and unmoveable and abound alwaies in the worke of the Lord, saith the Apostle, for as much as you know that your labour is not in vaine in the Lord.* Holding fast, and going on hath a Crowne attending it. The more we proceede in holinesse, our salvation is still the *Neerer* unto us. *If we lose not the things which we have wrought, we shall receive a full reward.*



# THE VSE OF THE L A W.

R O M. 7. 13.

*Was that then which is good made death unto me? God forbid. But sinne [namely was made death unto me] that it might appeare sinne, working death in me by that which is good: That sinne by the Commandement might become exceeding sinfull.*



Here we finde the Originall discovery of all that *Sinfulnesse of sinne* which wee have hitherto insisted upon, namely the manifesting, and working property which is in the *Law of God*. It will bee therefore very requisite by way of Appendixe to the preceding Treatise, and of manuduction to the consequent, to unfold out of these words *The use of the Law*; by which we shall more distinctly understand the scope and purpose of the Holy Ghost, in loading the spirit of man with the *vanity of the Creature*, and in shutting up the conscience under the *sinfulnesse of sinne*; both which have respect

respect unto the Law, that as an effect of the *cursing*, and this of the *Convincing power* thereof: and yet in both nothing intended by God but *Peace* and *Mercie*.

The Apostle in the beginning of the Chapter shewes that we are by nature subject to the Law, and death, which is an unavoidable consequent of the breach thereof, even as the wife is to her husband as long as he liveth. And that by Christ we are delivered from that subjection, who hath slain our former husband, and *taken him out of the way*, as the Apostle elsewhere speakes. Now because this doctrine of justification by faith in Christ, and deliverance from the Law by him, was mainly opposed by the Jewes, and was indeed that chiefe stumbling block which kept them from Christianitie (which I take it was the reason why the false brethren, under pretence the better to worke on that people, to pacifie affections, and reconcile parties, and ferruminate the Churches together, would have mingled the Law with Christ in the purpose of Iustification, as the papists now upon other reasons doe:) Therefore the Apostle (who was very zealous for the Salvation of his brethren and kinsfolke according to the flesh) labours to cleere this doctrine from two maine objections in this Chapter, which it seemes the Jewes did use against it.

The ground of both is tacitely implied, and it is the same generall hypothesis, or supposition, that all deliverance is from evill, and carries necessary relation to some mischief which it presupposeth. Therefore if that doctrine be true which teacheth deliverance from the Law, then it must be granted that the Law is evill; for to be unsubjected to that which is good is no deliverance, but a wilde and brutish loosenesse. Now evill is but twofold, either sinne or death. So then if the Law be evill, it must be either sinne or death.

The former objection is made, vers. 7. *What shall we say then, is the Law sinne*, that we should now heare of a deli-

Col. 2. 14.

1. Cor. 1. 23.  
Rom. 9. 32.

Act. 15. 1. 5.  
Gal. 2. 3. 4.

deliverance from it? Doth not the Scripture account the Law a priviledge, an honour, an ornament to a people? and from the Iustnesse and Holinesse of the Law conclude the dignitie and greatnesse of a nation? *What nation is so great, saith Moses, which hath statutes and iudgements so righteous as I see before you this day? He sheweth his word unto Iacob, his statutes and iudgements unto Israel; He hath not dealt so with every nation, saith David. I sent unto them Honourable Leges, saith the Lord, the honorable and great things of my Law. but they were counted as a strange thing.* And is that which Moses and the Prophets esteemed a priviledge and honour become now a yoke and burden? Shall wee admit a doctrine which over-throwes the Law and the Prophets? To this the Apostle answeres, *God forbid. The Law is not sinne, for I had not knowne sinne but by the Law.* It is true, *sinne took occasion by the Law* to become more sinfull, ver. 8. but this was not *occasio data* but *accepta*, no occasion naturally offered by the law, but perversly taken by sinne, whose venomous property it is to suck poison out of that which is holy. So then the Law is not sinne, though by accident it enrage sinne. For of it selfe it serveth onely to discover and reveale it, ver. 9. But as the Gospell, as well when by mens perversnesse it is a *savour of death*, as when by its owne grations efficacie it is a *savour of life*, is both wayes a *sweete savour*: So the Law either way, when by it selfe it discovereth, and when by accident it enrageth sin, is still *Holy, Iust and Good* ver. 12

Deut. 4.8.

Psal. 147. 19. 20

Hos. 8. 12.

Vpon this, followes the second Objection in the words of the Text: *Is that which is good made death unto me?* If a deliverance presuppose an evill in that from which we are deliver'd, and no evill but belongs either to sinne or death, then admitting a deliverance from the Law, if it be good in respect of holinesse, it must needs be evill in the other respect; and then that which is good is made death unto me. And this calls a more hea-

asperſion and diſhonour upon God then the former, that he ſhould give a Law meerely to kill men, and make that which in its nature is good, to be mortall in its uſe and operation. Wine, ſtrong waters, hard meates are of themſelves very good to thoſe purpoſes unto which they are proper: yet under pretence of their goodneſſe to cramme the ſtomacke of a ſucking infant with them, would not be kindneſſe but cruelty, becauſe they would not in that caſe comfort or nourish, but kill. Gold is good of it ſelfe, but to fetter a man with a chaine of gold would be no bounty, but a mockery. So to conceive God to publiſh a Law good indeed in it ſelfe, but deadly to the ſubjects, and to order that which is holy in its nature, to be harmefull and damnable to the Creature in its uſe, is ſo odious an aſperſion upon ſo juſt and gracious a God; as may ſafely bring into ſuſpicion and diſgrace any doctrine which admits of ſo juſt an exception. Now to this likewiſe the Apoſtle anſweres, *God forbid*. The Law is not given to condemne or clogge men, not to bring ſinne or death into the world; It was not promulgated with any intention to kill or deſtroy the Creature. *It is not ſin in it ſelfe; It is not death unto us*, in that ſenſe as we preach it (namely, as ſubordinated to Chriſt and his Goſpell.) Though as the rule of righteousneſſe we preach deliverance from it, becauſe unto that purpoſe it is made impotent and invalid by the ſinne of man, which now it cannot prevent, or remove, but onely diſcover and condemne.

Both theſe Concluſions, that the Law is neither ſinne nor death, I finde the Apoſtle before in this Epistle excellently proving. *Untill the Law ſinne was in the world; but ſinne is not imputed where there is no Law: neither theſſe, death aigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adams transgreſſion*. That is, as I conceive, over thoſe who did not ſinne againſt ſo notable and evident Characters of the Law of nature, written in their hearts, as Adam in Para-



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dise did (for sinne had betweene *Adam* and *Moses* so obliterated and defaced the impressions of the morall Law, that man stood in need of a new edition and publication of it by the hand of *Moses*.) That place serves thus to make good the purpose of the Apostle in this. *Sinne was in the world* before the publication of the Law, therefore the Law is not sinne. But sinne was not imputed where there is no Law; men were secure and did flatter themselves in their way, were not apt to charge or condemn themselves for sin, without a Law to force them unto it. And therefore the Law did not come anew to beget sinne, but to reveale and discover sinne. *Death* likewise not onely was in the world, but *raigned even over all men* therein, before the publication of the Law. Therefore the Law is not death neither. There was Death enough in the world before the Law, there was wickednesse enough to make condemnation raigne over all men; therefore neither one nor other are naturall or essentiall consequences of the Law. It came not to beget more sinne; it came not to multiply and double condemnation; there was enough of both in the world before. Sinne enough to displease and provoke God, death enough to devoure and torment men. Therefore if the Law had beene usefull to no other purposes, then to enrage sinne, and condemn men; if Gods wisdom and power had not made it appliable to more wholsome and saving ends, he would never have new published it by the hand of *Moses*.

Hier then the observation which from these words we are to make, (and it is a point of singular and speciall consequence to understand the *use of the Law*) is this. *That the Law was renewed, and promulgated anew on Mount Sina, by the ministry of Moses, with no other then Evangelicall and mercifull purposes.* It is said in one place, *That the Lord hath no pleasure in the death of him that dyeth:* but it is said in another place, *That the Lord de-*

Ezek. 18. 32.  
Mic 7. 18.

\* *Massilienses*  
*in Epist. Prof.*  
*pe: ad Aug. &*  
*in Epist. Petri*  
*Diaco: ad Ful-*  
*gent. cap. 7.*  
*Aug. de peccat.*  
*Mert. & Reat.*  
*lib. 1. cap. 28.*  
*De Nupt. &*  
*Concup. scilicet.*  
*lib. 2. cap. 27.*  
*Contra Julian.*  
*Pel. lib. 4. c. 8.*  
*& lib. 6. cap. 24.*  
*De predestinat.*  
*Sanctorum ad*  
*Prosper. & Hi-*  
*lar. lib. 1. cap. 8.*  
*De Corrupt. &*  
*Grat. cap. 14.*  
*Epist. 107. ad*  
*Vulalem.*  
*Enchirid. cap.*  
*97. & cap. 103.*  
*Prosper de vo-*  
*cat. Gent. lib. 1.*  
*cap. 3. & lib. 2.*  
*cap. 1. 10.*  
*Idem E. ist.*  
*ad R. fin. & ad*  
*Capitulum Gallor.*  
*cap. 8.*  
*Fulgent. de In-*  
*caruat. & Grat.*  
*Christi, cap. 29.*  
*30. 31.*  
*Autor Hypo-*  
*thetice, l. 6. c. 8.*  
*22. Theol. 1. 10.*

*lighteth in mercie.* Which notes, that God will doe more for the Salvation; then he will for the damnation of men; He will doe more for the magnifying of his mercy, then for the multiplying of his wrath: for if that require it, he will revive and new publish the Law, which to have aggravated the finnes, and so doubled the condemnati- on of men, He would never have done.

Before I further evidence the truth of this doctrine, It will be needfull to remove one Objection which doth at first proposall thereof offer it selfe. If God will doe more for his mercie, then for his wrath and vengeance, why then are not more men saved, then condemned? If Hell shall bee more fill'd then Heaven, is it not more then probable that wrath prevaileth against Grace, and that there is more done for furie, then there is for favour. To wave the solution given by \* some, That God will intentionally and effectually have every man to bee saved, but few of that every will have themselves to bee saved. — (An explication purposely contradicted by Saint *Austin*, and his followers, whose most profound and inestimable Iudgement the Orthodoxe Churches have with much admiration and assent followed in these points) I rather choose thus to resolve that case. It will appeare at the last great day that the saving of a few is a more admirable and glorious worke, then the condemn- ing of all the rest. The Apostle saith \* *That God shall bee glorified in his Saints, and admired in those that beleve.* For first, God sheweth more mercie in saving some when He might have judged all, then Iustice in Iudging many when he might have saved none. For there is not all the Iustice which there might have beene, when any are saved; and there is more mercy then was necessary to have beene, when all are not condemned. Secondly, the *Mercie and Grace of God* in saving any is *absolute*, and all from within himselfe, out of the unsearchable riches of his owne will: But the *Iustice of God*, though

not as *essentiall* in him, yet as *operative* towards us, is not *Absolute* but *Conditionall*, and grounded upon the supposition of mans sinne. Thirdly, his Mercie is unsearchable in the price which procured it; Hee himselfe was to humble and empty himselfe, that he might shew mercie. His mercie was to be purchased by his owne merite; but his Iustice was provoked by the merite of sinne onely. Fourthly, Glory which is the fruite of Mercie is more excellent in a few, then wrath and vengeance is in many; as one bagge full of gold may bee more valuable then tenne of silver. If a man should suppose that Gods mercy and Iustice, being equally infinite and glorious in himselfe, should therefore have the same equall proportion observed in the dispensation and revealing of them to the world; wee might not therehence conclude, that that proportion should be Arithmetically, that mercy should be extended to as many, as severitie. But rather as in the payment of a summe of mony in two equal portions, whereof one is in gold, the other in silver, though there bee an equalitie in the summes, yet not in the pieces by which they are paid: so, in as much as Glory being the communicating of Gods owne blessed Vision, Presence, Love, and everlasting Societie, is farre more honourable and excellent then wrath, therefore the dispensation of his Mercie in that amongst a few may bee exactly proportionable to the revelation of his Iustice amongst very many more in the other. Suppose wee a Prince, upon the just condemnation of a hundred malefactors, should professe, that as in his owne royall brest mercy and Iustice were equally poised and temper'd, so he would observe an equall proportion of them both towards that number of malefactors, suffering his Iustice to condemne, and his mercy to spare just so many as might preterve his Attributes *in equilibrio*, that the one might not overweigh the other: Certainly in this case there would be more mercy in saving tenne out of favour, then in puni-

thing and condemning all the rest for their Just demerit. Fifthly, and lastly, let me problematically and by way of *Quære* onely propose this question. Why may it not be justly said that there shall bee in Heaven *as much Glorie* distributed amongst those few which shall be saved, *as wrath* in Hell amongst those many which perish? I dare not speake where the Scripture is silent; yet this by way of argument may be said. The proportion of wrath is measured by the finite sinnes of men, the proportion of Glorie from the infinite merits of Christ. There is more excellencie and vertue in the merit of Christ to procure life for his few, then vilenesse or demerit in sinne to procure death for many. As there may bee as much liquour in tenne great vessels, as in a thousand smaller: so there may bee as much Glorie by the merit of Christ in a few that are saved, as wrath, from the merit of sinne in multitudes that perish.

But to returne to that from whence I have digressed. Manifest it is that God will doe more for the magnifying of his mercie, then for the multiplying of his wrath, because to be mercifull he will new publish the Law, which for enlarging his judgements hee would not have done; but would have left men unto that raigne of sin & death which was in the world betweene *Adam* and *Moses*. Notable to this purpose is that place which I have before cursorily touched, and shall now desire againe more particularly to unfold, with submission of my judgement there in unto the better learned. It is *Gal. 3.* beginning at the 15. verse. *Brethren I speake after the manner of men: though it be but a mans covenant, yet it is confirmed, no man disannulleth or addeth thereto.* The Apostle before mentioned the covenant of Promise and Grace made to *Abraham*, and in him as well to the Gentils as to the Jewes; unto which the consideration of the Lawes insufficience to justifie, and by consequence to Blesse, had led him. In these words hee doth by an Allusion unto humane

humane contracts prove the fixednesse and stability of the Covenant of mercy even from the courses of mutable men. If one man make a grant and covenant to another, doe ingrosse, signe, seale, take witnesses, and deliver it to the other for his benefit and behoofe, it becomes altogether irreversibile and uncancellable by the man which did it. If a man make a Testament, and then die, even amongst weake and mutable men it is counted sacred; and impiety it is for any man to adde, diminish, or alter it. But now, saith the Apostle, God is infinite in wisdom to foresee all inconveniences, and evill consequences which would follow upon any covenant of his, and so if neede be to prevent the making of it. Things future in their execution and issuing out of second causes, are yet all present to the intuition of God; and so any thing which might after happen to disannull, or voyde the covenant, was present and evident to his Omniscience before, and therefore would then have prevented the making of it. It then men, whose wills are mutable, whose wisdomes may miscarry, who may repent and be willing to revoke their owne covenants againe, doe by their hand, seale, and delivery disabie themselves to disannull their owne act, when it is once past: much more God, who is not like man that hee should repent. when hee makes a covenant, doth make it sure and stable, constant and irreversibile, especially since it is a *Covenant established by an oath*, as the Apostle elsewhere shewes, and *when God sweares he cannot repent.* Thus the Apostle prooveth the Covenant of mercy and grace to be Perpetuall, from the Immutability and wisdom of him that made it; and if it be perpetuall, then all other subsequent acts of God doe referre some way or other unto it.

Heb. 6. 17. 18.  
Plal. 110. 4.

It followeth vers 16. *Now to Abraham and his seede were the Promises made, he saith not, and to seedes as of many, but as of one, and to thy seede, which is Christ.* Where by *One*, we understand one *mystically* and in ag-

*gregato*, not personally or individually; and by *Christ*, the whole Church, consisting of the Head and Members, as he is elsewhere taken. 1 Cor. 12 12. Now these words doe further ratifie the stabilitie of the Covenant; for though a Covenant bee in it selfe never so constant and irreversibile, yet if all the parties which have interest in or by it should cease, the Covenant would of it selfe by consequence expire and grow voyde: but here, as the covenant is most constant in regard of the wisdom, and unvariableness of him that made it, so it can never expire for want of a feede to whom it is made; for as long as Christ hath a Church, and Members upon earth, so long shall the Promise be of force.

Verf. 17. *And this I say, that the Covenant which was confirmed before of God in Christ, the Law which was foure hundred and thirty yeeres after, cannot disanull that it should make the Promise of none effect.*] These words are a Prolepsis or prevention of an objection which might be made. A man might thus argue: when two lawes are made, whereof the one is expressly contradictory to the other, the later doth in common presumption abrogate and disanull the former (else men should be bound to contraries, and so punishments would bee unavoydable.) But here wee finde that foure hundred and thirty yeeres after the promise to *Abraham*, there was a Law published extremely contrary unto the promise: A law without mercy or compassion, a law both impossible and inexorable, which can neither be obeyed, nor endured: therefore it should seeme that some cause or other had hapned to make God repent, and revoke his former covenant. The Apostle retorts this Objection. And his meaning I thus apprehend. If there bee a covenant made, by a *Lawgiver* in wisdom infinite, to foresee before hand, and to prevent any inconveniences which might follow upon it, any reasons which might fall out to abrogate it; A *Lawgiver* in all his wayes constant  
and

and immutable, (as being by no improvidence, disappointment, or unexpected emergencies ever put to repent) and this covenant made to a man and his seed for ever, and that without dependance upon any condition, (being all of Grace and Promise) save onely that *Abraham* have a seed, and Christ a Body: Then if it happen, that another law be after made, which *primâ facie*, and in strict construction, doth implie a contradiction to the termes and nature of the former Law (for Abrogation notwithstanding whereof there have no other reasons at all *de novo* intercurr'd, then only such as were actually in being when it was made, namely the finnes of the world, and yet were not then valid enough to prevent the making, and therefore by consequence have no force to alter or disannull it) then it is certaine that this latter law must be understood in some other sense, and admitte of some other subordinate use, which may well consist with the being and force of the former covenant; and not in that which *primâ facie* seemes to contradict, and by consequence to abrogate it.

Now in the next words, verse 18. *For if the Inheritance bee of the Law, it is no more of Promise: but God gave it to Abraham by Promise.* ] The Apostle shewes, what the purpose of the Covenant to *Abraham* was, namely to give life and salvation by Grace and Promise; and therefore what the purpose of the latter covenant by *Moses* was not, neither could bee, namely to give the same life by working; since in those respects there would be contradiction and inconsistency in the Covenants, and so by consequence instability and unfaithfulness in him that made them. The maine conclusion then which hitherto the Apostle hath driven at is this, that the coming of the Law hath not voyded the promise, and that the Law is not of force towards the seed to whom the promise is made, in any such sense as carries contradiction unto, and by consequence impliey abrogation of the Promise



Promise before made. Therefore if it be not to stand in a contradiction, it followes that it must in subordination to the Gospell, and so to tend to Evangelicall purposes.

This this Apostle proceedes to shew, verse 19. *Wherefore then serveth the Law? It was added because of transgressions, till the seede should come, to whom the Promise was made; and it was ordained by Angels, in the hand of a Mediator.* ] To what end saith the Apostle should there be a publication of a Law, so expressely contrary to the Covenant formerly made? In his Answer to this doubt, there are many things worthy of especiall observation. First, *wherefore.* It was added or put to. It was not set up alone, as a thing in grosse by it selfe, as any adequate, complete, solid rule of righteousness; (as it was given to Adam in Paradise) much lesse was it published as a thing to voyde and dissolve all any precedent covenant: but, so farre was it from abrogating, that it was added to the Promise. Now when one thing is made an Appendant or Addument to another, it doth necessarily put the being of that to which it is Appendant, and presuppose a strength and vigor in it still. But how then was it added? not by way of Ingressorie as a Part of the Covenant, as if the Promise had been incomplete without the Law; (for then the same Covenant should consist of contradictory materials, and so should overthrow it selfe; (For if it bee of workes, it is no more of grace, else grace is no more grace) but it was added by way of Subserviencie and Attendance, the better to advance and make effectually the Covenant it selfe. In Adams heart the Law was set up solitary and as a whole rule of righteousness and salvation in it selfe: but though the same Law were by Moses revived, yet not at all to the same purpose, but onely to helpe forward and introduce another and a better Covenant.

Secondly, It was Added because of Transgressions.]

To

To make them appeare, to awaken the Consciences of men (who without a Law would not impute, nor charge their sinnes upon themselves) and make them acknowledge the guilt of them, and owne the condemnation which was due unto them: to discover and disclose the venome of our sinfull nature, to open the mouth of the sepulcher, and make the heart smell the stinch of its owne foulnesse.

Thirdly, *Till the seede should come unto whom the Promise was made.* ] There were two great promises made to *Abraham* and his seed. The one, *In thy seed shall all the Nations of the earth be blessed.* and this Promise respects the *Person of Christ*; (which yet seemes to bee a Promise not so much made to Christ, as in him to *Abraham* and all nations (who were *Abrahams seed by Promise*, though not after the flesh as *Saint Paul* distinguisheth, *Rom. 9*) The other, *I will be a God unto thee, and to thy seed after thee*, which respecteth all nations who should believe. Now which way soever we understand these words they confirme the point which wee are upon, that the Law hath Evangelicall purposes. If we understand by seede the *Person of Christ*, then this shewes that the Law was put to the Promise, the better to raise and stirre up in men the expectations of Christ, the promised seede, who should deliver them from that unavoidable bondage and curse, which the Law did scale and conclude them under. If we understand by seed the faithfull (which I rather approve) then the Apostles meaning is this, that as long as any are either to *come into* the unity of Christs body, and to have the Covenant of Grace unto them applyed; or to be kept in the Body of Christ when they are come in; so long there will bee use of the Law to discover Transgressions, both in the unregenerate that they may flee to Christ for Sanctuary, and in those that are already called, that they may learne to cast all their faith and hope, and expectations of righteousness upon him still. For the same

same reason which compels men to come in, is requisite also to keepe them in; else why doth not God utterly destroy sinne in the Faithfull? Certainly hee hath no delight to see Christ have leprous members, or to see sin in his owne people. Only because he will still have them see the necessity of righteousnesse by faith, and of grace in Christ; he therefore suffers concupiscence to stirre in them, and the Law to conclude them under the curse. This then manifestly shewes that there was no other intention in publishing the Law, but *with reference to the seede*; that is, with *Evangelicall purposes*, to shew mercie: not with reference to those that perish, who would have had condemnation enough without the Law.

Fourthly, *It was ordained by Angels*, (who are *Misstring Spirits sent forth for the good of those that shall be saved*) *in the Hand*, or by the Ministry of a *Mediator*.] Namely of *Moses* (with relation unto whom Christ is call'd Mediator of a better Covenant) for as Christ was the substantiall and unwerfall Mediator betweene God and Man: So *Moses* was to that people a *representative*, *typicall*, or *nationall* Mediator. *Hee stood betweene the Lord and the people when they were afraide at the sight of the fire in the Mount*, and this evidently declares that the Law was published in mercy and pacification, not in furie or revenge. (For the worke of a Mediator is to negotiate peace, and treat for reconcilment betweene parties offended:) where as if the Lord had intended death in the publishing of the Law, hee would not have proclaimed it in the hand of a Mediator, but of an Executioner.

Verse 20. *Now a Mediator is not a Mediator of one, but God is one.*] Two expositions I conceive may be given of these words, both which tend to cleare that use of the Law which wee are upon. First, where there is a Mediator there must be parties at variance that are two by their differences and disagreements, and not one.

This

This then shewes first for what reason the Law was promulgated, namely to convince men of their offences which had separated between them and God, who were at the first one in peace and mutuall affections towards each other. Secondly, the words following shew why the Law was published in the Hand of a Mediator, because God is one: Though the law serve to convince men thus of their sinfull variance with God, yet they should not thereupon despaire, and sinke under the feare of his wrath: for as he made a Covenant of Promise to *Abraham* and his seede, so he is the same God still; *One* in his Grace and Mercy towards sinners; As a *Mediator* doth shew that men by sinne are at variance with God, so doth he shew likewise that God by Grace is at unitie with men. For when the party offended sends a mediator to him who had done the offence to parly and make tender of a reconcilement, two things doe herein manifestly appeare. First, that before this there was a breach, or else there would have beene no neede of a Mediator. Secondly, that notwithstanding that breach, yet the party offended (from whom the Mediator comes) is at unitie and peace againe; so that though a mediator is not of one, but of disagreeing parties; yet God is one, that is, He, in sending this Mediator doth declare to mankinde, that Hee is at peace and unity with them againe, if they will accept of the reconcilement.

A second exposition may be thus. *A Mediator is not of One.* By *One* here may haply bee understood *not one Party.* but *one matter, businesse, or Covenant.* And then the meaning runnes thus. As the Lord hath published *Two Covenants*, *A Promise to Abraham*, and a *Law* to *Israel*, so hee hath appointed *Two Mediators* of those covenants or businesse which hee had to communicate to men. *Moses* the Mediator of the Law (for the Law came by *Moses*;) and *Christ* the Mediator of the Promise or better covenant, (For Grace came by *Iesu Christ*)

*Moses*

*Moses* the representative, and *Christ* the substantiall and reall Mediator. But now though there be *two Covenants*, and *two Mediators*, and they so much in appearance contrary unto one another, as that God may in them seeme inconstant, and to have by one cancell'd and repented for the other : yet all this while *God is One*, that is, He is *the same in both Covenants*, carries the same purpose and intention both in the Lawe and in the Gospell, namely a benevolence and desire of reconciliation with men.

Verſ. 21. *Is the Law then against the Promises of God? God forbid: for if there had bene a Law given which could have given Life, verily Righteousnesse should have bene by the Law.*] Here wee have an Objection of the Jewes. If God be *One*, then Hee doth not speake one thing and meane another, pronounce the Law in some words, and require them to be otherwise undertooke : And then it will follow that the Law is against the *Promises*, for in the common construction and sense of the words it is manifestly contrary. This Objection the Apostle doth retort upon them. In as much as the Law would be against the Promise if it should stand for a *rule of Iustificacion by it selfe*, and not for a *mediation* unto Christ; therefore God being one and the same, constant in his Promise for Righteousnesse which he made to *Abraham*, therefore they were in a manifest error who sought for righteousness from the Law, because that would evidently inferre one of these two things, either inconstancie in Gods Will, or inconsistencie in his acts. The substance and strength of the Apostles answer I take to be this. Contrariety is properly in the *Nature* of things considered by *themselves*. Now though there bee in the Law an *accidentall contrariety* to the Gospell by reason of the sinne of man which hath brought weakness upon it, so that the Law now curieth, and the Gospell blesteth; the Law now condemneth, and the Gospell

Gospell justifieth; yet *of it selfe it is not contrary*. For if any Law would have given life and righteousness, this would have done it. That which is *Ex se*, considered *in it selfe*, Apt to carry to the same end whereunto another thing carries, is not of it selfe *contrary* thereunto: but the Law is of it selfe apt to carry unto Life and Righteousnesse, as now the Gospell doth therefore of it selfe it is not contrary to the Gospell; but that difference which is, is from *the sin of man* which hath weakned the Law. But now the Law in the hand of a *Mediator*, is not onely *not against*, but it is *for the Promises*. Suppose we two wayes unto one Citie, whereof the one is Accidentally, either by bogges, or inclosures, or some other reasons become utterly unpassable, the other smooth and easie, these are not contrary wayes considered in themselves (for of themselves they point both unto one place) but onely contrary in respect of travellers, because the one will *de facto* bring to the Citie which the other by accident is unable to doe. So heere, the Law is one way to Heaven, the Gospell another; *but sinne hath made the Law weak and unpassable*, which otherwise of it selfe would have sufficed unto righteousness. And yet even thus the Law is not against the Promise: for the impossibilitie which we finde in the Law, enforceth us to bethinke our selves of a better and surer way to bring us unto righteousness and salvation. And this the Apostle shewes in the next words.

Verf. 22. *But the Scripture hath concluded all under sinne, that the Promise by Faith of Iesus Christ might bee given to them that beleeve.*] Though Sinne have made the Law contrary to the Promise, in that it curseth and condemneth, and concludeth men under sin and wrath: yet such is the mercy of God that he hath subordinated all this, and made it subservient unto the Gospell, that the Promise thereby may be applyed, and advanced. For it is all ordered to no other purpose but that men might be-

believe, and inherite the Promises. But what? Doth the Law make men believe, or beget Faith? *Formally* it doth not, but by way of *preparation and manuduction* it doth: As when a man findes one way shut up, he is thereby induc'd to enquire after another. To summe up all that hath beene spoken touching the use of the Law in a plaine similitude. Suppose wee a Prince should proclaime a pardon to all Traitors if they would come in and pleade it: and after this should send forth his officers to attach, imprison, examine, convince, traigne, threaten, and condemne them. Is hee now contrary to himselfe? hath he repented of his mercy? No, but hee is unwilling to lose his mercie, hee is desirous to have the honour of his mercy acknowledged unto him; and therefore hee bringeth them unto these extremities, that when their mouth is stopp'd, and their guilt made evident, they may, with the more humilitie and abhorrencie of their former lewdnesse, acknowledge the Iustnesse of the Law, which would condemne them, and the great mercy of the Prince, who hath given them liberty to plead his pardon. The same is the case betweene God and us. First, to *Abraham* he made promise of mercy and blessednesse to all that would pleade interest in it for the remission of their sinnes. But men were secure, and heedlesse of their estate, and though sinne was in them, and death raigned over them, yet being without a Law to evidence this sinne and death unto their consciences, therefore they imputed it not to themselves, they would not owne them, nor charge themselves with them, and by consequence found no necessity of pleading that promise. Hereupon the Lord published by *Moses* a severe and terrible Law, so terrible that *Moses himselfe did exceedingly feare and quake*; A Law which fill'd the Ayre with Thunder, and the Mount with fire; A Law full of blacknesse, darknesse, and Tempest; A Law which they

*whohard it could not endure, but increased that it might*



# The Use of the Law.

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not be spoken to them any more: yet in all this God doth but purſue his firſt purpoſe of mercie, and take a courſe to make his Goſpell accounted worthy of all acceptation; that when by this Law men ſhall bee rouſed from their ſecurity, ſhut up under the guilt of infinite tranſgreſſions, affrighted with the fire and tempeſt, the blackneſſe and darkneſſe, the darts and curſes of this Law againſt ſinne, they may then runne from *Sina unto Sion*, even to *Jeſus the Mediator of the new Covenant*, and by Faith plead that pardon and remiſſion which in him was promiſed. Thus we ſee the point in the generall cleared, *That God in the publication of the Law by Moſes on mount Sina, had none but mercifull and Evangelicall intentions.* I ſhall further draw downe the doctrine of the *uſe of the Law* into a few *concluſions.*

First, *The Law is not given ex primaria intentione, to condemne men.* There was condemnation enough in the World betweene *Adam* and *Moſes*, before the Law was new publiſhed. It is true the Law ſhall prove a condemning and judging Law unto impenitent and unbelieving ſinners: But to condemne or judge men by it was no more Gods intention in the publiſhing of it by the minnistry of *Moſes*, (I ſpeake of condemnation not pronounced, but executed) then it was his purpoſe to condemne men by the Goſpell, which yet *de facto*, will be a *ſavor of death unto death* to all that deſpiſe it. It is ſaid that Chriſt ſhould be *as well for the ſall as for the riſing of many in Iſrael*, and that hee ſhould be a *ſtone of ſtumbling, and a rocke of offence*; yet hee ſaith of himſelfe, *I came not to condemne the World, but that the World by me might bee ſaved.* The meaning is, the condemnation of the World was no *motive* nor *impulſive* cauſe of my coming, though it were an accidentall event, conſequent, and emergencie thereupon. Even ſo the condemnation which by the Law will be aggravated upon impenitent ſinners, the powring forth of more wrath and

\* οὗτος δε το μὲν  
πολύτατον ἔργον,  
καὶ τοσοῦτο τὸς  
ἀδικίας ἐκκαθάρ-  
ξις. Chryſoſt. 2. Cor.  
Hinc 3. augmen-  
tum est argumen-  
tum, etiam ſi ad  
damnationem deſi-  
gnatus Theodor.  
Tamen τοσοῦτον  
οὐκ ἐστὶν καὶ κατὰ  
τὸν νόμον, καὶ ὁ  
νόμος αὐτὸν  
καὶ ὁ νόμος αὐ-  
τὸν. Alex. Protop.  
116.

vengeance then raigned in the World betweene *Adam* and *Moses*, was no motive in Gods intention to publish the Law by his ministry, but onely the furtherance and advancement of the Covenant of Grace.

Secondly, *The Law was not published by Moses on mount Sina (as it was given to Adam in Paradise) to instruct or to save men.* God never appoints any thing to an end to which it is utterly unsutable and improper: Now the Law by sinne is become weak and unprofitable to the purpose of righteousness or salvation; nay it was in that regard *Against us*, as Saint Paul saith; and therefore we are delivered from it as a Rule of justification, though not as a rule of service and obedience.

Thirdly, *The uses of the Law are severall according to divers considerations of it.* For we may consider it either *Per se, in it selfe*, according to the primarie intention thereof in its being and new publication; or *Per accidens*, according to those secondary and inferior effects thereof. *By accident or secondarily, The Law doth, first, irritate, enrage, exasperate lust*, by reason of the venomous and malicious quality which is in sinne. And this the Law doth not by ingenerating or implanting lust in the heart, but by exciting, calling out, and occasioning that which was there before; as a chaine doth not beget any furie in a wolfe, nor a bridge infuse any strength into the water, nor the presence of an enemy inkill or create *de novo* any malice in a man, but onely occasionally reduce unto Act, and call forth that rage which though lesse discerned, was yet habitually there before.

Secondly, *the Law by accident doth punish and curse sinne.* I say, *by accident*, because punishment is in no law the maine intention of the Lawgiver; but something added thereunto, to backe, strengthen, and enforce the obedience which is principally intended. Neither could the Law have cursed man at all, if his disobedience had not thereunto made way; which shewes that the curse

was

Rom. 8. 3.  
Heb. 7.  
Col. 2.

\* Si lex iubens  
assit & spiritus  
luans desit,  
per ipsam prohibi-  
tionem deside-  
rio peccati cre-  
cente, atque  
vincente, etiam  
reatus praevari-  
cationis accedit.  
Aug. de Civ. dei.  
lib. 21. cap. 16.  
& 83. Quest.  
cap. 66.

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was not the primary intention of the Law, but onely a secondary and subsequent act upon the failing of the principall. For I doubt not but the Lord accounteth himselfe more gloryfied by the Active and voluntary services, then by the Passive and enforced sufferings of the Creature. Herein saith our Saviour, *is my Father glorified that you bring forth much fruite.*

Ioh 15.

Secondly, consider the Law by it selfe and in its primary intention, and so there are two principall uses for which it serves. First, *It hath rationem speculi*, It is as a \* glasse to manifest and discover sinne and death, and thereupon to compell men to fly for sanctuary unto Christ, and when they see their miserie, to sue out their pardon. And this the Law doth, first, by convincing the Conscience of its owne widenes, (as the Prophet David speakes, *I have seene an end of all perfection, but thy Law is exceeding broad.*) By revealing the compasse of sinne in proportion to the widenesse, and the filchynesse of sin in proportion to the purity of that Holy Law; by discovering the depth and foulennesse, the deceitfulnesse and desperate mischief of the heart by nature; and giving some evidences to the soule of that horrid, endlesse, and insupportable vengeance which is due to sinne. *We know* saith the Apostle. *that whatsoever things the Law saith, it saith to those that are under the Law; That every mouth may be stopped, and all the World may become guilty before God.*

ὅτι νόμος ὁ θεὸς ἐκτί-  
σας αὐτὸν ἐν ἡμεῖς  
τὴν ἀμαρτίαν.  
οὐκ ἐστὶν ἡμῶν ἀ-  
ποκαταστασις, ἀλλὰ τὸ  
μὴ ποιεῖν αὐτὰ. Ἀγα-  
θὸν δὲ, τοῦ νόμου  
τὸ ἐκκαλεῖσθαι ἡμᾶς  
τὸ εἰς ἀδικίαν ἡμε-  
τέραν. Clem.  
Alex. Strom. li. 7.

Secondly, By judging, sentencing, applying wrath to the Soule in particular, For when it hath stopped a mans mouth, evidenced his guiltinesse, concluded him under sinne, it then pronounceth him to bee a *curfed and condemned Creature*, exposed, without any strength or possibility to evade or overcome, unto all the wrath which his finnes have deserved. Therefore it is called the *ministry of death and condemnation*, which pronounceth a most rigorous and unmitigable curse upon the smallest,

Rom. 3 19.

Gal. 3. 10.

2. Cor. 3.

Hof. 2. 6, 7.

Rom. 8. 15.

Act. 2. 37.

\* Aug. de grat.  
Chri. lib. 1. cap.  
8. contr. 2. Epist.  
Pelag. 1. 4. c. 5. de  
perfect. instit.  
c. 5. 19. de Nat.  
& Grat. c. 11.  
16. 32. Ep. 144.  
157, 200.

\* Fides efficit  
quod lex impe-  
rat. Aug. lib.  
83. quest. 1. 66.  
Littera iubetur,  
spiritu donatur.  
Id. Epist. 200.  
Non sanata per  
legem infir-  
mitas sed convi-  
tata. Epist. 157

and most imperceptible deviation from Gods Will revealed.

Thirdly, *by awakening the Conscience*, begetting a *legal faith and spirit of bondage*, to see it selfe thus miserable by the Law, *hedged in with Thornes*, and shut up under wrath. For the spirit first by the Law begetteth bondage and feare, pricketh the Conscience, reduceth a man to impossibilities, that *hee knowes not what to doe*, nor which way to turne, before it worketh the Spirit of Adoption, or make a man thinke with the Prodigall that hee hath a Father to deliver him. And by these Gradations the Law

\* leadeth to Faith in Christ; to that though in all these respects the works of the law be works of bondage, yet the Ends and Purposes of God in them are Ends of Mercie. Secondly, *The Law hath Rationem Frani and regala, to cohibite and restraine from sinne, and to order the life of a man*. And in this sense likewise it is *adied to the Gospell*, as the Rule is to the hand of the workeman. For as the Rule worketh nothing without the hand of the Artificer to guide and moderate it, because of it selfe it is dead, and the workeman worketh nothing without his Rule; \* So the Law can onely shew what is good, but gives no power at all to doe it (for that is the worke of the Spirit by the Gospell) yet Evangelicall Grace directts a man to no other obedience then that of which the Law is the Rule.

Now then to make some *use* of all this which hath beene said: This shewes the ignorance and absurdity of those men who cry downe preaching of the Law, as a course leading to despaire and discontentment, though we finde by Saint *Paul* that it leadeth unto Christ. To preach the Law *alone* by it selfe, wee confesse is to pervert the vie of it; neither have we any power or commission so to doe (*for we have our power for edification and not for destruction.*) It was published as an *appendants* to the Gospell, and so must it be preached; It was published

## The Use of the Law.

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in the *hand of a Mediator*, and it must be preached in the hand of a Mediator; It was published *Evangelically*, and it must bee so preached: But yet wee must preach the Law, and that in its owne fearefull shapes: for though it were published in Mercy, yet it was published with Thunder, Fire, Tempests, and Darkenesse even in the hand of a *Mediator*: for this is the method of the Holy Ghost, *to convince first of sinne*, and then to reveale righteousness and refuge in Christ. The Law is the forerunner that makes roome, and prepares welcome in the Soule for Christ. *I will shake all nations, and the desire of all nations shall come*, saith the Lord; to note unto us that a man will never desire Christ indeede, till he be first shaken. As in *Elias* his vision the still voyce came after the Tempest, so doth Christ in his voyce of Mercy follow the shakings and Tempests of the Law. First the Spirit of *Elisha* in the preaching of *repentance* for sinne, and then *the Kingdom of God* in the approach of Christ and evidences of reconciliation to the Soule. And the reason is, because men are so wedded to their sinnes, that they will not accept of Mercy on faire termes, so, as to forsake sinne withall; as mad men that must bee bound before they can be cured, so are men in their lusts; the Law must hamper and shut them up, before the Gospell, and the spirit of liberty will bee welcome to them. Now this is Gods resolution to humble the soule so low till it can in truth and seriousness bid Christ welcome upon any conditions: His Mercy and the blood of his Sonne is so precious and invaluable, that hee will not cast it away where no notice shall bee taken of it; but hee will make the heart subscribe experimentally to that Truth of his, *That it is a saying worthy of all acceptation, that Christ Iesus came into the World to save sinners*. And we know a man must bee brought to great extremities, who can esteeme as welcome as life the presence of such a man who comes with a sword to cut of his members, or cut out

Ioh. 16. 8.

Hag 2. 7.

his eyes: and yet this is the manner of Christs coming, to bring a Crosse, and a Sword with him, to hew off our luts (which are our earthly members) and to Crucifie us unto the world.

But what then? Must nothing be preached but damnation and Hell to men? God forbid. We have commission to *preach nothing but Christ* and life in him: and therefore we never preach the Law, but with reference and manuduction unto him. The truth is, *intentionally* wee preach nothing but *Salvation*; wee come with no other intention but that every man who heares us might beleve and bee saved; wee have our power onely for edification, and not for destruction: but *conditionally* we preach Salvation and Damnation. *He that beleeveeth shall be saved, he that beleeveeth not shall be damned*; that is the summe of our Commission. But it is further very observable in that place that *preaching of the Gospell* is preaching both of Salvation, and of Damnation upon the severall conditions. So then, *when we preach the Law, we preach Salvation to them that feare it*: (as the Lord shewed mercy to *Iosiah* because his heart trembled, and humbled it selfe at his Law) and *when we preach the Gospell, we preach Damnation to them that despise it*. How shall we escape, if we neglect so great Salvation. The Gospell is *Salvation* of it selfe, but he that neglects Salvation is the more certaine to perish; and that with a double destruction, *Death unto Death*, to that wrath of God which *abideth upon him before*, will come a *sover condemnation*, by trampling under foote the blood of the Covenant, and *not obeying the Gospell of our Lord Iesus Christ*.

Here then are *two rules* to be observ'd. First, *by the ministers of the Word*, that they so preach the Law as that it may still appeare to be an *appendant unto the Gospell*, and not suffer the minitrie to be evill spoken of by men who watch for advantages. We must endeavour so to ma-

nage

Mark. 16.16.

2.Chron.34.27.

Heb.2.2,3.

2.Cor.2.16.

Ioh.3.36

Heb.10.28,29.

2.1Thes.1.8.

nage the dispensation of the Law, that men may not thereby be exasperated, but put in minde of the Sanctuary to which they should flie. The heart of man is broken as a flint, with a hard and a soft together: A Hammer and A Pillow is the best way to breake a flint; A Prison and a Pardon, A Scourge and a Salve, A Curse and a *salvour*, is the best way to humble and convert a sinner. When wee convince the hearers that all the terrors we pronounce are out of compassion to them; that wee have mercy and balme in store to powre into every wound that we make, that all the blowes we give are not to kill their Soules, but their sins; that though our words bring fire and fury with them, yet they are still *in the hand of a Mediator*; that the Law is not to breake them unto desperation, but unto humiliation, not to drive them unto furie but unto Faith, to shew them Hell indeede, but withall to keepe them from it; if we doe not by these meanes save their Soules, yet we shall stop their mouths, that they shall be ashamed to blaspheme the commission by which we speake.

Secondly, *The people* likewise should learne to rejoyce when the Law is preached as it was published; that is, when the Conscience is thereby affrighted, and made to tremble at the presence of God, and to cry unto the Mediator as the people did unto *Moses, Let not God speake any more to us lest we die, Speake thou with us and we will heare*. For when sinne is onely by the Law discovered, and death laid open, to cry out against such preaching, is a shrewd argument of a minde not willing to bee disquieted in sinne, or to be tormented before the time; of a soule which would have Christ, and yet not leave her former husband; which would haue him no other king then the stump of wood was to the frogges in the fable, or the moulten Calfe unto Israel in the Wildernesse, a quiet idol, whom every lust might securely provoke, and dance about. As the Law may be preached too much,

Exod. 20. 19.



when it is preached without the *principall*, which is the *Gospell*: to the Gospell and the mercie therein may bee preached too much (or rather indeede too little) because it is with lesse successe; If wee may call it preaching and not rather perverting of the Gospell; when it is preached without the *appendant*, which is the *Law*.

This therefore should in the next place teach all of us to studie and delight in the Law of God, as that which setteth forth, and maketh more glorious and conspicuous the mercy of Christ. Acquaintance with our selves in the Law, will, First, *keepe us more lowly and wise in our owne eyes*, make us feele our owne pollution and poverty; and that will againe make us the more delight in the Law, which is so faithfull to render the face of the Conscience; and so make a man the more willing, and earnest to be cleansed. *Their heart, saith David, is as fat as grease, but I delight in thy Law.* The more the Law doth discover our owne leanness, scraggednesse and penurie, the more doth the Soule of a Holy man delight in it, because Gods mercie is magnified the more, *who filleth the hungry, and refresheth the weary, and with whom the faster lesse findeth mercie.*

Psal. 119. 70.

Luke 1. 53.  
Matth. 11. 28.  
Hos. 14. 3.

Secondly, It will make us more carefull *to live by Faith*, more bold to approach the throne of Grace for mercie to cover, and for Grace to cure our sores and nakednesse. In matters of life and death, impudence and boldnesse is not unseasonable. A man will never die for modesty: when the Soule is convinc'd by the Law that it is accursed, and eternally lost, if it doe not speedily pleade Christs satisfaction at the Throne of Grace, it is emboldned to runne unto him: when it findes an issue of uncleanness upon it, it will set a price upon the meanest thing about Christ, and be glad to touch the hemme of his garment. When a Childe hath any strength, beautie, or lovelynesse in himselfe, he will haply depend upon his owne parts, and expectations to raise a fortune

and

and preferment for himselfe: but when a Childe is full of indigence, impotencie, crookednesse, and deformity, if he were not then supported with this hope, I have a father, and Parents doe not cast out their Children for their deformities, he could not live with comfort or assurance: so the sense of our owne pollutions and uncleannesse, taking off all conceits of any lovelynesse in our selves, or of any goodnesse in us to attract the affections of God, makes us rely onely on his fatherly compassion. When our Saviour cald the poore woman of Syrophenicia Dogge, a beattly and uncleane Creature, yet shee takes not this for a denyall, but turnes it into argument. The lesse I have by right, the more I hope for by mercy; even men afford their Dogges enough to keepe them alive; and I aske no more. When the Angell put the hollow of *Jacobs* thigh out of joynt, yet hee would not let him go; the more lame hee was, the more reason hee had to hold. The Prodigall was not kept away or driven off from his resolution, by the feare, shame, or misery of his present estate; for he had one word which was able to make way for him through all this, the name of *Father*. He considered, I can but be rejected at the last, and I am already as low as a rejection can cast me; so I shall loose nothing by returning, for I therefore returne because I have nothing; and though I have done enough to bee for ever shut out of doores, yet it may bee, the word *Father* may have rhetoricke enough in it to beg a reconcilement, and to procure an admittance amongst my fathers servants.

Thirdly, It will make us give *God the Glory of his mercy the more*, when wee have the deeper acquaintance with our owne miserie. And God most of all delighteth in that worke of Faith, which, when the Soule walketh in darknesse and hath no light, yet trusteth in his Name and stayeth upon him.

Fourthly, It will make *our comforts and refreshments*

Gen. 32.

Esay. 50. 10.

*Mulum terret  
scriptura salu-  
ra securum. Aug.  
Epist.*

*ment is his snare*, when they come. The greater the humiliation, the deeper the tranquillitie. As fire is hottest in the coldest weather: so comfort is sweetest in the greatest extremities; shaking settles the peace of the heart the more. *The spirit is a Comforter*, as well when he convinces of sinne, as of righteousness and judgement; because he doth it to make righteousness the more acceptable, and judgement the more beautifull.

Lastly, acquaintance with our owne foulnesse and diseases by the Law, will make us *more careful to keepe in Christs company*, and to walke according unto his Will; because he is a Physician to cure, a refiner to purge, a Father and a Husband to compassionate our estate. The lesse beautie or worth there is in us, the more carefully should we studie to please him, who loved us for himselfe, and married us out of pittie to our deformities, not out of delight in our beautie. Humilitie keeps the heart tractable and pliant. As melted waxe is easily fashioned, so an humble spirit is easily fashioned unto Christs Image: whereas a stone, a hard and stubborne heart, must bee hewed and hammered before it will take any shape. Pride, selfe-confidence, and conceitednesse, are the principles of disobedience; men will hold their wonted courses till they be humbled by the Law. *They are not humbled*, saith the Lord, *unto this day*, and the consequent hereof is, *neither have they feared nor walked in my Law. If you will not heare*, that is, if you will still disobey the Lords messages, *my Soule shall weep in secret for your pride*; to note that pride is the principle of disobedience. *They and our fathers*, saith *Vehemiah* in his confession, *dealt proudly, and hardened their neckes, and hearkened not unto thy Commandements*; and refused to obey. And therefore *Ezekiah* used this perswasion to the ten tribes to come up to Ierusalem unto the Lords Passeover. *Be ye not stiffnecked as your fathers, but yeeld your selves unto the Lord*. To note that humiliation is the way unto obe-

Ier. 44. 10.

Ier. 13. 17.  
Neh. 9. 16. 17.

2. Cron. 30. 8.

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obedience; when once the heart is humbled it will bee glad to walke with God. *Humble thyselfe*, saith the Prophet, *to walke with thy God. Receive the ingrafted Word with meeknesse*, saith the Apostle. When the Heart is first made meeke and lowly, it will then bee ready to receive the Word, and the Word ready to incorporate in it, as seede in torne and harrowed ground. When *Paul* was dismounted, and cast downe upon the Earth, terrified and astonied at the Heavenly vision, immediately hee is qualyfied for obedience, *Lord what wilt thou have mee to doe?* When the Soule is convinc'd by the Law, that of it selfe it comes short of the Glory of God, walkes in darkenesse, and can go no way but to Hell; It will then with ioy and thankfulness follow the *Lambe where-soever hee goes*; as being well assured, that though the way of the Lambe be a way of blood, yet the End is a Throne of Glory, and a Crowne of Life.

Mic 6. 8.

Iam 1. 21.

Act. 9. 6.

FINIS.



# THE LIFE OF CHRIST:

OR,  
THE FELLOV-  
SHIP OF THE SAINTS  
WITH HIM, IN HIS LIFE,  
Sufferings, and Resurrection.

By EDWARD REYNOLDS Preacher  
to the Honourable Societic of  
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# THE LIFE OF CHRIST.

I. JOHN 5. 12.

*He that hath the Sonne, hath Life.*



Having shewed the *Insufficiencie* of the *Creature* to make man happie, as being full of *vanitie*, and the *Insufficiencie* of *Man* to make himselfe Happie, as being full of *sinne*; we now proceede in the last place to discover first the *Fountaine of Life* and Happiness, *Christ*; and secondly the *Channell* by which it is from him unto us conveyed, the *Instrument* whereby wee draw it from him, namely the *knowledge of him*, and *fellowship with him in his resurrection and sufferings*.

These words we see containe a Doctrine of the greatest consequence to the Soule of Man in the whole Scriptures, and that which is indeede the summe of them all. They containe the summe of mans desires, *Life*, and the summe of Gods mercies, *Christ*, and the summe of mans dutie, *Faith*; *Christ* the Fountaine, *Life* the Derivation, and *Faith* the Conveyance.

What-

Col. 2. 3.

a 1. Cor. 1. 30.

b Eph. 3. 8.

c Math. 12. 35.

d Joh. 1. 14.

e Zach. 13. 1.

f Mal. 4. 2.

g Col. 1. 19.

h Joh. 3. 34.

i Joh. 1. 16.

2. Cor. 3. 18.

k Gal. 4. 19.

l Rom. 1. 29.

m 1. Sai. 9. 6.

Whatsoever things are excellent and desireable, are in the Scripture comprised under the name of *Life*, as the lesser under the greater; for *Life is better then meate, and the holy then rayment*. And whatsoever Excellencies can bee named, wee have them all from Christ. In Him, saith the Apostle, *are hid the treasures of wisdom and knowledge*. Hid, not to the purpose that they may not be found, but to the purpose that they may bee sought. And we may note from the expression, that Christ is a *Treasurer* of his Fathers Wisdom; He hath Wisdom, as the Kings treasurer hath wealth, as an Officer, a Depositarie, a Dispenser of it to the friends and servants of his father. <sup>a</sup> He is *made unto us Wisdom*. The Apostle saith that in him there are <sup>b</sup> *unsearchable riches*, an inexhausted treasure of Grace and Wisdom. And there had need bee a treasure of riches in him, for there is a treasure of sinne in us: so our Saviour calls it, <sup>c</sup> *the treasure of an evil heart*. <sup>d</sup> He was *full of Grace and Truth*. Not as a vessell, but as <sup>e</sup> *a Fountaine*, and as <sup>f</sup> *a Sunne*; to note that Hee was not onely full of Grace, but that the fulnesse of Grace was in Him. <sup>g</sup> *It pleased the Father that in him should all fulnesse dwell*. <sup>h</sup> *God gave not the Spirit in measure unto Him*. And as there is a fulnesse in Him, so there is a *Communion* in us, <sup>i</sup> *Of his fulnesse wee receive Grace for Grace*, that is, as a Childe in generation receiveth from his Parents member for member, or the paper from the Presse letter for letter, or the glasse from the face image for image; so in regeneration *Christ* is fully <sup>k</sup> *formed* in a man, and he receiveth in some measure and proportion *Grace for Grace*: there is no Grace in Christ appertaining to generall sanctification which is not in some weake degree fashioned in Him. Thus there is in Christ *a fulnesse of Grace* answerable to <sup>l</sup> *a fulnesse of sinne* which is in us. The Prophet calls him <sup>m</sup> *a Prince of Peace*, not as *Moses* onely was a man of peace, but a Prince of peace. If *Moses* had beene a Prince of peace,

how

# The Life of Christ.

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how easily might he have instill'd peaceable and calme affections into the mutinous and murmuring people? But though hee had it in himselfe, yet hee had it not to distribute. But Christ hath Peace, as a King hath Honours, to dispense and dispose of it to whom hee will.

*Peace I leave with you, my Peace I give unto you.* If I should runne over all the particulars of Grace or Mercy, we should finde them all proceede from him; He is our *Passover*, saith the Apostle. As in Egypt wheresoever there was the blood of the *Passover* there was life, and where it was not, there was death; so where this *our Passover* is, there is life; and where hee is not, there is death: *To me to live is Christ*, saith the Apostle; and againe, now I live, yet not I, but *Christ liveth in me, and the life that I live, I live by the Faith of the Sonne of God, who loved me, and gave himselfe for me.*

To consider more particular this *Life* which we have from *Christ*. First, It is a *Life of Righteousnesse*: for a *Life* and *Righteousnes* are in the Scripture taken for the same, (because sin doth immediatly make a man dead in law, *He that beleevesh not is condemned already, and c in the day that thou eatest thereof, thou shalt die the death.*) And this *Life* (being a Resurrection from a preceeding death) hath two things belonging unto it. First, there is a *Libertie* and *Deliverance* wrought for us from that under which we were before held. Secondly, there is an *Inheritance* purchased for us, the Priviledge and Honour of being called the *Sonnes of God* conferr'd upon us. There are three Offices or Parts of the Mediation of Christ. First, his *Satisfaction* as hee is *our* <sup>d</sup> *Suretie*, whereby hee <sup>e</sup> paid our debt, <sup>f</sup> underwent the curse of our sinnes, <sup>g</sup> bare them all in his body upon the Tree, <sup>h</sup> became subject to the Law for us, in our nature, and representatively in our stead, <sup>i</sup> fulfill all righteousnesse in the Law required, both *Active* and *Passive* for us. For we must note that there are two things in the Law

Ioh. 14. 27.

1. Cor. 5. 7.

Exod. 12. 23. 30.

Phil. 1. 21.

Gal. 2. 20.

a Rom. 1. 17.

2. Cor. 3. 6, 7, 9.

Rom. 5. 17, 21.

b Ioh. 3. 18.

c Gen. 3. 17.

d Heb. 7. 22.

e Col. 2. 14.

f Isai. 53. 4.

g Gal. 3. 13.

h 2. Cor. 5. 21.

i 1. Pe. 2. 24.

b Gal. 4. 4.

i Math. 3. 15.

intended; One *principall*, *obedience*, and another *secondary*, *malediction*, upon supposition of disobedience; so that sin being once committed, there must be a double act to justification, the suffering of the curse, and the fulfilling of righteousness a new. Vnto a double apprehension of Iustice in God there must answere a double act of righteousness in man, or in his surety for him; To Gods *punishing Iustice* a righteousness *Passive*, whereby a man is *reclus in curia* againe; and to Gods commanding *Iustice* a righteousness *Active*, whereby he is reconciled and made acceptable to God againe. The one a satisfaction for the injury we have done unto God as our Iudge; the other the performance of a service which we owe unto him as our Maker. Secondly, In Christ as a Mediator, there is a *merit* likewise belonging unto both these acts of obedience in Him, by vertue of his infinite person which was the Priest, and of his Divine nature which was the Altar, that offered up and sanctified all his Obedience. By the redundancie of which Merit (after satisfaction thereby made unto His Fathers Iustice for our debt) there is further, a purchase made of Grace, and Glory, and of all good things in our behalfe. He was made of a *woman*, made under the Law; First, *to redeeme those that were under the Law*, which is the *satisfaction* and payment He hath wrought. Secondly, *That we might receive the Adoption or the inheritance of Sonnes*, which is the *Purchase* He hath made for us. Thirdly, there is the *Intercession* of Christ as our *Advocate*, which is the presenting of these his Merits unto his Father for us, whereby He applyeth, and perpetuateth unto us the effects of them, namely our deliverance, and our Adoption or Inheritance. So then *the life of righteousness* consists in two things. First, *The remission of sinne*, and thereupon deliverance from the Guilt of it, and curse of the Law against it; which is an effect of the satisfaction of Christs Merit. Secondly,

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ly, *Adoption*, or the *acceptation of our persons and admittance* into so high favour as to be heires of Salvation and Happinesse, which is the effect of the Redundancie of Christs Merit; there being a greater excesse and proportion of vertue in his obedience, then of malignitie or displeasingnesse in our disobedience.

To consider both these together; wee are *delivered*, First, from *Sinne* and the Guilt or Damnation thereof: There is <sup>a</sup> no condemnation to them that are in Christ Iesus; their <sup>b</sup> sinnes are blotted out, and <sup>c</sup> forgotten, and <sup>d</sup> cast into the depth of the Sea, and <sup>e</sup> done away as a cloud or mist by the heate of the Sunne, they are <sup>f</sup> forgiven and covered, and not imputed unto us, & they are finished and made an end of, <sup>h</sup> they were all laid upon Christ, and Hee hath beene a <sup>i</sup> propitiation for them, and his flesh a vaile betweene them and his Fathers wrath; and in opposition hereunto, His obedience and righteousness is made ours. *Hee is <sup>k</sup> made unto us righteousness*, and *wee are the righteousness of God in Him*, we are <sup>l</sup> clothed with Him, and appeare in the sight of God as parts and portions of Christ himselfe; for <sup>m</sup> the Church is the fulnesse of Him that filleth all in all.

Secondly, wee are consequently delivered from the Law, so farre forth as it is the <sup>n</sup> strength of sinne; and are constituted under another and better regiment, which the Apostle calls <sup>o</sup> *Grace*, or the <sup>p</sup> *Law of Faith*. First, we are delivered from the Law as a Covenant of righteousness; and expect Iustification and Salvation onely by faith in Him who is <sup>q</sup> *The Lord our Righteousnesse*. *Christ is the End of the Law for Righteousnesse*. We are righteous by the *righteousnesse of God* without the Law; that is, not that righteousness by which God as God is righteous, but by a righteousness which we have, not by nature, or in our selves, or from any principles of our creation, (which Saint Paul calls *Mans*

<sup>a</sup> Rom. 8. 1.  
<sup>b</sup> Esai. 43. 25.  
<sup>c</sup> Act. 3. 19.  
<sup>d</sup> Jer. 31. 34.  
<sup>e</sup> Heb. 8. 12.  
<sup>f</sup> Mic. 7. 19.  
<sup>g</sup> Esai. 44. 22.  
<sup>h</sup> Psal. 32. 1.  
<sup>i</sup> Dan. 9. 24.  
<sup>j</sup> Esai. 53. 6.  
<sup>k</sup> 1. Ioh. 2. 2.  
<sup>l</sup> 1. Cor. 1. 30.  
<sup>m</sup> 2. Cor. 5. 21.  
<sup>n</sup> Rom. 13. 14.

<sup>o</sup> Eph. 1. 23.

<sup>p</sup> 1. Cor. 15. 56.

<sup>q</sup> Rom. 6. 14.

<sup>r</sup> Rom. 3. 27.

<sup>s</sup> Jer. 23. 6.

<sup>t</sup> Rom. 10. 4.

Rom. 3. 20. 21.



Phil. 3. 9.

Eph. 2. 8, 9, 10.

Gal. 3. 10.

Phil. 1. 13, 2.

a Math. 5. 48.

b Luk. 1. 72, 75.

c Tit. 2. 11, 12.

2. Cor. 8. 12.

Mal. 3. 17.

Hos. 11. 3.

Hos. 14. 4.

*own righteousness*) but from the inner *grace & gift of God*.

Secondly, hereupon consequently wee are delivered from the *rigor of the Law*, which consisteth in two things: first it requireth *perfect obedience*: secondly, *perpetuall obedience*. Wee must doe all things that are written in the Booke of the Law, and we must continue to doe them. Now from this we are delivered, though not as a Dutie, yet as such a necessity as brings death upon the faile in it. When a mans conscience doth summon him before Gods tribunall to bee justified or condemned; he dares not trust <sup>a</sup> his owne performances, because no flesh can be righteous in Gods sight. Though the Gospell both command, and <sup>b</sup> promise, and <sup>c</sup> worke holynesse in us; yet when wee goe to finde out that to which we must stand for our last tryall, by which wee resolve to expect remission of sinnes, and inheritance with the Saints, there is so much pollution and fleshly ingredients in our best workes, that we dare trust none but Christs owne adequate performance of the Law, whereby wee are delivered from the rigor and inexorablenesse thereof. That inherent and habituall exactnesse which the Law requireth in our persons is supplied by the merit of Christ: that actuall perfection which it requireth in our services, is supplied by the incense, and intercession of Christ. And though wee are full of weaknesse, all our righteousnesse as a menstruous cloth, many ragges and remnants of the old *Adam* cleave still unto us, and we are kept under that captivitie and unavoydable service of sinne which hee sold us under: yet this *Priviledge and Immunitie* we have by Christ, that our desires are accepted, that God spareth us as *Sonnes*, that Christ taketh away all the iniquitie of our Holy things; that when we faint he leads us, when we fall he pitties us, and heales us, when we turne and repent he forgives, accepts, welcomes, and feasts us with his compassions.

Thirdly,

Thirdly, we are delivered from the *curse of the Law*, Christ being made a *curse for us*, and the chastisement of our peace being laid on him. From *punishments eternal*, He hath delivered us from the *wrath to come*, and from *punishments Temporal*, as formall punishments. When we are judged of the Lord, we are chastened, but wee are not condemned; they are for declaration of Gods displeasure, but not of his fury or vengeance; they are to amend us, and not to consume us; blowes that polish us for the Temple and conforme us unto our Head, and weane us from the world, not tastes and forerunners of further wrath. They are like *Iobs* dung-hill set up to see a Redeemer upon. And besides this, as Sons of promise we are blessed with faithfull *Abraham*, have interest in that pretious vertue of the Gospell which makes all things worke together for the best to those that love God.

Lastly, we are hereupon consequently delivered from those *effects of the spirit of bondage which come along with the Law*. And they are principally three. First, *a To manifest* to the Conscience that a man is in a desperate and damnable condition, in stead whereof there comes along with Christ to the Soule a Spirit of *b Adoption*, and of *c a sound minde*, which sayes unto the Soule that God is our Salvation, settles the heart to rest and cleave unto Gods Promises; *d reifies*, seales, secures, certifies our inheritance unto us. Secondly, *to e stoppe the mouth*, and drive out of Gods presence, and leave utterly *f unexcusable*, that a man shall have nothing to alledge why the curse should not be pronounced against him, but shall in his conscience subscribe to the righteousness of Gods severity. In stead whereof we have in Christ *a s free approach* into Gods presence; words put into our mouthes by the *h spirit of supplications* to reveale our requests, to debate, and plead in Gods Court of mercy; to *i cleere* our selves from the accusations of

Gal. 3. 13.  
Esaï. 53. 5.  
1. Thel. 1. 10.

*Pœna emendatoria non interfectoria. Aug. To. 1. de lib. Arb. lib. 3. cap. 25.*

a Rom. 7. 9.

b Rom. 8. 15.  
c 2. Tim. 1. 7.  
d 2. Cor. 1. 22.  
Eph. 1. 13. 14.  
Eph. 4. 30.  
1. Cor. 2. 10. 12.  
e Rom. 3. 19.  
Mat. 22. 12.  
f Rom. 1. 20. 2. 1.

g Eph. 2. 18.  
Heb. 10. 19.  
h Zach. 12. 10.  
Rom. 8. 26.  
i 2. Cor. 7. 11.

Sathan; to appeale from them to Christ, and in him to make this just apologic for our selves. I confesse I am a grievous sinner, ( and there is not a Soule in Heaven Christ onely excepted which hath not beene to, though I the chiefe of all ) In Law then I am gone, and have nothing to answer there, but only to appeale to a more mercifull Court. But this I can in truth of heart say, that I deny my owne workes, that I bewaile my corruptions, that the things which I doe I allow not, that it is no more I that doe them, but sinne that dwelleth in me; that I am truly willing to part from any lust, that I can heartily pray against my closest corrupcions, that I delight in the Law of God in mine inner man, that I am an unwilling captive to the Law in my members, that I feelee, and cry out of my wretchednesse in this so unavoydable subjection, that I desire to feare Gods Name, that I love the Communion of his Spirit and Saints; and I know I have none of these affections from nature ( in that I agree with Sathan: ) these are spirituall and heavenly impressions, and where there is a piece of the spirit, where there is a little of heaven, that will undoubtedly carry the soule in which it is to the place where all the Spirit is. If God would destroy me, hee would not have done so much for my Soule; he would never have given me any dramme of Christs Spirit to carry to hell, or to be burnt with me. No man will throw his jewels into a sinke, or cast his pearles under the feete of swine: certainly God will send none of his owne graces into Hell, nor suffer any sparkle of his owne holynesse and divine nature to be cast away in that lake of forgetfulness. If He have begun these good works in me, He will finish them in his owne time; and I will waite upon him and expect the Salvation of the Lord. Thirdly, *to terrify and affright* the Soule, with a fearefull expectation of fiery wrath and execution of the curse. In stead whereof the soule is calm'd with a spirituall serenity and  
peace,

Judg. 13. 23.

21. Tim. 1. 7.  
Heb. 10. 27.

b peace, which is the beginning of Gods Kingdome, armed with a sweete securitie, and c Lion-like boldnesse, against all the powers and assaults of Men or Angels; crowned and refreshed with the d joy of Faith, with the first fruites of the Spirit, with the clustres of the Heavenly Canaan, with the earnest of its inheritance, with the prefruition and preapprehension of Gods presence and Glory. This is the *Life of Righteousnesse* which we have from Christ; e *Abolition* a *Redemption* and deliverance from sinne and the Law; f and *Utiua*, a *Priviledge*, right and interest in the purchased possession.

Secondly, *He that hath the Sonne hath Life*, in regard of Holinesse, as he hath g received *Christ Iesus the Lord*, so he walketh in Him: h we are in Him created or raised up from the first death, unto good workes, that we should walke in them. Of our selves we are i without strength, without love, without k life; no power, no liking, no possibilitie to doe good; not any principle of Holynesse or Obedience in us. It is Hee that l strengthens, that m winnes, that n quickens us by His Spirit to His Service.

Wee should here consider *Holinesse* something more largely, and shew when good workes are *Visall*, and so from Christ; and when onely *mortall*, *earthly*, and upon false principles, and so from our selves. But having done this before in the doctrine of the raigne of sinne; I will onely name some other discourses of a *Visall Operation*, and so proceede.

First, *Life* hath ever an *Internall principle*, a seede within it selfe, a naturall heate, with the fountaine thereof, o by which the body is made operative and vigorous: and therefore in living Creatures the p heart first liveth, because it is the forge of spirits, and the fountaine of heate. So Holynesse which comes from Christ be- ginnes within, proceedeth from an q ingrafted and im- planted seede, from the r feare of God in the heart, and

D d 4 the

b Rom. 5. 1.  
Ioh. 16. 33.  
Rom. 14. 17.  
c Prov. 28. 1.  
Rom. 8. 33.  
Psal. 56. 11.  
d 1. Pet. 1. 8.  
Rom. 15. 13.

e Eph. 1. 14.  
f Ioh. 1. 12.

g Col. 1. 6.  
h Eph. 2. 10.

i Rom. 5. 6. 10.  
k Ephes. 2. 1.  
l Eph. 3. 16.  
Phil. 4. 13.  
m Hos. 2. 14.  
Psal. 110. 3.  
n Ioh. 4. 19.  
o Ioh. 5. 25. 26.  
Ioh. 14. 19.

o *met. 1. 7. 2. 9*  
*met. in. Arist. De*  
*Respirat. cap. 8.*  
p *Ibid. Arist.*

q Iam. 1. 21.  
r Ioh. 3. 9.  
r Ier. 32. 40.

1 Cor. 3. 13.  
 2 Heb. 9. 14.  
 3 Eph. 4. 23.  
 4 Rom 7. 22.  
 5 Gal. 4. 19.  
 Eph. 3. 17.  
 6 Matt. 3. 11.

2 πνεύμα ἑστὶν θείον  
 αἰσιν καὶ ἵσιν  
 καὶ τὸ πνεῦμα ὁμοῦ  
 ἵσιν οὐκ ἔστιν ὁμοῦ  
 τὰ ἴσα, ἡ δὲ αὐτὴ  
 οὐκ ἔστιν ὁμοῦ  
 καὶ τὰ ἴσα ἡ δὲ αὐτὴ  
 αὐτὴ. Arist. De  
 Histor. Animal.  
 lib. 8. cap. 1.  
 b 1. Pet. 2. 2.  
 Gen. 1. 11.

Mal. 4. 16.  
 Esa. 2. 3.  
 Ier. 3. 17.

the 1 Law put into the inner man. The 2 Conscience is cleansed, 3 the spirit of the minde is renewed, the 4 delights and desires of the heart are changed, the bent and bias of the thoughts are new set, 5 Christ is formed, and dwelleth within, the whole man is 6 baptized with the Holy Ghost as with fire, which from the Altar of the heart, where it is first kindled, breaketh out, and quickeneth every facultie and member. Fire when it prevai- leth, will not be hidde nor kept in.

Secondly, *Life* hath ever a *nutritive appetite* ioyned with it, and that is most set upon such things as are of the same matter and principles with the nature nourished: so where a man is by the spirit of Christ quickned unto a Life of Holynesse, he will have a *hungering, thirsting*, and most ardent affection to all those sincere, uncorrupted, and Heavenly Truths, which are proportionable to that Spirit of Christ, which is in him.

Thirdly, *Life* is *Generative* and *Communicative* of it selfe, all living Creatures have some seminarie of generation for propagating their owne kinde; so that spirit of Holynesse which wee have from Christ, is a fruitfull spirit, that endeavours to shedde, multiply, and derive himselfe from one unto another. Therefore he descended in fiery tongues, to note this multiplying and communicating property which he hath. The tongue is a member made for Communion, and nothing so generative of it selfe as fire. *They that feared the Lord spake often to one another*, saith the Prophet. *Many people shall gather together, and say come yee, and let us goe to the Mountaine of the Lord, &c.*

Lastly, where there is perfect life, there is sense too of any violence offered to it: so where the Spirit of God is, will bee a tendernesse, and grieve from the sinnes, or temptations which doe assault him. As that great sinne, which the Scripture calls *blaspheming of the Holy Ghost*, and despighting of the Spirit of Grace, is after a more especiall

especiall manner called *the sinne against the Holy Ghost*; as being a sinne which biddeth open defiance to the *Truth, Grace, Life and Promises, which that Spirit revealeth and confirmeth unto us*; so every smaller sinne doth in its manner and measure grieve this spirit, even as every distemper in the body doth bring paine in some measure unto the naturall soule. A living member is sensible of the smallest pricke, whereas a body in the Grave is not pained, nor disaffected with the weight and darknesse of the earth, the gnawing of wormes, the stinck of rottennesse, nor any violences of dissolution, because the principle offense is departed: so though wicked men lie in rotten and noysome lusts, have the guilt of many millions of sinnes like so many rockes and mountaines of Lead on their soules, doe dayly cut and teare themselves like the Lunaticke in the Gospell, yet they feele nothing of all this, because they have no spirit of life in them: whereas another, in whom Christ is formed, would bee constrain'd with teares of blood, and most bitter repentance to wash the wound of spirit, which but one of those fearefull oathes, or uncleane actions, (which the others multiply and wallow in with delight) would make within them.

Now, Hee who hath the Sonne, hath holynesse upon two grounds, according to that double relation which Holynesse hath unto Christ. For it respecteth Him as the *Principle and Fountaine* from whence it comes, and as the rule or patterne unto which it answeres. *Holynes* is called *the Image of God*; now as the face is both the Fountaine of that Image or species which is shed upon the glasse, and likewise the exact patterne and example of it too: so Christ is both the *Principle of Holynesse*, by whom it is wrought, and the *Rule* unto which it is proportioned.

First, Christ is the Principle and Fountaine of Holynesse, as the head is of sense or motion; from him the whole

1. Ioh. 2. 20.

whole body is joyned together and compacted, and so maketh encrease and edification of it selfe in Love. The oymtent ran downe from Aarons head unto the skirts of his garment, to note the effusion of the spirit of Holinesse from Christ unto his lowest members. *We have received an unction from the holy One*, saith the Apostle. What this influence of Christ into his members is wee shall more particularly open in the consequent parts of this discourse.

Secondly, *Christ* is the Rule and Patterne of holinesse to his Church. Our Sanctification consisteth onely in a conformitie unto his wayes. For more distinct understanding of which point we must note, first, that *Christ* had severall waies and workes to walke through. Sometimes we finde him walking to Golgotha and the Garden, which was the worke of his merit and passion. Sometimes to the Mount with *Peter, Iames* and *Iohn*, which was the worke of his glory and transfiguration. Sometimes upon the sea and through the midtt of Enemies, which was his worke of power and miracles. Sometimes in the midtt of the seven golden Candlestickes, which was his worke of governement, guidance, and influence on the Church. Lastly, we finde him going about, and doing good, submitting himselfe unto his parents, going apart by himselfe to pray, and in other the like workes of his ordinary obedience.

Secondly, of these workes of *Christ* we must note, that some are uncommunicable, others communicable. Vncommunicable are, first, his workes of Merit and Mediation. There is but one Mediator betweene God and man, the man *Christ*. There is no other name under heaven by which a man may be saved, but the name of *Christ*. There is no Redemption nor intercession to bee wrought by any man but by *Christ*. None have to doe with the Censer to offer incense, who have not to doe with the Altar to offer Sacrifice. Secondly, his worke  
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of Governement and Influence into the Church, his dispensing of the Spirit, his quickning of his Word, his subduing of his enemies, his collecting of his members, are all personall Honours which belong unto Him as Head of the Church. Those which are *Communicable*, and wherein wee may be by his Grace made partakers, are such as either belong to the other life, or to this. In the other life our Bodies shall bee made *Conformed* to the transfigured and Glorious body of Christ; when Hee appeareth wee shall be made like unto Him, by the power whereby Hee subdueth all things unto Himselfe. Here, some are againe extraordinarily *Communicable*, being for ministry and service, not for sanctity or Salvation. Such were the miraculous workes of the Apostles, which were unto them by way of priviledge and temporary dispensation granted. Others ordinarily, and universally to all his members. So then it remaines that *our formall and complete Sanctification* consists in a *Conformitie to the wayes of Christs ordinary Obedience*. The whole Life of Christ was a Discipline, a Living, Shining, and exemplary Precept unto men, a Visible *Commentary on Gods Law*. Therefore wee finde such names given unto Him in the Scriptures, as signifie not onely Preeminence, but exemplarynesse; A <sup>a</sup> Prince, <sup>b</sup> a Leader, <sup>c</sup> a Governour, <sup>d</sup> a Captaine, an <sup>e</sup> Apostle and high Priest, <sup>f</sup> a chiefe Sheepeheard and Bishop, <sup>g</sup> a Forerunner, or Conduſt into Glory, a <sup>h</sup> Light to the Jewes, <sup>i</sup> a Light to the Gentiles, a <sup>k</sup> Light to every man that entereth into the World. All which titles as they declare his Dignitie, that He was the first borne of every Creature, so they intimate likewise that Hee was proposed to be the Author and Patterne of Holynesse to his people. All other Saints are to be imitated onely with limitation unto Him, and so farre as they in their conversation expresse his Life and Spirit; *Be ye followers of me even as I am of Christ*. But <sup>l</sup> we must neerer pinne our obedience to the

Phil. 3. 21.  
1. Ioh. 3. 2.

<sup>a</sup> Dan. 9. 25.  
<sup>b</sup> Esai. 55. 4.  
<sup>c</sup> Math. 2. 6.  
<sup>d</sup> Heb. 2. 10.  
<sup>e</sup> Heb. 1. 3.  
<sup>f</sup> 1. Pet. 2. 25.  
<sup>g</sup> 1. Pet. 5. 4.  
<sup>h</sup> Heb. 6. 20.  
<sup>i</sup> Exod. 13. 21.  
<sup>j</sup> Luk. 2. 32.  
<sup>k</sup> Ioh. 1. 9.

<sup>l</sup> Aug. de mendac. ad Conſen.  
lib. 2. cap. 9.

exam-

*m Aug. De nat.  
& grat. cap. 35.  
Cavenda tempe-  
states & flenda  
nausfragia.  
Ad hoc peccata  
illorum homi-  
num scripta  
sunt ut Aposto-  
lica illa senen-  
tia ubiq; tre-  
menda sit, Qui  
videtur stare,  
videat ne cadat.  
Aug. de Doctr.  
Christi. li. 3. c. 23.  
David Amicus  
Dei, & Salomon  
amabilis eius vi-  
cti sunt, ut &  
ruine nobis ad  
cautionē & pœ-  
nitudinē ad sa-  
lutem exempla  
præberent. Hier.  
To. 1. Epist. 9.  
n Matt. 11. 19.  
o Ioh. 13. 15.  
p Phil. 2. 5.  
q 1. Pet. 1. 15.  
r Heb. 12. 1, 2.*

example of any Saint, lest we happen to stumble and breake our bones, as they did. Wherefore are the falls and apostacies, the errors and infirmities of holy men in Scripture registred? Certainly, the Lord delighteth not to keepe those sinnes upon record for men to gaze on, which himselfe hath put behinde his owne backe, and wiped out of the booke of his owne remembrance. Hee delighteth not in the dishonour and deformities of his worthies. But <sup>m</sup> they are recorded for our sakes, set up for landmarks to warne euery man to take heed of adventuring (on any mans authority) upon those rockes where such renowned and noble Saints have before mis-carried. Children of light indeed they are, but their light is like the light of the Moone subject to mixtures, wainings, decayes, eclipses. Christ onely is the Sunne of righteousnesse, that hath a plenitude, indeficiencie, unerring holinesse, which neither is deceived, nor can deceive.

Now further this conformity unto *Christ* must be in all his obedience. First, in his actiue obedience unto the Law, <sup>n</sup> *Learn of me*, saith he, *for I am meeke and lowly.* <sup>o</sup> *I have given you an Example that you should doe as I have done unto you.* The action was but temporarie, and according to the custome of the place and age, but the affection was universall, the humility of his heart. <sup>p</sup> *Let the same minde*, saith the Apostle, *be in you, which was in Christ*, that is, have the same judgement, opinions, affections, compassions, as *Christ* had. <sup>q</sup> *As he which hath called you is holy, so be ye holy in all manner of conversati- on.* Secondly, in his passive obedience, though not in the end or purposes, yet in the manner of it, *Runne with patience*, saith the Apostle, *the race which is set before you*, looking vnto <sup>r</sup> *Iesus*, who for the joy that was set before him, endured the crosse, despised the shame, &c. If the head be gotten through a strait place, all the members will venture after. Therefore since *Christ* hath gone through

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through shame, contradiction, death, to his glory, let us not be wearied, nor faint or despaire in our mindes. The head doth not thinke all its worke ended when it is gotten through it selfe, but taketh care, and is mindefull of the members that follow. Therefore the Apottle calls our sufferings A fulfilling or <sup>r</sup> making up of the sufferings of Christ. The Resolution of all is briefly this, *We must follow Christ in those things which hee both did and commanded*; not in those things which he did, but not commanded.

<sup>r</sup> Col. 1.24.

But heere it may be objected, *Christ* was Himselfe voluntarily poore; <sup>r</sup> *Hee became poore for our sakes*, and he commanded poverty to the young man, *goe sell all that thou hast, and give it to the poore*. Is every man to be herein a follower of Christ? To this I answer in generall, that poverty was not in Christ any act of *Morall Obedience*, nor to the yong man any command of *Morall Obedience*. First, for Christs poverty we may conceive that it was a requisite preparatorie act to the worke of redemption, and to the magnifying of his spirituall power in the subduing of his enemies, and saving of his people; when it appeared that thereunto no externall accessions nor contribution of temporall greatnesse did concurre. And secondly for the command to the yong man, it was meere personall, and indeede not so much intending obedience to the letter of the precept, as triall of the sinceritie of the mans former profession, and conviction of him touching those misperswasions and selfe-deceits which made him trust in himselfe for righteousness like that of *God to Abraham* to offer up his Sonne, which was not intended for death to *Isaake*, but for tryall to *Abraham*, and for manifestation of his faith.

*Una passio Domini & servorum. De Dupl. Martyr. apud Cyprian.*

<sup>r</sup> 2. Cor 8.9.

Luk. 9.58.

Luk. 8.3.

Mark. 10.21.

It may be further objected, *How can wee bee Holy, as Christ is Holy*? First the thing is impossible, and secondly, if we could, there would be no neede of Christ; if we were bound to bee so Holy, righteousness would come  
by

by a Law of workes. To this I answer; the Law is not nullyfied, nor curtall'd by the mercy of Christ: we are as fully bound to the obedience of it as *Adam* was, though not upon such bad termes, and evill consequences as he; under danger of contracting sinne, though not under danger of incurring death. So much as any justified person comes short of complete and universall obedience to the Law, so much hee sinneth, as *Adam* did, though God be pleased to pardon that sinne by the merit of Christ. Christ came to deliver from sinne, but not to priviledge any man to commit it: though hee came to be a curle for sinne, yet Hee came not to be a Cloake for sinne. Secondly, *Christ is needefull in two respects*: First, because we cannot come to full and perfect obedience, and so His Grace is requisite to pardon and cover our failings: Secondly, because that which wee doe attaine unto, is not of or from our selves, and so his Spirit is requisite to strengthen us unto his service. Thirdly, when the Scripture requires us to be Holy and perfect *as Christ and God*, by as, we understand not equalitie in the compasse, but qualitie in the Truth of our Holynesse: As when the Apostle saith, *That we must love our neighbour as our selves*, the meaning is not that *our love to our neighbour should be mathematically equall to the love of our selves*; for the Law doth allow of degrees in Love according to the degrees of relation and neerenesse in the thing loved: *Doe good unto all men, specially to those of the household of Faith*. Love to a friend may safely bee greater then to a stranger; and to a wife or childe, then to a friend: yet in all, our love to others must be of the selfe same nature, as true, reall, cordiall, sincere, solid as that to our selves. Wee must love our neighbour as wee doe our selves, that is, unfainedly, and without dissimulation.

Let vs further consider the *Grounds* of this point touching the *Conformitie* which is betweene the *nature* and  
*spiri-*

Rom 13. 9.

Gal. 6. 10.

Rom. 12. 9.

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*spirituall life of Christians and of Christ* (because it is a Doctrine of principall consequence.) First this was one of the *Ends of Christs coming*. Two purposes He came for; A restitution of us to our interest in Salvation, and a restoring our originall qualities of Holynesse unto vs. Hee came to sanctifie, and cleanse the Church, that it *should be Holy and without blemish; unblameable and un-reproveable in his sight: To Redeeme, and to purifie his people. The one is the worke of his Merit which goeth upward to the Satisfaction of his Father; the other the worke of his Spirit and Grace, which goeth downward to the Sanctification of his Church.* In the one He bestoweth his righteousness upon us by imputation; in the other He fashioneth his Image in us by *renovation*. That man then hath no claime to the payment Christ hath made, nor to the inheritance Hee hath purchased, who hath not the Life of Christ fashioned in his nature and conversation.

But if Christ be not onely a *Saviour to Redeeme*, but a *Rule to Sanctifie*, what use or service is left unto the Law? I answer, that the *Law* is still a *Rule*, but not a comfortable, effectually, delightfull rule without Christ applying, and sweetning it unto us. The *Law* onely comes with commands, but *Christ* with strength, love, willingness, and life to obey them. The *Law* alone comes like a *Schoolemaster* with a scourge, a curse along with it; but when *Christ* comes with the *Law*, He comes as a *Father*, with precepts to teach, and with compassions to spare. The *Law* is a Lion, and *Christ* our *Sampson* that slew the Lion; as long as the *Law* is alone, so long it is alive, and comes with terrour, and fury upon every Soule it meetes: but when Christ hath slaine the *Law*, taken away that which was the strength of it, namely the guilt of sinne, then there is honie in the Lion, sweetness in the duties required by the *Law*. It is then an easie yoke, and a *Law of libertie*, the *Commandments*

Eph. 5. 26.  
Col. 1. 22.  
Tit. 2. 14.

2 Math. 11. 30.  
Iam. 1. 25.  
1 Joh. 5. 3.

Ut non sit terribile sed suave  
mandatum. Aug.  
Contr. Pelag. &  
Celest. lib. 1. c. 13.  
Ut innotescat  
quod latebat,  
& suave  
fiat quod non  
delectabat, gra-  
tie Dei est que  
hominum adju-  
vat voluntates.  
Aug. de peccat.  
merit. & remiss.  
lib. 2. cap. 17.

<sup>b</sup> Math. 22. 13.

<sup>c</sup> Hof. 11. 4.

<sup>d</sup> Ad imaginem  
Christi futuri.  
nontantum Dei  
opuserat sed  
pignus. Tertul.  
de Resur. Chri-  
sti. cap. 6.

<sup>e</sup> Rom. 5. 14.

1. Cor. 15. 45.

<sup>f</sup> 1. Cor. 15. 49

<sup>g</sup> Rom. 8. 29.

<sup>h</sup> 2. Cor. 3. 18.

<sup>i</sup> 2. Cor. 4. 6.

<sup>k</sup> 1. Pet. 4. 14.

dements are not then grievous, but the heart delighteth in them, and loveth them, even as the honic and the honic combe. Of it selfe it is <sup>b</sup> the cord of a Iudge which bindeth hand and foote, and shackleth unto condemnation; but by Christ it is made *the c cord of a man*, and the band of *Love*, by which He teacheth us to goe, even as a nurse her infant.

Secondly, *Holynesse* must needes consist in a *Conformitie* unto Christ, if wee consider the *nature* of it. Wee are then *Sanctified* when wee are re-endued with that *Image of God* after which we were at first created. Some <sup>d</sup> have conceived that we are therefore said to be created after Gods Image, because wee were made after the Image of Christ, who was to come; but this is contradicted by the Apostle, who saith that <sup>e</sup> *Adam was the figure of Christ*, and not Christ the patterne of Adam; yet that created Holynesse is renewed in us after the *Image of Christ*. <sup>f</sup> As we have borne the image of the earthly Adam, who was taken out of the Earth, an image of sinne, and guilt: So wee must beare the Image of the Heavenly Adam, who is the Lord from Heaven, an Image of Life and Holynesse. We were <sup>g</sup> predestinated, saith the Apostle, *to be conformed unto the Image of the Sonne*; Conformed in his *Nature*, Holynesse; in His *End*, Happynesse; and in the way thereunto, *Sufferings*. <sup>h</sup> We all, saith he, *beholding with open face as in a glasse*, that is in Christ, or <sup>i</sup> in the face of Christ, the Glory of God, are changed into the same Image with Christ, (He the Image of his Father, and we of Him) *from glory to glory*, that is, either from glory inchoate in obedience and grace here (for the Saints in their very sufferings are glorious and conformable to the Glory of Christ; <sup>k</sup> *The Spirit of Glory is upon you in your reproaches for Christ*) unto Glory consummate in Heaven, and Salvation hereafter: or from glory to glory, that is, *Grace for Grace*, the Glorious Image of Gods Holynesse in Christ fa-

shioning

shining, and producing it selfe in the hearts of the faithful, as an Image or species of light shining on a glasse, doth from thence fashion it selfe on the wall, or in another glasse. *Holynesse is the Image of God*; now in an Image there are two things required. First, a *similitude* of one thing unto another. Secondly, *A Deduction*, derivation, impression of that similitude upon the one from the other, and with relation thereunto. For though there bee the similitude of snow in milke, yet the one is not the image of the other. Now then when an image is universally lost, that no man living can furnish his neighbour with it to draw from thence another for himselfe, there must be recourse to the prototype and original, or else it cannot bee had. Now in *Adam* there was an universall obliteration of Gods Holy Image out of himselfe, and all his posteritie. Vnto God therefore Himselfe wee must have recourse to repaire this Image againe. But how can this be? The Apostle tels us, that He is an *Inaccessible, unapproachable God*, no man can draw neere him, but hee will be licked up and devoured like the stubble by the fire; and yet, if a man could come neere him (as in some sense he is <sup>m</sup> *not farre from every one of us*) yet He is an <sup>n</sup> *Invisible God*, no man can see Him, and live; no man can have a view of his face to new draw it againe. Wee are all by sinne come <sup>o</sup> short of His Glory; as impossible it is for any man to become holy againe as it is to see that which is invisible, or to approach unto that which is Inaccessible; except the Lord be pleased through some vaile or other to exhibite His Image againe unto us, and through some glasse to let it shine upon us, we shall be everlastingly destitute of it. And this Hee hath beene pleased to doe through the <sup>p</sup> vaile of Christs flesh, <sup>q</sup> God was manifested in the flesh; in that flesh He was <sup>r</sup> made visible, and we have an access *into the Holiest of all through the vaile*, that is to say, *Christs flesh*; in that flesh He was made accessible.

E c

By

b. Dc. 941  
on col. 1 5

1 1. Tim. 6 16.  
m Act. 17:27.

n 1. Tim. 1. 17.  
o Rom. 3:23.

p Heb. 10:20.  
q 1. Tim. 3:16.  
r Ioh. 14:9.



Eph. 2. 18.

Col. 1. 15.

Ioh. 1. 18.

*Primum & optimum in unoquoque genere est Regula ceterorum.*

Heb. 4. 15.

Heb. 2. 11.

Exod. 30. 29.

1. Ioh. 2. 20.

By Him saith the Apostle wee have an *access* unto the Father. He was *the Image of the Inuisible God*. He that hath *seene Him* hath *seene the Father*. For as God was in him reconciling the World unto Himselfe, so was Hee in Him revealing Himselfe unto the World. *No man hath seene God at any time; the onely begotten Sonne which is in the bosome of the Father Hee hath revealed Him.*

Thirdly, consider the *quality of the mysticall body*. It is a true rule, That that which is first and best in any kinde is the rule and measure of all the rest. And therefore Christ being the first and chiefeest member in the Church, He is to bee the ground of conformitie to the rest. And there is indeede a mutuall sureableness betweene the Head and the Members. Christ by compassion Conformable to His Members in their infirmities, (*We have not an high Priest who cannot be touched with a feeling of our infirmities*) And the members by communion conformable to Christ in His Sanctity; *Both he that sanctifieth, and they that are sanctified are of one.*

Fourthly Holynesse in the Scripture is called an *Unction*. All the vessels of the Tabernacle were sanctified by that Holy *Unction* which was prescribed *Moses*. *Ye have received an ointment*, saith S. John, *which teacheth you all things*. It is an ointment which healeth our wounds, and cleanseth our nature, & mollyfieth our Consciences, and openeth our eyes, and consecrateth our persons unto royall, sacred, and peculiar services. Now though Christ were annointed with this Holy Oyle above his fellowes, yet not without his fellowes; but all they are by his *unction* sanctified. Light is principally in the Sunne, and sappe in the roote, and water in the Fountaine; yet there is a derivation, a conformitie in the beame, branches, and streames to their originals: Onely here is the difference; in Christ there is a *fulnesse*, in us onely a *measure*; and in Christ there is a *purenesse*, but in us a *mixture*.

Fifthly,

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Fifthly and lastly, Christ is the *Summe of the whole Scriptures*, and therefore necessarily the *Rule of Holynesse*. For the *a Scripture is profitable to make a man perfect, and to furnish him unto all good works*. Saint Paul professeth *b* that he with-held nothing which was profitable, but delivered the whole Counsell of God; and yet else where we finde the Summe of his preaching was *c* Christ crucified: and therefore that which the Scripture calles *d* the writing of the Law in our hearts, it calles *e* the forming of Christ in us; to note that Christ is the *summe and substance of the whole Law*. Hee *f* came to men first in his Word, and after in his Body; fulfilling the types, accomplishing the predictions, performing the commaunds, remooving the burdens, exhibiting the precepts of the whole Law in a most exemplarie and perfect conversation.

Now for our further applycation of this Doctrine unto use and practise: we may hence first receive a *twofold Instruction*. First, touching the *proportions* wherein our holynesse must beare *conformitie unto Christ*; for *conformitie* cannot be without *proportion*. Here then we may observe foure particulars wherein our holynesse is to bee proportionable unto Christs. First, it must have the *same principle and seeds with Christs*, namely his Spirit. As in Christ there were two natures, so in either nature there was Holynesse after a severall manner. In his Divine nature he was holy by essence and underivatively; in His humane by consecration, and unction with the Spirit; and in this wee are to beare proportion unto him. Our holynesse must proceede from the same Spirit whereby he was sanctified; onely with this difference. The Spirit of Holynesse was Christs, *in seipso*, by vertue of the *hypostaticall union* of the humane nature with the divine in the unitie of his person. By meanes whereof it was impossible for the humane nature in him not to bee sanctified, and filled with Grace. But to us the Spirit be-

a 2.Tim.3.16,

17.

b Act.10.20,27.

c 1.Cor.1.21,

23.

d 1.Cor.2.2.

e 1er.31.33.

f Gal.4.19.

f. xxi. p. 4.  
in. Clem.  
Alex.

longs by an inferior union unto Christ as our Head, from whom it is unto us derived and dispensed in such proportions as Hee is in mercy pleased to observe towards his members. But yet though wee have not as Hee a plenitude of the Spirit, yet wee have the same in Truth and substance with Him. As it is the same light which breaketh forth in the dawning of the day, and inhereth in the Glorious body of the Sunne, though here in fulnesse, and there but in measure: So the Apostle saith we are all changed into the same Image with Christ by the Spirit of our God. And he that is ioyned unto the Lord is one spirit, and that there is but *one Body and one Spirit betweene Christ and his members.*

Secondly, our Holynesse must bee conformable to Christs in the *Ends of it.* First, *the Glory of God:* Father, saith hee, *I have glorified thee on earth, I have finished the worke which thou gavest me to doe.* Wherein there are three notable things for our imitation. First that God must first give us our workes, before we must doe them. We must have his warrant and authoritie for all we doe. If a man could bee so full of *selfe zeale* (if I may so call it) of *irregular and unprescribed devotion*, as to offer *rivers of oyle, or mountaines of castell, or the first borne of his body for the sinne of his soule,* should neglect and macerate his body and dishonour his flesh into the gaitlynnesse, and image of a dead carcassee; yet if the Lord have not first shewed it, nor required it of him, it will all prove but the vanitie, and pride of a fleshly minde. Secondly, as wee must doe nothing but that which God requires, and gives us to doe, so we must therein aime at his Glory; as his Authoritie must bee the ground, so his Honour must be the End of all our workes: and thirdly, *God is never glorified, but by finishing His workes.* To beginne, and then fall backe, is to put Christ to shame.

Secondly, all Christs workes were done for *the good of the Church.* He was given and borne for us. He was made  
finne

2. Cor. 3. 18.

1. Cor. 6. 17.

Eph. 4. 4.

Ioh. 17. 4.

Mic. 6. 7. 8.

Col. 2. 23.

Col. 3. 18.

Ioh. 4. 34.

Heb. 6. 6.

Esaï. 9. 6.

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*sinne and cure for us.* For our righteousness and redemption he came, and for our expedience he returned againe. When the Apostle urgeth the Philippians *not to looke to their owne things, but every man also on the things of others*, hee presseth them with this argument, *Let the same minde bee in you which was in Christ Iesus. Hee thought it no robbery to be equall with God*, and therefore to him there could be no acceſſion; all that he did was for his Church; and this Saint Paul ſealet with his owne example: *If I be offered upon the sacrifice and service of your faith, I joy and reioyce with you all.* And else where, *I will very gladly spend and be spent for you, though the more abundantly I love you, the lesse I be loved.* Onely here is the difference, Christs obedience was *meritorious* for the redemption of His Church, ours onely *ministeriall* for the edification of the Church: we doe all things, saith the Apostle, for your edification. When the Apostle saith, *I fill up that which is behinde of the afflictions of Christ for his Bodies sake, which is the Church*: We are not to conceive it in our adversaries glosse, that it was to merit, expiate, satisfie for the Church; but onely to benefit and edifie it. Let him expound himselfe. *The things which happened unto mee, namely my bonds in Christ, have fallen out rather unto the furtherance of the Gospell*: and againe, *I endure all things for the Elects sake, that they may also obtaine the Salvation, not which my sufferings merit, but which is in Christ Iesus.* To note that the sufferings of the Saints are *ministerially* serviceable to that Salvation of the Church, unto which the sufferings of Christ are alone *meritorious* and available.

Thirdly, our holinesse must bee *Proportionable* to Christs in the *parts of it*. It must be *universal*: the whole man must bee *spiritually* formed and organiz'd unto the measure of Christ. Every part must have its measure, and every joynt its supply. Holynesse is a *resurrection*;

1. Cor. 5. 21.  
Ioh 16. 7.

Phil. 2. 4. 5.

verf. 17.

2. Cor. 12. 15.

2. Cor. 12. 19.  
Col. 1. 24.

Phil. 1. 12. 13.  
2. Tim. 2. 10.

Eph. 4. 16.

all that which fell must be restored; and it is a generation, all the parts of him that begetteth must be fashioned. *The God of peace sanctifie you throughout, and I pray God that your whole spirit, soule and body may bee preserved blamelesse unto the comming of our Lord Iesus Christ.*

Math. 16. 24.

Lastly, our Holinesse must bee proportioned unto Christ in the manner of working: I shall observe but three particulars of many. First, it must be done with *self-deniall*; He that will follow Christ must deny himselfe: Christ for us denied himselfe, and his owne will; His naturall love towards his owne life yeilded to his mercifull love towards his members; not as I will in my naturall desire to decline dissolution, but as thou wilt in thy mercifull purpose to save thy Church. Many men will be content to serve God as long as they may with all advantage themselves: but to serve him and deny themselves is a worke which they have not learned. *Ephraim loveth to treade out the corne*, saith the Prophet. You know the mouth of the Oxe was not to be muzzled that trod out the corne, he had his worke and reward together. But plowing is onely in hope: for the present it is a hungry and a hard worke. So, saith he, while *Ephraim* may serve me and himselfe, make religion serve his other secular purposes, he will be very forward: but when he must plow, that is, serve in hope of a Harvest, but in paine for the present, hee hath an easier plow going of his owne, as it followes, *ye have plowed wickednesse.*

Phil 2. 8

Ioh. 4. 34

Heb. 1. 9.

Secondly, it must bee done in *obedience* unto God. Christ emptied himselfe, and became obedient; It was his meate and drinke to doe the Will of his Father: even unto that bitter worke of his Passion he was annointed with the *oyle of gladnesse*; to note that though as made of a woman, partaker of the same passions and naturall affections with us, hee did decline it, and shrinke from it; yet, as made under the Law, hee did most voluntarily and obediently undertake it. *Thou hast prepared mee a bodie.*

Heb. 10. 5. 7.

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*bedie. In the volume of thy booke it is written of me, Lo I come to doe thy Will O God.*

Lastly, our holynesse must have *growth and proficiencie* with it, grow in grace. Let these things be in you and abound; as it is said of Christ, that *He increased in wisdom and favour with God and men*, and that *He learned obedience by the things which Hee suffered*. If it bee here objected, that Christ was ever full, and had the Spirit without measure even from the wombe; For in as much as his Divine nature was in his infancie as fully united to his humane as ever after, therefore the fulnesse of grace, which was a consequent thereupon, was as much as ever after: To this I answer, that certaine it is Christ was *ever full of Grace and Spirit*; but that excludes not his growth in them, proportionably to the ripenesse, and by consequence capacitie of his humane nature. Suppose we the Sunne were vegetable and a subject of augmentation, though it would be never true to say that it is fuller of light then it was, yet it would be true to say that it hath more light now, then it had when it was of a lesser capacitie: Even so Christ being in all things save sinne like unto us, and therefore like us in the degrees and progresses of naturall maturitie, though he were ever full of Grace, may yet be said to grow in it, and to learne, because as the capacitie of his nature was enlarged, the spring of Grace within him did rise up and proportionably fill it.

Secondly, from this Doctrin of our conformity in Holiness to the life of Christ we may be instructed touching the vigor of the Law, and the consonancie and concurrence thereof with the Gospell. True it is that *Christ is the End of the Law*, and that *wee are not under the Law, but under Grace*: Yet it is as true that *Christ came not to destroy the Law, and that no jot nor tittle thereof shall fall to the ground*. Wee are not under the Law for *Iustification* of our persons, as *Adam*; nor for

Luk. 2. 40. 52.  
Heb. 5. 8.

Vid. Cameron.  
de Eccles. pag.  
152.

*satisfaction* of Divine Justice, as those that perish; but we are under it as a *document of obedience*, and a *rule of living*. It is now published from mount Sion, as a Law of libertie, and a new Law; not as a Law of condemnation and bondage. The obedience thereof is not removed, but the disobedience thereof is both pardoned and cured. Necessary is the observation of it as as a fruit of Faith, not as a condition of Life or Righteousnesse, Necessary, *necessitate precepti*, as a thing commanded, the transgressing whereof is an incurring of sinne; not *necessitate medij*, as a strict and undispensible meane of Salvation, the transgression whereof is a peremptorie obligation unto death. Three things Christ hath done to the Law for us. First, He hath mitigated the *rigor* and removed the *curse* from it, as it is a killing letter, and ministry of death. Secondly, Hee hath by his Spirit conferred all the *principles of obedience* upon us; willdome to contrive, will to desire, strength to execute, love to delight in the services of it. The Law onely commands, but Christ enables. Thirdly, Hee hath by his exemplary holinesse chalked out unto us, and conducted us in the way of obedience: for all our obedience comes from Christ, and that either as unto *members* from his *Spirit*, or as unto *Disciples* from his *Doctrine and Example*. We see then the necessitie of our being in Christ, not onely for righteousness, but for obedience: for we must have *Life*, before we can have *Operation*. *If we live in the spirit, let us walke also in the spirit*. Whereas our of Christ a man is under the whole Law, as an insupportable yoke, as an impossible and yet inexorable rule; as a Covenant of Righteousnesse, and condition by which he must be tried, by which he must everlastingly stand or fall before the tribunall of Christ, when he shall come in flaming fire to take vengeance on those who, though convinced of their insufficiencie to observe the Law, have yet disobeyed the Gospel of our Lord Iesus Christ.

Thirdly,



Thirdly we may hence learne the necessitie of diligent attendance on the holy Scriptures and places where they are explained: there is <sup>a</sup> no abiding in Christ but by walking as he walked: there is no walking as hee walked, but by knowing how he walked: and this is onely by the Scriptures, in which Hee is <sup>b</sup> yet amongst us, <sup>c</sup> walking in the midst of his Church, <sup>d</sup> Crucified before our eyes, set forth and <sup>e</sup> declared unto us: <sup>f</sup> *many other signes Iesus did which are not written* saith the Apostle, *but these are written that you might beleieve, and that beleieving you might have life.* Wee know not any of Christs wayes or workes but by the Word; and therefore they who give no attendance unto that, declare that they regard not the wayes of Christ, nor have any care to follow the Lambe wheresoever he goeth.

Secondly, we must from hence bee *exhorted* to take heede of usurping Christs honour to our selves, of being our *owne rule* or way. The Lord is a jealous God, and will not suffer any to bee a selfe mover, or a God unto himselfe. It is one of Gods extreamest judgements to give men over to themselves; and leave them to follow their owne rules. When hee hath first wooed men by his Spirit, and that is resisted; enticed them by his mercies, and they are abused; threatned them with his judgements, and they are misattributed to second causes; cried unto them by his prophets, and they are reviled; sent his owne Sonne to perswade them, and hee is trampled on and despised: when he offers to teach them, and they stoppe their eares; to leade them, and they pull away their shoulder; to convert them, and they hardened their heart; when they set up mounds against the Gospell, as it were to non-plus and pose the mercies of God, that there may be no remedie left; then after all these indignities to the Spirit of Grace, this is the judgement with which God useth to revenge the quarrell of his Grace and Covenant, & to leave them to the hardnesse and impenitencie

<sup>a</sup> 1. Ioh. 2. 6.

<sup>b</sup> Math. 28. 20.

<sup>c</sup> Revel. 1. 13.

<sup>d</sup> Gal 3. 1.

<sup>e</sup> 1. Ioh. 1. 2, 3.  
<sup>f</sup> Ioh. 20. 30, 31.

Act. 14. 16.

Rom. 1. 26.

Psal. 81. 12.

Magna Dei ira  
est quando pec-  
cantibus non i-  
rascatur Deus.  
Hieron. epist. 33.  
ad Castit.

Ira est Dei non  
intelligere deli-  
cta, ne sequa-  
tur penitentia.  
Cyprian. Epist. 3.  
Perclusi sunt a-  
nimi cecitate ut  
nec intelligant  
delicta nec plan-  
gant. Indignan-  
tis Dei maior  
est hac ira. Idem  
de lapsis.

h Heb. 8. 5.

i Hof. 10 6. 5.

Ier. 48. 13.

k Hof. 8. 14.

Non ex Arbitrio  
Deo serviendū,  
sed ex imperio.  
vid. Tertul. de  
ieiun. cap. 13.  
vid. Chrysost. in  
Rom. Homil. 2.  
Aug. de Civi.  
Dei lib. 1. c. 26.  
& lib. 5. cap. 18.

penitencie of their owne hearts, to be a rule and way un-  
to themselves. *My people would not hearken to my voice,  
and Israel would none of me. So I gave them up unto their  
owne hearts lust; and they walked in their owne counsels.*  
Let us therefore take heede of a will-holynesse. We are  
the servants of Christ, and our members are to bee the  
instruments of righteousness; and servants are to be go-  
vern'd by the will of their masters, and members to bee  
guided by the influence of the head, and instruments to  
bee apply'd to all their services by the superiour cause.  
h Every thing which *Moses* did about the Tabernacle  
was to be done after the patterne which he had seene in  
the mount; and every thing which we doe in these spi-  
rituall Tabernacles, we are to doe after the patterne of  
him who is set before us. The services of Israel, after their  
revolt from the house of *David*, when they built Altars  
and multiplyed sacrifices, were as chargeable, as speci-  
ous, and in humane discourse every whit as rationall, as  
those at Ierusalem; yet wee finde when they would bee  
wiser then God, and prescribe the way wherein they  
ment to worship him all ended in shame and dishonor;  
*Bethel* which was Gods house before is turned into  
*Bethaven*, a house of vanitie: k *Israel hath forgotten his  
Maker, and buildeth Temples* saith the Prophet. One  
would thinke that hee who buildes temples had God,  
who was in the to be worshipped, often in his mind; but  
to remember God other wise then hee hath required, to  
build many temples, when hee had appointed but one  
temple and one altar for all that people to resort unto,  
this was by forgetting Gods Will and Word to forget  
likewise his service and worship, because to serve him  
otherwise then he requireth is not to worship but to rob  
and mocke him. 1 In Gods service it is a greater sinne to  
doe that which wee are not to doe, then not to doe that  
which we are commanded. This is but a sinne of omis-  
sion; but that a sinne of sacriledge and high contempe: in  
this

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this we charge the law onely with difficultie, but in that with folly; in this wee discover our weaknes to doe the will, but in that we declare our impudence and arrogancie to controule the wisedomie of God: In this wee acknowledge our owne insufficiencie, in that we deny the all-sufficiencie and plenitude of Gods owne Law. But what ever opinion men have of their owne wisdomes, and contributions in Gods service, yet he esteemes them all but as Iudicrous things, as games, and playes, and acting of mimickall dancings: *1 The people sat downe to eate and drinke and rose up to m play.*

What ever a ction therefore you goe about, doe it by Rule, enquire out of the scriptures whether Christ would have done it or no, at least whether he allow it or no. It is true, somethings are lawfull and expedient with us, which were not suteable unto the person of Christ. Marriage is honourable with all other men, but it did not befit his person who came into the world to spirituall purposes onely, to beget sonnes and daughters unto God, and to be mystically married unto his Church. To write bookes is commendable with men, because like *Abel* being dead they may still speake, and teach those who never saw them. But it would have beene derogatory to the person, and unbecomming the office of Christ. For it is his prerogative to bee in the midst of the seven candlestickes, to be present to all his members, to teach by power and not by ministry, to teach by his Spirit, and not by his penne, to teach the hearts of men, and not their eyes or eares. He hath no mortalitie, distance, or absence to be by such meanes supplied. It became him to commit these ministeriall actions to his servants, and to reserve to himselfe that great honour of writing his Law in the hearts of his people, and making them to be his epistle. But yet I say as in these things wee must respect his allowance, so in others let us reflect upon his example. When thou art tempted to loosenesse, and immoderate

*1 Hooker Lib. 2.  
sect. 6.  
m Exod 32. 6.*

*Cathedram in  
caelis habet, qui  
Corda ducet.*

moderate living, aske thy conscience but this question, would Christ have drunke unto swinishnesse, or eaten unto excesse? would hee have wasted his pretious time at stewes, stages, or tavernes, or taken delight in sinfull and desperate fellowships? Did Christ frequently pray both with his Disciples, and alone by himselfe, and shall I never either in my family or in my closet thinke upon God? did Christ open his wounds, and shall not I open my mouth? was not his blood too pretious to redeeme, and is my breath too good to instruct his Church? was Christ mercifull to his enemies, and shall I bee cruell to his members? Againe for the manner of Christs obedience; did Christ serve God without all selfe-ends, meere-ly in obedience, and to glorifie him; and shall I make Gods worship subordinate to my aimes and his religion serve turnes? shall I doe what I doe without any love or ioy, meere-ly out of slavish feare, and compulsion of conscience? Thus if we did resolve our services into their true originals, and measure them by the Holynesse of Christ, and have him ever before our eyes, it would be a great meanes of living in comfort and spirituall confor-mitie to Gods Law.

And there are, amongst diverse others, two great encouragements thereunto. First, while we follow Christ wee are out of all danger, his Angels have us in their armes, we are under the protection of his promises, as every good subject in the kings way is under the kings protection. *Peter* never denied Christ, nor was assaulted by the servants of the high priest till hee gave over following him. Secondly, the more wee follow Christ the neerer still we come unto him. Because Christ is entered into his rest, he is now at home, hee is not now in motion, but he sitteth still at his Fathers right hand, and hath no higher nor no further to goe: and therefore so long as I hasten and presse forward in his way, I must needs be the neerer unto him. *Your Salvation is neerer,*  
saith

Luk. 22. 54, 55,  
56.

Rom. 3. 11.

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saith the Apostle, *then when you first beleaved.*

But a man will say, how shall I doe to follow Christ? I answered in one word, *denie thy selfe; and thou dost then follow him*: get out of thine owne way and thou canst not misse of his. The world never rules us but by our owne lusts; Sathan never overcomes us but by our owne willes; and with our owne weapons; when he is resisted hee flies. As *Hanibal* was wont to say that the onely way to fight against Rome was in Italie: so the other enemies of our salvation know that there is no conquering the soule but in its owne waye. As soone as any man forsakes his owne way, Christ is at hand to lead him into his. He will bee *wisedome* to those that denie their owne reason; he will be *Redemption* to those that despise their owne merits; hee will bee *sanctification* to those that cast of their owne lusts; hee will be *salvation* to those that relinquish their owne ends; he will be all things to those that are nothing to themselves. Now we have (as I may so speake) *two selves*. A *selfe of nature*, and a *selfe of sinne*; and both must be denyed for Christ. This wee must ever cast away as a *snare*, and that wee must be ever ready to lay downe, as a *sacrifice*, when he is pleased to set himselfe in competition with it. And so much for the Life of Holynesse which wee have in Christ.

Lastly, he that hath the Sonne hath the *Life of glory* assured to him. For Hee <sup>a</sup> hath made us to sit together with him in Heavenly places: and <sup>b</sup> when He appeares we shall bee like him. Hee shall change <sup>c</sup> our vile bodies into the similitude of his Glorious bodie. When <sup>d</sup> Hee comes we shall meete him, and be ever with him. <sup>e</sup> Hee is ascended to his Father and our Father, to his God and our God, and therefore to <sup>f</sup> his Kingdome and <sup>g</sup> our Kingdome: His by personall proprietie, and hypostaticall union; ours by his purchase and merit, and by our mysticall union and fellowship with him. He is gone to prepare

Rom. 13. 11.

Math. 16. 24.

Iam. 4. 4. 5.

1 Ioh. 2. 16, 17.

Iam. 4. 7.

<sup>a</sup> Eph. 2. 6.

<sup>b</sup> 1. Ioh. 3. 2.

<sup>c</sup> Phil. 3. 21.

<sup>d</sup> 1. Thes. 4. 17.

<sup>e</sup> Ioh. 20. 17.

<sup>f</sup> Luk. 22. 30.

<sup>g</sup> 1. Cor. 15. 41.

<sup>h</sup> 2. Pet. 1. 11.

<sup>i</sup> Math. 19. 14.

Iam. 2. 5.

Reve. 5. 10.

prepare a place for us. In Earth Hee was *our suretie* to answer the penaltie of our sinnes; and in Heaven, He is our *Advocate*, to take seisin and possession of that Kingdom for us; Our Captaine, and Forerunner, and high Priest, who hath not onely carried our names, but hath broken off the vaille of the Sanctuary, and given us access into the Holiest of all. And hee that hath the Sonne, hath this life already in three regards. First, *in pretio*, he hath the price that procured it esteemed his. It was bought with the pretious blood of Christ in his Name, and to his use, and it was so bought for him that he hath a present right and claime unto it. It is not his in Reversion after an expiration of any others right (there are no leases nor reversions in Heaven) but it is his as an inherance is the heires after the death of the Ancestor, who yet by minoritie of yeeres, or distance of place may occupie and possesse it by some other person. Secondly, Hee hath it *in promissa*. He hath Gods Charter, his Assurance sealed with an oath, and a double Sacrament, to establish his heart in the expectation of it. By *two inmutable things*, saith the Apostle, namely the *Word* and the *Oath of God*, wherein it was impossible for him to lie, we have strong consolation, and great ground of hope; which hope is sure and stedfast, and leadeth us unto that place which is within the vaille, whither Christ our Forerunner is gone before us. Thirdly, He hath it *in primis*, in the earnest, and first fruites and hanfell of it; in those few clusters of grapes, and bunches of figges, those Graces of Christs Spirit, that peace, comfort, serenity, which is shed forth into the heart already from that Heavenly Canaan. The Holy Spirit of Promise is the earnest of our inherance, untill the Redemption or full fruition and Revelation of our purchased possession to the prayse of his Glory. The Graces of the Spirit in the soule are as certaine and infallible evidences of Salvation, as the day starre or the morning aurora is of the ensuing day, or

Sunne.

<sup>h</sup> Heb. 6. 18.

<sup>i</sup> Rom. 8. 23.  
*Nunc aliquid  
 propignoris acci-  
 pinus ut ipsam  
 plenitudinem  
 desiderare no-  
 rimus. Aug.  
 Epist 6*  
<sup>k</sup> Num. 13. 23.  
<sup>l</sup> Eph. 1. 14.  
 Ioh. 16. 13, 14,

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Sonne-rising. For all spirituall things in the Soule are the beginnings of Heaven, parcels of that Spirit, the fulnesse and residue whereof is in Christs keeping to adorne us with when he shall present us unto his Father.

But this Doctrin of the Life of Glory is in this life more to be made use of, then curiously to bee enquired into. O then where the <sup>m</sup> Treasure is, let the heart be; <sup>n</sup> where the body is, let the Eagles resort; if wee are already free men of heaven, let our thoughts, our language, our <sup>u</sup> conversation, our Trading be for Heaven. Let us set our faces towards our home. ¶ Let us awake out of sleepe, considering that now our salvation is neerer then when we first beleevved. If wee have <sup>q</sup> a hope to be like him at his coming, let us purifie our selves even as hee is pure; since there is a <sup>r</sup> price, a high calling, a crowne before us, let us presse forward with all <sup>s</sup> violence of devotion, never thinke our selves farre enough, but prepare our hearts still, and lay hold on every advantage to further our progresse: Since there is <sup>t</sup> a rest remaining for the people of God, let us labour to enter into it, and to <sup>u</sup> hold fast our profession, that <sup>v</sup> as well absent as present we may be accepted of him.

Secondly, since we know that if our <sup>y</sup> earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternall in the Heavens; Let us feele the burden of our fleshly corruptions, and groane after our redemption. Let us long for the revelation of the Sonnes of God, and for his <sup>z</sup> appearing, as the Saints under the Altar, <sup>a</sup> *How long Lord Iesus, Holy and Iust.*

Thirdly, let us with enlarg'd and ravish'd affections, with all the vigor and activitie of enflamed hearts recount the great love of God, who hath not onely delivered us from his wrath, but made us Sonnes, married his owne infinite Maiestie to our nature in the unitie of his Sonnes person, and made us in him <sup>b</sup> Kings, Priests, and

<sup>m</sup> Math. 6. 21.  
<sup>n</sup> Math. 24. 28.

<sup>o</sup> Phil. 3. 20.

<sup>p</sup> Rom. 13. 11.

<sup>q</sup> 1. Ioh. 3. 3.

<sup>r</sup> Phil. 3. 13, 14.

<sup>s</sup> Math. 11. 12.

<sup>t</sup> Heb. 4. 9, 11.

<sup>u</sup> Heb. 10. 20, 23  
<sup>v</sup> 2. Cor. 5. 9.

<sup>y</sup> 2. Cor. 5. 1, 2.

Rom. 8. 13.

<sup>z</sup> 2. Tim. 4. 8.

<sup>a</sup> Revel. 6. 10.

<sup>b</sup> Revel. 1. 6.



c 1. Ioh. 3. 1.

and Heires unto God. *c Beloved what manner of Love, How unsearchable, How bottomlesse, how surpassing the apprehensions of Men or Angels is the Love of God to us, saith the Apostle, that wee should be called the Sonnes of God.*

Ioh. 17. 4, 5.

Lastly, if God will glorifie us with his Life hereafter, let us labour as much as wee can to glorifie Him in our lives here. It was our Saviours argument ( who might have entered into Glory as his owne without any such way of procurement, if his owne voluntarie undertaking the office of Mediator had not concluded him. ) *Glorifie me with thy selfe, with the glorie which I had with thee before the World was ; for I have glorified thee on Earth, I have finished the worke which thou gavest mee to doe.* If we are indeede perswaded that there is laid up for us a Crowne of righteousnesse, we cannot but with Saint Paul resolve to fight a good fight, to finish our course, to keepe the faith, to bring forth much fruite that our Father may be glorified in us.

2. Tim. 4. 7, 8.  
Ioh. 15. 8.Col. 3. 3.  
Psal. 3 8. 9.

And now having unfolded this *threefold Life* which the faithfull have in Christ, wee may further take notice of *three attributes or properties* of this life, both to humble and to secure us ; and they are all couched in one word of the Apostle, *your life is hid with Christ in God.* It is in Christs keeping, as in the hands of a faithfull depositary, and it is a Life in God, a full Life, a derivation from the *Fountaine of Life*, where it is surer and sweeter then in any Cisterne. Here then are three *properties* of a Christians Life in Christ ; first, *Obscuritie*, secondly, *Plentie* ; thirdly, *safetie or Eternitie*. First it is an *obscure life*, a secret and mysterious life ; so the Apostle calleth *a Godlynesse a Mysterie*. As there is a mysterie of iniquitie, and the hidden things of uncleannesse : so there is a *Mysterie of Godlynesse*, and the *b hidden man* of the heart. The *Life of Grace* first is *hidden totally* from the wicked. *c A stranger doth not intermeddle with a righte-*

a 1. Tim. 3. 6.

b 1. Pet. 3. 4.

c Prov. 14. 10.

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*ous mans joy;* <sup>d</sup> The naturall man knoweth not any things of Gods spirit; Saint *Peter* gives the reason, because he is <sup>e</sup> *blinde, and cannot see a farre off.* Now the things of God are deepe things, and high things, upward they have too much brightnesse, and downeward they have too much darknesse for purblind eyes to apprehend. Secondly, It is hid in some sort from the faithfull themselves. First, under the prevalencie of their corruptions, and adherencie of concupiscence, as Corne under a heape of chaffe, or a wall under the Ivie, or mettall under the rust which overgrows it. Secondly, under the winnowings and temptations of Satan. As in sitting of Corne the branne being lightest gets upmost, so when Satan disquiets the heart, that which is finest, and should most comfort, will sinke and bee out of sight. Thirdly, under spirituall desertions, and trials; as in an Eclipse, when the face of the Sunne is intercepted, the Moone loseth her light: so when God, who is our light, hideth his Countenance from us, no marvell if we can discover no good nor comfort in our selves.

Secondly, the *life of glorie* is much more *obscure* and secret; for notwithstanding the first fruites and inchoations thereof bee in this life begun in the peace of Conscience, and joy in the Holy Ghost (as in an Eclipse of the Sunne some dimme glimpses doe glance from the edges of the interposed body) yet in regard of the plenarie infusion of glorious endowments, and those prerogatives of the flesh which belong unto it at the redemption of the bodie, it is a hidden mysterie; It is a *light which is only sowed* for the righteous; though we expect a revelation of it, yet now it is but as corne in the ground, covered over with much darknesse. *Now we are Sonnes*, saith Saint *Iohn*, we have *Ius ad rem*, right unto our Life and Crowne already; but we are in a farre countrie like the prodigall, absent from the Lord; and therefore *it doth not yet appeare what we shall be*: we can no more distinctly

d 1. Cor. 2. 14.

e 2. Pet. 1. 9.  
f 1 Cor. 2. 10.

Psal. 97. 11.

1. Ioh. 3. 2.

Eph. 4.24.  
Eph. 3.19.  
Psal. 17.15.  
Eph. 4.30.

<sup>a</sup> Prov. 29.27.  
<sup>b</sup> Esai. 8.14, 18.  
Zach. 3.8.  
Psal. 71.7.

Revel. 2.17.

understand the excellencie of our inheritance by these seales and assurances which ratifie our right thereunto, then one who never saw the Sunne could conjecture the light and lustre thereof by the twinkling of a litle starre, or the picture thereof in a table; Only this wee know, *that when he shall appeare, wee shall be like unto him*; not onely in true holynesse, for so we are like him now (wee are already created after him in righteousness and true holynesse) but in full holynesse too; we shall be filled with all the fulnesse of God, as the same Apostle speaks: Such a fulnesse as shall satisfie us: *when I awake I shall bee satisfied with thy likeness*. Therefore the last day is by an emphasis called a *Day of redemption*. First, in regard of the *manifestation* and Revelation thereof. The Lord shall then appeare and bee revealed from Heaven, all those curtens shall bee drawne, those vailles betweene us and our Glory, those skinnes with which the Arke is overlaid, shall be torne and removed: our sinnes, our earthly condition, our manifold afflictions, the seeming poverty and foolishnesse of the ordinances, shall be all laid aside, and then wee shall see our Redeemer, not as *Iob* did from a dunghill, nor as *Moses* through a Cloude, but we shall know *even as we are knowne*.

Here then wee see one of the maine reasons why wicked men despise religion, and <sup>a</sup> abhorre the righteous, as <sup>b</sup> signes and wonders to bee spoken against. They judge of Spiritual things as blind men do of colors. There are hidden mysteries to them, no marvell if they count it a strange thing, and a very madnesse that others runne not to their excessse. But our comfort is that our hope is *Germes*, a growing thing, a stone full of eyes, a *hidden Manna*, (sweete though secret) a new name, which though no other man can know, yet he that receiveth it is able to reade.

And this is the reason too why the Saints themselves are not enough affected with the beautie of Holynesse, because

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because it is in great part hidden even from them by corruptions, and admixture of earthly lusts. *Lift up your heads*, saith our Saviour, *for your redemption draweth nigh*: noting unto us, that so long as the thoughts and affections of men are downward, their redemption is out of their sight. *Open thou mine eyes*, saith David, *that I may behold the wondrous things out of thy Law: I am a stranger on earth, O hide not thy Commandements from me*. When a man makes himselfe a stranger unto earthly things, and setteth not any of his choicest affections and desires on them, he is then qualified to see those mysteries and wonders which are in the Law. If there were no earth, there would bee no darknesse (for the shadow of the earth is that which makes the night, and the bodie of the earth which absenteth the Sunne from our view) It is much more certaine in spirituall things, the light of Gods Word and Graces would not bee eclipsed, if earthly affections did not interpose themselves. This is the reason why men goe on in their sinnes and beleeve not the Word, because they have a vaile over their eyes, which hides the beautie of it from them. *Who hath beleeved our report, or to whom is the arme of the Lord revealed?* saith the Prophet: intimating unto us, that the Word will not be beleeved, till it bee revealed. *The Lord opened the heart of Lydia to attend unto Pauls preaching*. As soone as the vaile is taken away by Christ, and the Truth, Goodnesse, and beautie of the Gospell discover'd, there is immediately wrought a cleare assent and subscription in the minde, an earnest longing and desire in the heart, a constant purpose and resolution in the will to forsake all things as dung in comparison of that excellent knowledge. As in the discoverie of mathematicall conclusions there is such demonstrative and invincible evidence as would make a man wonder he had not understood them before: so in the discoveries of Grace unto the Soule, the Spirit doth so thoroughly con-

Luk. 21. 28.

Psal. 119. 18, 19

Esa. 53. 1.

Act. 16. 14.

vince a man, that hee wonders at his former stupiditie, which never admired such things before.

Again the faithfull are here to be directed in this state of obscuritie how to carry themselves under those corruptions, temptations, desertions, which here hide the brightnesse and beautie of their life from them. First, above all preserve sinceritie in the heart. There is nothing in us so perfect, so contrarie to our corruptions as sinceritie; that will ever bee to the soule in the midst of darknesse as a chinke in a Dungeon, through which it may discern some glimmerings of light; whereas without it all other shewes and pretences are but like windows fastned upon a thicke wall onely for uniformitie in the building; though they seeme specious to the beholder without, yet inward they transmit no light at all, because they are laid over an opaque body. Secondly, foster not temptations, doe not pleade nor promote the Divels cause, set not forward thine enemies suggestions. Though it bee our dutie to have our sinnes alwayes before us, so it bee upon the suggestion and proposall of Gods Spirit; yet we must turne our eyes from our very sinnes when Sathan displayes them. Christ will be confessed, but hee forbids the Divels to confesse him; and God will have sinne to be felt and seene, but as a dutie, not as a temptation; in his owne Word, not in Satans false glasses; to draw us unto him, not to drive or deterre us from him. When the spirit convinceth of sinne, it is to amend us; but when Satan doth it, it is onely to affright and confound us. And commonly hee drives to one sinne, to cover another. Again the spirit opens sinne in the soule as a Chirurgicalian doth a wound, in a close roome, with fire, freinds, and remedies about him: but the divell first draw's a man from the Word, from Christ, from the promises, and then strips the soule, and opens the wounds thereof in the cold aire onely to kill and torment, not to cure or releeve. In such a case therefore the

Soule

Soule should lay the faster hold upon Christ, and when there is no light should trust upon the name of the Lord and stay upon his God. Thirdly, In spirituall desertions exercise faith to see God when Hee is absent: goe into the watch Tower, review thine owne and other mens experiences of Gods dealing; resolve to trust him though he kill thee; resolve to cleave to him, as *Elisha* to *Eliab*, though he offer to depart from thee; resolve to venture upon him when he seemes angrie and arm'd against thee; resolve to runne after him when hee hath forsaken thee; endure rather his blowes, then his absence; therefore he removes that thou shouldst crie after him; therefore he hides from thee, not that thou shouldst lose him, but onely that thou shouldest seeke him: And there is most comfort in a life recovered. Difficulties sweeten our fruition; and there is a fulnesse in Christ which will at last be an ample reward of all preceding discomforts.

Secondly, the life which we have by Christ is a plentiful and abundant life. *a I am come, saith he, that they might have Life, and that they might have it more abundantly.* *b Hee that beleeveth on mee, out of his bellie shall flow rivers of living water,* like the *c waters of Ezekiels* vision which swelled from the ankles to the loynes, and from thence to an unpassable Streame. So the Apostle saith, that the Lord had *d sh:d forth the spirit abundantly* in the renewing of his Saints. And it is an observation which you may easily make, that sundrie times in the Apostles writings, the Graces of the Gospell are called the *e riches of Christ*, and the riches of his Grace, and the riches of his mysterie, and the riches of his Glory, and the riches of his reproaches, and the *f treasure of a good heart*; By all which is expressed the *pretiousnes*, and the *abundance* of the Spirit which wee have from the Life of Christ. Therefore the Spirit is compared unto *g water*, and that not onely to sprinkle and bedew men, but to wash and baptise them; *h ye shall be bapti-*

*a* Ioh. 10. 10.

*b* Ioh. 7. 37.

*c* Ezek. 47. 3. 4. 5

*d* Tit. 3. 6.

*e* Eph. 1. 7.

2. 7.  
3. 8.

Col 1. 27.

Heb. 11. 26.

f Math. 12. 35.

g Esai. 12. 3.

Ioh 7. 38.

h Act. 1. 5.

12. Cor 6. 12.

\* Esai 11. 9.

*zed with the Holy Ghost.* As water knowes no bounds within it selfe, is onely limited by the vessell which holds it; so the Spirit is of a very spreading and unlimited propertie it selfe, and is onely straitned by the narrownesse of those hearts unto which it comes. *¶ Tee are not straitned in us,* saith the Apostle, or in our ministry, wee preach abundance of Grace unto you; but *ye are straitned in your owne bowels;* you are like narrow mouthed vessels; though floudes of knowledge, fall downe, (*\* The Earth shall bee full of the knowledge of the Lord, as the waters cover the Sea,*) yet but drops fall in. This is a great grieving of the Spirit of Life, and indignitie done to the springing and abounding vertue which he brings, for us by our supinnes and securitie to damme up this fountaine, to let this garden of spices be overgrowne with weedes; to nippe, stifle, and keepe under the Graces of Christ; not to receive a proportionable measure of growth to those meanes, and influences which hee affords us.

Lastly, the *Life* which we have from *Christ* is a *Safe*, an *Abiding*, an *Eternall Life*: the longer it continues, the more it aboundes. It is such a life as runnes not into death. Our earthly life is indeede but a dying and decaying life: but our Spirituall life is a *growing life*. It is called in the Scripture *our abiding in Christ*, to note that our estate in him is a fixed, constant and secure estate.

Life can End in Death but upon two reasons; either by an *inward principle and propension*, carrying it through slow and insensible progresses to a dissolution; or by *the assaults and violence of outward oppositions*: either it must be a *naturall* or a *violent death*. Now the life which we have from *Christ* hath no seedes of mortalitie in it selfe, because it comes from *Christ*: and as hee saw no corruption, so nothing that riseth from him doth of it selfe tend to corruption; for *Christ dyeth no more, death hath no more power over him*. He now *liveth ever*; not onely



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onely by himfelfe, but over his members; not onely as man, but as a member of his owne Bodie, which Body of it felfe, and as it is His Body, in that Spirituall and Heavenly Constitution, and under that denomination can no more die, then Christ suffer againe. For the Body of Christ, *quæ tale*, hath no feedes of corruption in it from him. For the Apostle faich, that the feede by which we are regenerated is *a Incorruptible feede*.

a 1. Pet. 1. 23.

All the danger then must be from forren assault, and *externall violence*. But against all this we have the power and strength of Christ himfelfe to oppose. *b He is able to save to the uttermost those that come unto God by Him*. Let us consider more particularly the violences which may be offered to our Life in Christ.

b Heb. 7. 25.

First, the world assaults us with manifold temptations; On the left hand with skorne, misreports, persecutions, and cruell mockings, with Giants and sonnes of Anak; On the right hand with allurements, objects, promises, dalliances, and insinuations, with *midianitish* women. How shall wee secure our lives against such a siege of snares? Our Saviour quiets us in that case; *c be of good cheere, I have overcome the World*. Alas may the Soule answere, If *Sampson* should have seene a little childe under the paw of a Lion, and should thus comfort him, be of good cheere for I have overcome a Lion, what safety or assurance could hence arise to him who had not the strength of *Sampson*. But wee must know that Christ overcame not for himfelfe, but for us; and as hee hath overcome the world *for us*, so he doth it *in us* likewise by his Grace; *d This is the victorie which overcometh the World, even your Faith*.

c Ioh. 16. 33.

d 1. Ioh. 5. 4. 5.

Secondly, nay but *Sathan* is a more powerfull, subtil, deepe, wilie, working adversarie then the world. Where shall I have protection and securitie against him? I answer, in that promise to man, and curse to the Serpent; *e The seede of the woman shall bruise thy head, and thou*

e Gen. 3. 15.

f Rom. 16. 10.

e Iudg. 1. 1. 2.

h f Phil. 1. 30. 4.

i 2. Cor. 5. 15.

k 1. Ioh. 2. 1.

l Rom. 8. 33.

m Rom. 7. 17.

n Heb. 1. 2. 1.

o Rom. 8. 35 37.

Gal. 6. 14.

*shall bruize his heele. He thy Head, Hee shall teare out thy Ring, and crush thy projects and machinations against his Church, but thou onely His heele; the vitall parts shall be above thy reach. And this Christ did not for himselfe, but for us. f The God of Peace, saith the Apostle, shall bruize Sathan under your feet. Hee shall be under our feet, but it is a greater strength then ours which shall keepe him downe. The victorie is Gods, the benefit and insultation ours. If He come as a Serpent with cunning cratiuesse to seduce us, Christ is a stronger Serpent, a Serpent of Brasse; and what hurt can a Serpent of flesh doe unto a Serpent of Brasse? If as a Lion, with rage and fierie assaults: Christ is a stronger Lion, A Lion of the Tribe of Iuda, the victorious Tribe. s Who shall goe up for us against the Cananites first? Iuda shall goe up. If hee come as an Angel of light to perswade us to presume and sinne; The mercie of Christ begets feare: The Love of Christ constraineth us. Sathan can but allure to disobedience, but Christ can confaine us to live unto him. If he come as an Angell of darkenesse to terrifie us with despairing suggestions, because wee have sinned: k If any man sinne, wee have an Advocate; and l who shall lay any thing to the charge of Gods Elect? It is Christ that is deade, yea rather that is risen againe, who also sitteth at the right hand of God, to make intercession for us.*

Thirdly, but I have an enimie within me which is the most dangerous of all. The World may be if not overcome, yet endured, and by being endured it will at last bee overcome. The Divell may bee driven away for a time, though he returne againe: but the flesh is an m Inhabiting sinne, and an n encompassing sinne. If I breake through it, yet it is still within me; and if I reject it, yet it is still about me. Saint Paul who triumphed and insulted over all the rest, over the World, o Who shall separate us from the Love of Christ? Shall tribulation, or distress,

or persecution, or famine, or nakednes, or perill, or sword? nay in all these things we are more then conquerors through him that loved us. Over Sathan and Hell, P O Death, where is thy sting? O Hell, where is thy victorie? Even hee cries out against this enemy his owne flesh. ¶ O wretched man that I am, who shall deliver mee from this body of Death? Yet even against this unremovable and unvanquishable corruption the Life of Christ is safe in us upon these grounds. First, we have his Prayer which helps to subdue it, and to sanctifie our nature: *Sanctifie them by thy Truth.* Secondly, wee have His Verine and Power to purge it out, and to cure it: *The Sunne of righteousness hath healing in his wings.* Thirdly, wee have His office and fidelitie to appeale unto, and where to complaine against our owne flesh. He undertooke it as a part of his businesse to: *purge and cleanse his people.* Fourthly, we have His Spirit to *combate and wrestle* with it, and so by little and little to crucifie it in us; and lastly we have his *Merits* as Sanctuarie to flie unto; to forgive them here, and hereafter to expell them.

Fourthly, for all this I am full of *doubts and restless fears*, which do continually fight within me, and make my spirit languish and sinke; and that which may decay, may likewise expire and vanish away. To this I answer, that which inwardly decayeth and sinketh at the foundation is perishable: but that which in its operations, and, *quoad nos*, in regard of sense and present complacencie may seeme to decay, doth not yet perish in its substance. A Cloude may hide the Sunne from the eye, but can never blot it out of his orbe. Nay, Spirituall griefe is to that light which is sown in the heart, but like harrowing to the Earth; it macerates for the time, but withall it tends to joy and beaurie. There is difference betweene the paines of a woman in travell, and the paines of a goute, or some mortall disease: for though that be as extreme in smart, and present irksomenesse as the other,

1. Cor. 15. 55.

9 Rom. 7. 23.

1. Joh 17. 17.

1 Mal. 4. 2.

1 Tit. 2. 14.

11 Gal 5. 17.

Heb 8. 13.

Ioh. 16. 21.

a Mark. 9. 23.

b Hof. 14. 4.

c 1. Cor. 15. 56.  
d Rom. 6. 14.

Plane dicimus  
decessisse Legem  
quoad onera non  
quoad iustitiam.  
Terribile pudicit.  
cap. 6.  
e Ad castigati-  
onem non ad  
damnationem.  
Ibid. cap. 19.  
f Evacuatur pec-  
catum, non ut  
non sit, sed ut  
non obstat Aug.  
de peccat. Mer.  
g Rom. 7. 1. 1.  
cap. 39.

other, yet it contains in it, and it proceeds from a *Master of Ioy*: And all the wrestlings of the Soule with the enemies of Salvation are but as the paines of a woman in travell; when Christ is fashioned, when the issue is victorious and with gaine, the soule no more remembreth those afflictions which were but for a moment.

Fifthly and lastly, I have fallen into many and great sinnes, and if all sinne be of a mortall and venomous operation, how can my Life in Christ consist with such heavey provocations and apostacies? To this in generall I answer. If the sight of thy sinnes make thee looke to Christ, *If thou canst beleve, all things are possible.* It is possible for thy greatest <sup>b</sup> apostacies to vanish like a Cloud, and to be forgotten. Though sinne have weakned the Law, that we cannot be saved by that; yet it hath not weakned Faith, or made that unable to save. For *the strength of sinne is the Law*, it hath its condemning vertue from thence. Now by Faith we are not <sup>d</sup> *under the Law*, but *under Grace*. When once wee are incorporate into Christs body, and made partakers of the new Covenant, though we are still under the *Laws conduct*, in regard of its obedience (which is made sweete and easie by Grace) yet we are not under the *laws malediction*. So that though sinne in a Believer bee a transgression of the Law, and doth certainly <sup>e</sup> incur Gods displeasure; <sup>f</sup> yet it doth not *de facto* (though it doe *de merito*) subject him to wrath and vengeance, because every justified man is a person priviledg'd, though not from the duties, yet from the curies of the Law. If the King should graciously exempt any subject from the Lawes penaltie, and yet require of him the Lawes obedience; if that man offend, he hath transgressed the Law, and provoked the displeasure of the Prince, who haply will make him some other way to feede it: yet his offence doth not nullyfie his privledge, nor voyde the Princes grace, which gave him an immunitie from the forfeitures, though not from the ob-  
servance

servance of the Law. Adultery amongst the Iewes was punished with Death, and Theft onely with restitution: amongst us Adulterie is not punished with Death, and Theft is. Now then though a Iew and an Englishman be both bound to the obedience of both these Lawes, yet a Iew is not to die for Theft, nor an Englishman for Adultery, because wee are not under the Iudiciall Lawes of that people, nor they under our Lawes: Even so those finnes which to a man under the covenant of workes do, *de facto*, bring Death if he continue alwayes under that covenant, doe onely create a Merit of Death in those who are under the Covenant of Grace, but doe not actually exclude them from Salvation, because without \* infidelitie no sinne doth peremptorily and *quoad eventum* condemne.

But it may here further be objected, How can I beleeve under the weight of such a sinne? Or how is Faith able to hold mee up under so heauey a guilt? I answer, the more the greatnesse of sinne doth appeare, and the heavier the weight thereof is to the Soule, there is the Grace of God more abundant to beget Faith, and the strength of Faith is prevalent against any thing which would oppose it. To vnderstand this, we must note that the strength of Faith doth not arise out of the *formall qualitie* thereof, (for Faith in it selfe, as a habit and endowment of the Soule, is as weake as other graces;) but onely out of the *relation* it hath to Christ. Faith denotes a *mutuall Aff* betweene us and Christ; and therefore the Faith of the patriarches is expressed in the Apostle by \* *saluting or embracing*; they did not onely claspe Christ, but he them againe. So that the strength of Faith takes in the strength of Christ, because it puts Christ into a man, who by his Spirit <sup>b</sup> dwelleth and <sup>c</sup> liueth in us. And here it is worth our observing, that the reason why the house in the <sup>d</sup> parable did stand firme against all tempests, was because it was founded upon a  
Rocke.

\* Non filios Diabolus faciunt quæcumque peccata — filios autem Diaboli infidelitas facit, quod peccatum proprium vocatur. Aug. contr. duas Epist. Pelag. lib. 3. cap. 3.

<sup>a</sup> Heb. 11. 13.

<sup>b</sup> Eph. 3. 13.

<sup>c</sup> Gal. 2. 20.

<sup>d</sup> Math. 7. 25.

Rocke. Why? may not a weake superstruction of rotten and inconsistent materials bee built upon a sound foundation? As a strong house falls from a weake foundation, may not in like manner a weake house by a tempest fall from a strong foundation? Surely in Christs Temple it is not as in ordinary materiall buildings. In these though the whole frame stand upon the foundation, yet it stands together by the strength of the parts amongst themselves, and therefore their mutuall weakness and failings do prejudice the stabilitie of the whole. But in the Church, the strength of Christ the foundation is not an immanent, personall, fixed thing; but a derivative and an effused strength which runnes through the whole building. Because the foundation being a vitall foundation is able to shed forth and transfuse its stability into the whole structure. What ever the materials are of themselves, though never so fraile, yet being once incorporated in the building, they are presently transformed into the nature and firmnesse of their foundation. To whom comming as unto a *living stone*, saith *Saint Peter*, ye also as *lively stones* are built up a spirituall house; to more unto us the transformation and uniformitie of the Saints with Christ, both in their spirituall nature, and in the firmnesse and stabilitie of the same.

More particularly the strength of Faith preserves us from all our spirituall enemies. From the Divell *Hee* that is begotten of God keepeth himselfe, and *the wicked one toucheth him not.* *g* Above all take the shield of Faith, by which you shall be able to *quench all the fierie darts of the wicked.* From the *World*; *h* *This is the victorie which overcometh the World, even our Faith.* From our *fleshy corruptions*; *i* *The Heart is purified by Faith.* *k* The Law of the Spirit of Life in Iesus Christ, (that is, the *Law of Faith*) hath made mee free from the *Law of Sinne*, that is, the Law of the members, or fleshy concupiscence. And all this is strengthened by the

Power

*1. Pet. 2. 4. 5.*

*1. Joh. 5. 18.*

*g Eph. 6. 16.*

*h 1. Joh. 5. 4.*

*i Act. 15. 9.*

*k Rom. 8. 2.*

Power of God; not by Faith alone are we kept, but *I see* are kept, saith Saint Peter, *By the power of God through Faith unto Salvation*: and that not such a Power as that is wherewith he concurrerth in the ordinarie and naturall operations of the Creature, which proportioneth it selfe, and condescendeth unto the exigencie of second causes, failing where they faile, and accomodating the measure of his agencie to those materials which the second causes have supplied (as we see when a Childe is borne with fewer parts then are due to naturall integrity, Gods concurrence hath limited it selfe to the materials which are defective, and hath not supplied nor made up the failings of nature) but that power whereby hee preserves men unto Salvation doth prevent, bend, and carry the heart of man (which is the secondary agent) unto the effect it selfe, doth remove every obitacle which might endanger his purpose in saving the Creature, and maketh his people a *willing people*.

But you will say, Faith is indecde by these meanes stronger then sinne when it *worketh*, but not when it *sleepe*; and the working of Faith, being dependant upon the faculties of the Soule which are essentially mutable and inconstant in operation, must needs bee uncertaine too: that sinne, though it bee farre weaker then Faith, may yet, when by our security Faith is fallen asleepe, surprize and kill it, even as *Isael* a weake woman upon the same advantage killed *Sisera* a strong Captaine. But though Faith sleepe, yet Hee that keepeth Israel doth neither slumber nor sleepe, and we are kept not onely by Faith, but by His Power, which Power worketh all our workes for us and in us, giveth us both the Will and the Deede; \* the Gift of continuing in His Feare, and

\* *Prima gratia que data est primo Adam est illa*

*quod sit ut Homo habeat Iustitiam si velit; secunda, qua potentior est in secundo Adam, plus potest, quā etiam sit ut velit, & tantum velit, tantoque ardore diligit, ut carnis voluntatem, contraria concupiscentem, voluntate spiritus vincat, &c. vid. Aug. de Cor. rept. & Grat. cap. 11. 12.*

the



the Will so to continue. The heart of the king, saith *Salomon*, that is the most soveraigne, unconquerable, pre-emptorie, and unsubjected will in the World, is in the Hand of God, even as clay in the hand of the Potter. So that though our hearts in regard of themselves bee not onely at large and indeterminate to any Spirituall operations, but have an extreme reluctancie to all the motions of Gods Spirit; yet considering their subordination to Gods mercifull purposes, to the Power of His Grace, to His \* Heavenly \* Call according unto purpose, to the exceeding greatnesse and working of his mighty Power, manifest it is, that they are <sup>b</sup> *undclinable* mightily, by <sup>c</sup> a hidden, wonderfull, most effectuall power; yea, by an <sup>d</sup> Omnipotent facilitie, and yet <sup>e</sup> most sweetly and connaturally moved unto Grace. They are all the frequent words of Holy *Austin*, that <sup>f</sup> Champion of Grace, whose unvaluable industry in that behalfe all after ages have admired, but hardly paralell'd.

Now then for the further establishing the heart of a man, seriously and searchingly humbled with the sense and conscioufnesse of some great relapse (for what I shall say can yeeld no comfort to a man in an unrelenting, obdurate, and persisting apostasie) Let him consider the safety and firmenesse of his life in Christ upon these grounds.

First, *Gods Eternal Love and free Grace*, which isto-wards us the Highest linke of Salvation, both in order of time, nature, and causalitie. & *Whom He predestinated*,

\* Heb. 3. 1.  
Rom. 8. 28.  
<sup>a</sup> *Vid. Aug. de*  
*Corrupt. & grat.*  
*cap. 9. 12.*  
*Contra Iulian.*  
*lib. 5. cap. 4.*  
*De predest.*  
*Sanct. cap. 16.*  
*17. & Epist. 106.*  
<sup>b</sup> *Subventum*  
*est infirmitati*  
*voluntatis Hu-*  
*mane, ut Divi-*  
*na gratia Inde-*  
*clinabiliter &*  
*in superabiliter*  
*ageretur, &c.*

— *Fortissimo*  
*Adamo permisit*  
*facere quod vel-*  
*let, infirmos ser-*  
*vavit ut invi-*

*lissimè noceret. Aug. de Corrupt. & Grat. cap. 12. c Non lego atque doctrinā in-*  
*fluante foris in eis, sed interna atq; occulta, mirabili ac ineffabili potestate operatur De-*  
*us in cordibus hominum, non solum veras Revelationes sed etiam bonas voluntates. Aug.*  
*de Grat. Christ. lib. 1. cap. 24. Occultissima & efficacissima potestate. Contr. 2. epist. Pelag.*  
*l. 1. c. 20. d Habet deus Humanorum cordium quod placet inclinandorum Omnipotentis-*  
*simam potestatem. de Cor. & Gr. 1. cap. 14. e Non ut nolentes credant, sed ut volentes*  
*ex nolentibus fiant. Contr. 2. epist. Pelag. l. 1. cap. 19. Agis omnipotens in cordibus hominum*  
*etiam motum voluntatis, &c. De Grat. & lib. arb. cap. 21. certum est nos velle cum vo-*  
*luntas, sed ille facit ut velimus: Ibid. cap. 16. f Vid. Prosper. Contr. Collator. cap. 1. Al-*  
*varez. de Auxil. lib. 1. disp. 5. Rob. Altor. de Grat. in prefat. g Rom. 8. 30, 30.*

those also He called; and whom He called, those He Iustified; and whom Hee Iustified, those also Hee glorified. <sup>h</sup>It is not those He will glorifie, but hath glorified. To note that glorification is linked and folded up with justification, and is present with it in regard of their Eternall co-existence in the predisposition and order of God, though not in *effectū operis*, in actuall execution. Now <sup>i</sup>this Eternall Love and Grace of God is not founded upon reasons in the Object; for <sup>k</sup>He Iustified, and by consequence loved the ungodly. He <sup>l</sup>Loved us when wee were his enemies; and enemies we were not but by <sup>m</sup>wicked workes. Now then if wicked workes could not prevent the Love of God, why should wee thinke that they can nullyfie or destroy it? If His Grace did prevent sinners before their repentance, that they might returne, shall it not much more preserve repenting sinners that they may not perish? If the masse, guilt, and greatnesse of Adams sinne, in which all men were equally sharers, and in which equalitie God looked upon us with Love and Grace (then <sup>n</sup> which sinne a greater I thinke cannot be committed against the Law of God) If the bloody and crimson finnes of the unconverted part of our life, wherein we drew iniquitie with cordes of vanitie, and sinne as it were with cart-ropes: If neither <sup>o</sup>iniquitie, transgression, nor sinne; neither sin of nature, nor sinne of course and custome, nor sinne of rebellion and contumacie could pose the goodnesse and favour of God to us then, nor intercept or frustrate his Counsell of loving us when wee were his enemies: why should any other finnes overturne the stability of the same love and counsell, when

<sup>h</sup> Verba prae-  
riti temporis po-  
suit de rebus etia-  
am futuris, tan-  
quam jam fece-  
rit Deus, quae  
jam ut fierent  
ex aeternitate  
disposuit, &c.  
August. de  
Corrupt. & grat.  
cap. 9.

<sup>i</sup> Eph. 2. 9.  
<sup>l</sup> Joh. 4. 10.  
Aug. de Civ.  
Dei. lib. 14. cap. 1  
Retract. l. 1. c. 23.  
contr. Iulian. lib.  
5. cap. 4. & lib. 6.  
cap. 19. de praed-  
ict. Sancti. cap.  
10. 15.

<sup>k</sup> Rom. 4. 5.  
<sup>l</sup> Rom. 5. 8, 10.  
<sup>m</sup> Col. 1. 21.  
<sup>n</sup> Vid. Aug. de  
Civ. dei. lib. 21.  
c. 12 Enchirid.  
ca. 45. Tertul.  
contr. Iudeos.  
cap. 2.

<sup>o</sup> Exod. 34. 7.  
<sup>p</sup> Sive cum  
impium pie justifi-  
cat Justus

— sive cum tu-

sum justus glorificat pius — Eadem est operatio gratiae, quae meritum hominis bonum & initiat ad iustitiam, & consummat ad gloriam: primo inchoans in homine voluntate bona; deinde eandem voluntatem adiuvans inchoatam; ut eadem voluntas & divino dono bona sit; & divino adiutorio malam superare concupiscentiam possit: ac sic in prae-senti vita, gratiae adiutorio, infirmitati non cedat; in futura autem, gratiae beneficio, infirmitatem non habeat, &c. Fulgent. ad Monimum. lib. 1. 9 Ier. 32. 40.

we are once his Sonnes, and have a spirit given us to bewaile and lament our falls. I cannot here omit the excellent words of *P Fulgentius*, to this purpose. The same Grace, saith he, of Gods Immutable Counsell doth both beginne our merit unto righteousnesse, and consummate it unto Glorie; doth here make the will not to yeelde to the infirmities of the flesh, and doth hereafter free it from all infirmities; doth here renew it *Continuo Iuvamus*, and elsewhere *Iugi auxilio*, with an uninterrupted supportance, and at last bring it to a full Glory.

9 Ier. 31. 40.

Secondly, Gods Promise flowing from this Love and Grace. 9 *An everlasting Covenant will I make*, saith God, and observe how it comes to be everlasting, and not frustrated or made temporary by us: *I will not turne away from them*, saith the Lord, *to doe them good*. True Lord; wee know thou dost not repent thee of thy Love; but though thou turne not from us, O how fraile, how apt are wee to turne away from thee, and so to nullifie this thy Covenant of mercie unto our selves! Nay, saith the Lord, *I will put my feare into their hearts and they shall not depart from me*. So elsewhere the Lord tells us that his Covenant should be as the *waters of Noah*; the finnes of men can no more utterly cancell or reverse Gods Covenant of mercie towards them, then they can bring backe *Noahs* flood into the World againe: though for a moment he may bee angry and hide His face, yet His mercie in the maine is great and everlasting. The Promises of God as they have Truth, so they have Power in them; they do not depend upon our resolutions whether they shall bee executed or no, but by Faith apprehending them, and by Hope waiting upon God in them, they frame and accommodate the heart to those conditions which introduce their Execution. \* God maketh us to doe the things which He commandeth, we do not make Him to doe the things which He promisetli. \* *Ye are kept*, saith the Apostle, *by the Power of God through Faith*

Elsai. 54. 9, 10.

\* Deus fecit ut  
nos faciamus  
que praecepit:  
nos non facimus  
ut ille faciat  
que promisit.  
Aug.  
1. pet. 1. 5.

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unto Salvation. Faith is first by Gods Power wrought and preserved (It is the <sup>b</sup> Faith of the operation of God, namely that powerfull operation which raised Christ from the dead : and <sup>c</sup> your Faith standeth not in the wisdom of men, but in the Power of God) And then it becomes an effectuall instrument of the same power to preserve us unto Salvation. <sup>d</sup> They shall be all taught of God, and every man that hath heard and learned of the Father, cometh unto mee. There is a voluntarie attendance of the heart of man upon the ineffable sweetnesse of the Fathers teaching : to conclude this point with that excellent and comfortable speech of the Lord in the prophet. <sup>e</sup> I the Lord change not, therefore ye Sonnes of Iacob are not consumed. It is nothing in or from your selves, but onely the immutabilitie of my Grace and Promises which preserveth you from being consumed.

Thirdly, the *Obigation of the Spirit* ratifying and securing these promises to the hearts of the faithfull, for the spirit is the <sup>f</sup> hantell, earnest, and seale of our Redemption ; and it is not onely an obigation <sup>g</sup> *ὁ ἀλλοτρίων*, unto redemption, arguing the certainty of the end upon condition of the meanes ; but it is an <sup>h</sup> establishing of us <sup>i</sup> *ἡμεῖς* too, into Christ as a meanes unto that end ; so that from the first fruites of the Spirit a man may conclude his interest in the whole at last, as Saint Paul from the resurrection of <sup>j</sup> Christ the first fruites argueth to the finall accomplishment of the resurrection.

Fourthly, *the nature and effects of Faith*, whose proprietie it is to make future things present to the beleever, and to give them a Being, and by consequence a necessitie and certaintie to the apprehensions of the Soule, even when they have not a Being in themselves. Saint Paul call's it the *subsistencie of things to come, and the evidence and demonstration of things not seene* : which our Saviours words doe more fully explaine ; He that drinketh my blood *hath eternall Life, and shall never thirst.*

Gg

Though

b Col. 2. 12.

c 1. Cor. 2. 5.

d Ioh. 6. 45.  
Quisquis non  
venit professo  
nec didicit. Aug.  
de Grat. Christi  
lib. 1. cap. 14.

e Mal. 3. 6.

f Eph. 1. 13, 14.  
Eph. 4. 30.

g 2. Cor. 1. 11.

h 1. Cor. 15. 20.

Hcb. 11. 1.

Ioh. 6. 54.

Luk. 6. 22, 31.

\* Εὐχὴ τοῦ μακάρι-  
ου, ὅτι διδιψήσατε  
καὶ ἐπείνασατε.  
Christ. Homil.  
9. in Rom.

Though Eternall Life bee to come in regard of the full fruition, yet it is present already in regard of the first fruites of it; And therefore wee finde our Saviour take a future medium to prove a present Blessednesse, *ye are blessed when men shall hate you, &c:* for great is your reward in Heaven. Which inference could not be sound unlesse that future medium were certaine by the Power of Faith, giving unto the promises of God as it were a presubstencie. For it is the priviledge of Faith \* to looke upon things to come, as if they were already conferr'd upon us. And the Apostle useth the like argument; *Sinne shall not have dominion over you, for you are not under the Law, but under Grace.* This were a strange inference in naturall or civill things, to say you shall not die, because you are in health; or you shall not be rejected, because you are in favour. But the Covenant of Grace, being seall'd by an Oath, makes all the grants which therein are made, irreversibile, and constant. So that now, as when a man is dead to the Being of sinne (as the Saints departed this life are) the Being of sinne doth no more trouble them, nor returne upon them: so when a man is dead to the dominion of sinne, that dominion shall never any more returne upon him.

Consider further the *formall effect* of Faith, which is to *unite* a man unto Christ. By meanes of which vnion, Christ and we are made *one Bodie*: for *He that is joyned to Christ is one*, and the Apostle saith, that *He is the Saviour of his Bodie*, and then surely of *every member of his Bodie too*; for *the members have all care one of another*, else the Bodie of Christ would be a mangled and a maimed thing, and not as Saint Paul calls it, *carne of the fulnesse of Him that filleth all in all*. In the Body of Christ there is *a supply to every joynt*, a measure of every part, an edification and growth of the whole compounded body, from Him who is equally the Head to all.

Being

- a Eph. 3. 17.  
b 1. Cor. 10. 17.  
c 1. Cor. 12. 13.  
d 1. Cor. 6. 17.  
e Eph. 5. 23.  
f 1. Cor. 12. 25.

e Eph. 1. 23.

f Eph. 4. 16.

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Being thus united unto Christ, first the *Death and Merit of Christ is ours*; whatsoever Hee really in His humane nature suffered for sinne, wee are in moderated Iustice reputed to have suffered with Him. The Apostle saith, that we were *crucified and dead with Christ*, and that as truly, as the hand which steales is punish'd when the backe is beaten; and surely if a man were crucified in and with Christ, by reason of His mysticall communion with him) then he was crucifi'd, as Christ, for al sin which should otherwise have laine upon him. Hee was not in Christ to cleanse some sinnes, and out of him to beare others himselfe. For the Apostle assures us that the *Merit of Christ* is unconfined by any sinne. *The blood of Christ cleanseth from all sinne*. As Saint Ambrose said to Monica the mother of *Ansten*, when with many teares she bewailed her sonnes unconversion: *Non potest tot Lacrymarum filius perire*, that is, that it could not be that the Sonne of so many teares should perish; so may I more certainly say to any Soule that is soundly and in truth humbled with the sense of any grievous relapse, *non potest tot Lacrymarum frater perire*. It cannot bee that the brother of so many teares, and so pretious blood, which from Christ trickled downe with an unperishable soveraignie unto the lowest and sinfullest of his bodie, should perish for want of compassion in Him who felt the weight of our sufferings, or for want of recovery from him who hath the fulnesse of Grace and Spirit.

Secondly, *the Life of Christ is ours* likewise. Christ liveth in me, saith the Apostle. Now the Life of Christ is free from the power and the reach of death. If death could not hold Him when it had Him, much lesse can it reach or overtake Him having once escaped. *Hee died once unto sinne*, but *Hee liveth unto God*: likewise saith Saint Paul, *reckon you your selves to be dead unto sinne, but alive unto God*, and that through or in Iesus Christ, by whom wee in like manner are made partakers of that

Rom. 6. 6, 7, 8.  
Gal. 6. 14.

1. Ioh. 1. 7.

Aug. Confes.  
lib. 3. cap. 13.

Rom. 6. 9, 10,  
11, 14.

a 1. Cor. 15. 45,

49.

Rom. 5. 15, 21.

b Rom. 6. 4.

Phil. 2. 1, 5.

Phil. 3. 10, 14.

Col. 1. 12, 13.

Col. 3. 1, 2, 3, 4, 5.

c Per hunc mediatorem Deus ostendit eos, quos ejus sanguine

redemit, facte

se ex malis dei

ceps in eternum

bonos — est

quippe in nobis

per hanc Dei

gratiam in bono

recipiendo, &

perseveranter

tenendo, non so-

lum posse quod

volumus, sed

etiam velle

quod possumus,

quod non fuit in

primo homine.

Quid erit au-

tem liberius li-

bero arbitrio

quando non po-

terit servire

peccato, &c.

Aug. de Cor-

rept. & Grät.

cap. 11. 12.

d Col. 1. 15.

Heb. 1. 2, 5, 6. e Act. 13. 33.

f Col. 1. 18. Revel. 1. 5.

g Rom. 8. 17. Gal. 3. 29.

h Heb. 12. 23.

i Ian. 1. 18.

k Exod. 4. 12.

l Jer. 2. 3, 14.

m Jer. 31. 9.

n Act. 13. 46.

Life which Hee by rising againe from the Grave; did assume, as we were by *Adam* made obnoxious to the same death which he by failing did incurre and contract. \* For Christ is the *second Adam*, and as wee have borne the Image of the earthly in sinne and guilt; so must we beare the Image of the Heavenly in Life and righteousness: and <sup>b</sup> that which in us answereth to the Resurrection and Life of Christ (which Hee ever liveth) is our holynesse and newnesse of life, as the Apostle plainly shew's, to note <sup>c</sup> that our Renovation likewise ought to be perpetuall and constant, not fraile and mutable, as when it depended upon the life of the first *Adam*, and not of the second.

Thirdly, *the Kingdome of Christ is ours also*. Now His Kingdome is not perishable, but eternall: *a Kingdome which cannot be shaken*, or destroyed as the Apostle speakes. Heb. 12. 28.

Fourthly *the Sonneship* and by consequence *Inheritance of Christ is ours*. I speake not of His personall Sonneship by eternall generation, but of that dignitie and honour which He had as <sup>d</sup> the *first borne of every Creature*, and *Heire of all things*. That Sonneship which Hee had as Hee was borne from the Dead; <sup>e</sup> *Thou art my Sonne, this day have I begotten thee*, namely in the Resurrection, in which respect He is called <sup>f</sup> the *first borne*, and *the first begotten of the Dead*. In this dignitie of Christ, of being <sup>g</sup> Heires, and a kinde of first borne unto God, doe wee in our measure partake, for wee are called the <sup>h</sup> *Church of the first borne*, and <sup>i</sup> *a kinde of first fruites of His Creatures*: For though those attributes may be limited to the <sup>k</sup> Jewes in regard of precedencie to the Gentiles; yet in regard of the inheritance (which was usually and properly to descend to the first borne) they may bee applied to all, for of all beleevers the Apostle

saith,



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faith, *If you are Sonnes, then are ye heires, Coheires with Christ.* We hold in chiefe under his guardianship and protection, as his sequels and dependant. Now from hence our Saviours argument may bring much comfort and assurance; *ⁿ The Sonne abideth in the house for ever*; and the House of God is His Church, not in *ⁿ Heaven onely*, but *⁰ on Earth likewise*, as the Apostle shewes.

Fifthly, *Christs victories are ours*: Hee overcame *ⁿ the World*, and *⁹ Temptations*, and *ⁿ Enemies* and *ⁿ Sinnes* for us. And therefore they shall not bee able to overcome Him in us. *ⁿ Hee is able to succour them that are tempted.* Hee who once overcame them for us, will certainly subdue them in us: Hee that will overcome the last Enemy, will overcome all that are before; (for if any be left, the last is not overcome.)

Lastly, we have the benefit of Christs *Intercession*: *I have prayed for thee that thy Faith faile not.* It is spoken of a saving Faith, as the *ⁿ learned* prove at large. And I have shewed before *ⁿ* that particular promises in Scripture are universally applyable to any man whose case is parallell to that particular. If then *Peters* sinne did not by reason of this prayer of Christ overturne his Salvation, or bring a *ⁿ* totall deficiencie upon his faith; why should any man, who is truly and deeply humbled with the sense of relapse, or consciounesse of some sinne, not of *ⁿ* ordinary guilt, or dayly incursion, but indeede very hainous, and therefore to be repented of with teares of blood, yet why should he in this case of sound humiliation stagger in the hope of forgiveness, or mistrust Gods mercie, since a greater sinne then *Peters*, in the grosse matter of it, can I thinke hardly be committed by any justified man.

These are the comforts which may secure the Life of Christ, in a lapsed but repenting sinner: the summe of all is this. Since we stand not, like *Adam*, upon our owne

ⁿ Ioh. 8. 35.  
 ⁰ Ioh. 14. 2.  
 ⁰ 1. Tim. 3. 15.  
 Dr. White against Fish. p. 53  
 ⁰ Ioh. 16. 33.  
 ⁰ Heb. 4. 15.  
 Math. 4. 11.  
 ⁰ Col. 2. 15.  
 Luk. 11. 22.  
 ⁰ Col. 2. 13. 14.  
 ⁰ Heb. 2. 18.  
 ⁰ 1. Cor. 15. 26.  
 ⁰ Dr. Reynolds confer. with Hart. cap. 7.  
 Dr. vif 8.  
 Dr. Abbot in Thomson. distrib. cap. 18.  
 Falta est ( inquit Maldonatus Jescuta ) opinio eorum qui putant Petrum fidem negando perdidisse. in loc.  
 b Quod dicit Petrus, — Toti eccles. distum putandum est. le. fuita ibid.  
 c Rogavit ut haberet in fide liberrimā, fortissimā, invictissimā, perseverantissimā voluntatē Aug. de corrupt. & grat. cap. 8.  
 ⁰ Consuetudinary reatus. Solrian. Quotidiani inculpationis. Totidū.

bottom, but are branches of such a Vine as never withers, Members of such a Head as never dies, sharers in such a Spirit as cleanseth, healeth, and purifieth the heart, partakers of such promises as are sealed with the Oath of God: Since we live not by our owne life, but by the Life of Christ; are not ledde or sealed by our owne spirit, but by the Spirit of Christ; doe not obtaine mercie by our owne prayers, but by the Intercession of Christ; stand not reconciled unto God by our owne endeavours, but by the propitiation wrought by Christ, who loved us when wee were enemies and in our blood; who is both willing and able to save us to the uttermost, and to preserve his owne mercies in us; to whose office it belongs to take order that none who are given unto him be lost; undoubtedly that Life of Christ in us, which is thus underpropped, though it be not priviledg'd from temptations, no nor from <sup>f</sup> backslidings, yet is an abiding Life: He who raised <sup>s</sup> our Soule from death, will either preserve our feete from falling, or, if we doe fall, <sup>h</sup> will heale our backslidings, and will save us freely.

Infinitely therefore doth it concerne the Soule of every man to bee restlesse and unsatisfied with any other good thing, till he find himselfe entitled unto this happy Communion with the Life of Christ, which will never faile him. As all the Creatures in the world, so man especially hath in him a twofold desire; a desire of *perfection*, and a desire of *perpetuities*; a desire to *advance*, and a desire to *preserve* his Being. <sup>i</sup> Now then till a mans Soule, after many roving and inquisitions, hath at last fixed it selfe upon some such good thing as hath compasse enough to satiate and replenish the vastnesse of these two

<sup>e</sup> Ioh. 6. 39.

<sup>f</sup> Hos. 11. 7. 11.

<sup>g</sup> Psal. 56. 13.

<sup>h</sup> Hos. 14. 4.

<sup>i</sup> *Pecilli nos ad te, & inquietum est cor nostrum donec requiescat in te. Aug. Confess. lib. 1. cap. 1. Cum Beati esse omnes homines volunt, si ve-*

*rè volunt, profectò esse immortales volunt, aliter enim beati esse non possunt. Aug. de Trin. l. 13. cap. 8. Cuius jam non difficulter occurrit Vtroque conjunctio effici beatitudinem, quam recto proposito intellectus naturalis natura desiderat: Hoc est, ut bono incommutabili, quod Deus est, sine ulla molestia perfruatur, & in cose in eternum esse mansurum, nec ulla dubitatione cunctetur, nec ulla errore fallatur. Aug. de Civ. Dei lib. 11. cap. 13.*

desires;

desires; impossible it is for that Soule, though otherwise filled with a confluence of all the glory, wealth, wisdom, learning and curiositie of *Salomon* himselfe, to have solid contentment enough to withstand the feares of the smallest danger, or to outface the accusations of the smallest sinne. Now then let us suppose that any good things of this World, without the Life of Christ, were able to satisfie one of these two desires, to perfect and advance our nature (though indeede it bee farre otherwise, since without Christ they are all but like a stone in a Serpents head, or a Pearle in an Oyster; not our perfections, but our diseases, like *Cleopatra* her pretious stone; when she wore it, a Jewell; but when she dranke it, an excrement. I may boldly say that as long as a man is out of Christ, he were better be a begger, or an idiote, then to bee the steward of riches, honours, learning and wisdom, which should have beene improv'd to the Glory of Him that gave them, and yet to bee able to give up at that great day of accompts no other reckoning unto God but this: Thy riches have beene the authors of my covetousnesse and oppression; thy honours, the steppes of my haughtinesse and ambition; thy learning and wisdom, the fuell of my pride.) But now I say, suppose that nature could receive any true advancement by these things; yet alas, when a man shall beginne to thinke with himselfe, may not God this night take me away, like the foole in the Gospell, from all these things, or all these from mee? May I not, nay must I not within these few yeeres, in stead of mine honour, be laid under mens feete? In stead of my purple and scarlet, be cloathed with rottennesse? In stead of my luxurie and delycacies, become my selfe the foode of wormes? Is not the poore soule in my bosome an immortall soule? Must it not have a being, as long as there is a God who is able to support it? And will not my bagges and titles, my pleasures and preferments,

ments, my learning and naturall endowments, every thing save my sinnes and mine adversaries, and mine owne Conscience forsake mee, when I once enter into that immortalitie? When a man I say shall beginne to summon his heart unto such sad accompts as these, how will his face gather blacknesse, and his knees tremble, and his heart be even damp'd and blasted with amazement in the middest of all the vanities and lyes of this present world? What a fearefull thing is it for an eternall soule to have nothing betweene it, and eternall misery to rest upon, but that which will moulder away and crumble into dust under it, and so leave it alone to sinke into bottomlesse calamitie? Q Beloved, when men shall have passed many millions of yeeres in another world, which no millions of yeeres can shorten or diminish, what accession of comfort can then come to those glorious joyes which we shall bee filled with in Heaven, or what diminution or mitigation of that unsupportable anguish which without ease or end must bee suffered in Hell, by the remembrance of those few houres of transitorie contentments, which we have here, not without the mixture of much sorrow and allay enjoyed? What smacke or relish thinke you hath *Dives* now left him of all his delicacies, or *Esaú* of his pottage? What pleasure hath the rich foole of his full Barnes, or the young man of his great possessions? What delight hath *Iezabel* in her paint, or *Ahab* in the Vineyard purchased with the innocent blood of Him that owned it? How much policie hath *Achisophel*, or how much pompe hath *Herod*, or how much rhetoricke hath *Tertullus* left to escape or to bribe the torments, which out of Christ they must for ever suffer? O how infinitely doth it concerne the Soule of every man to finde this Life of Christ to rest upon, which will never forsake him till it bring him to that day of Redemption, wherein he shall be filled with blessednesse infinitely proportionable to the most vast  
and

and unlimited capacities of the Creature.

And now when we can secure our Consciences in the inward, true, and spirituall renovation of our heart, in this invincible and unperishable obsequiation of the spirit, who knitteth us as really (though mystically) unto Christ, as his sinewes and joynts do fasten the parts of his sacred body together; how may our heads bee crowned with joy, and our hearts sweetly bathe themselves in the perfusion and preoccupation of those rivers of glory which attend that Spirit wheresoever he goeth? Many things I know there are which may extremely dishearten us in this interim of mortalitie; many things which therein encounter and oppose our progresse. The rage, malice and subtilty of Satan; the frownes, flatteries, threatens, and insinuations of this present World; the impatience and stubbornnesse of our owne flesh; the strugglings and counterlustings of our owne potent corruptions; the daily conscioulnesse of our fall's and infirmities; the continuall entercourse of our doubts and feares; the ebbing and languishing, decaying and even expiring of our Faith and Graces; the frequent experience of Gods just displeasure, and spirituall desertions, leaving the Soule to its owne dumps and darknesse. Sometimes like froward children we throw our selves downe and will not stand; and sometimes there comes a tempest which blowes us downe that we cannot stand. And now whither should a poore Soule, which is thus on all sides invited with feares and dangers, betake it selfe? Surely so long as it lookes either within or about it selfe, no marvell if it be ready to sinke under the concurrent opposition of so many assaults.

But though there be nothing in thee, nor about thee, yet there is something above thee which can hold thee up. If there be strength in the merit, life, kingdom, victories, Intercession of the Lord Iesus: If there be comfort in the Covenant, Promises, and Oath of God, beleve, and all  
this

Esa. 41. 10, 14.

this strength and comfort is thine : leane not upon thine owne wisdom, trust not thine owne righteousness, arrogate nothing to thy selfe but impotencie to good : no strength of thy selfe but against thy selfe, and Gods Grace ; no power but to resist and withstand the Spirit, But rest only upon the Promises and Power of Him who is *Alpha and Omega, the Author and Finisier of thy Faith* ; Who is a Head to take care of his weakest members. When thou art as weake as a worme in thine owne sense, yet feare not *O worme Jacob, be not dismayd O Men of Israel*, saith the Lord, *for I am thy God, I will strengthen thee, yea I will helpe thee, yea I will uphold thee with the right hand of my righteousness*, that is, with the strength of my Truth and Promises. *How shall I give thee up Ephraim*, It is spoken to backsliding Ephraim ; *How shall I deliver thee Israel ? How shall I make thee as Admah, how shall I set thee as Zeboim ?* That is, How shall I make mine owne Church as the cities of Sodom? *My heart is turned within me, my repentings are kindled together*, and marke the reason of all. *I am God, and not man*. Though you are *Men*, subject to many changes and miscarriages, yet I am not a *Man* that I should repent of my goodness, and therefore I will not turne to destroy *Ephraim*.

But now as men who looke upon the Sunne, when they looke downward againe upon darker objects, can scarce see or distinguish any thing ; so ought it to bee with us, our looking up unto God should make us see nothing in our selves, but matter to be humbled by, and driven backe unto him againe. If once the strong man beginne to glorie in his strength, or the wise man in his wisdom ; If our prosperity and security make us resolve with *David*, that we shall never be moved ; If because we finde our corruptions wounded and mortified, wee beginne to insult over them more with our pride, then without faith : How easie and just is it with God

to

to let in Satan upon us, to remove his hand from under us, to overshadow and withdraw His countenance from us, to set on our very wounded corruptious upon us to burne up our citie, and peradventure to plunge us in the guilt of some such fearefull sinnes, as at the very names and first suggestions whereof wee would haply before have beene startled and amazed? Alas what are wee to *David*, and *Peter*, to *Salomon* and *Hezekiah*, men of such dayly communion and intimate acquaintance with the Almighty. And yet notwithstanding what fearefull testimonies have they left upon record for all posteritie to take notice what a fraile and inconstant creature man is, when once Gods Spirit departs from him? That the strength of the greatest champions in the Church of God is but like the strength of *Sampson*, of whom in all his great exploits the Scripture saith, that *The Spirit of the Lord came upon him*, and when hee was overcome, that *the Lord was departed from him*. We should therefore labour to <sup>c</sup> *rejoyce in the Lord with trembling*, to <sup>d</sup> *worke out our salvation with feare*, to pray that wee may be delivered from our selves, and from the traines of Satan; that wee may never know by our owne fearefull experience, into what an incredible excessse of sinning our flesh, though otherwise mortified, would breake forth, if God should a little subduēt his hand, and give us over a while to the violence of our owne passions, to the treacherie of our owne hearts. Wee should be very watchfull and cautious against our selves, that wee presume not to sinne, because Grace hath abounded. <sup>e</sup> *How shall wee that are dead to sinne, live any longer therein?* saith the Apostle. What a monstrous perverting of the grace and mercie of God is this to build straw and stubble upon so pretious a foundation? Surely wee would esteeme that man prodigiously foolish and contumelious unto nature, who should spend his time, substance, and industrie to finde out a perverse philosophers stone, that  
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<sup>a</sup> *Iudg. 14. 6, 19.*  
15. 14.

<sup>b</sup> *Iudg. 16. 20.*  
<sup>c</sup> *Psal. 111.*

<sup>d</sup> *Phil. 2. 12.*

<sup>e</sup> *Rom 6. 11.*



<sup>f</sup> *St. Edwin  
Sands relation.*

<sup>g</sup> *Psal. 119. 17.*

<sup>h</sup> *Rom. 2. 4. 5.*

<sup>i</sup> *Ioh. 5. 26. 27.*

*Math. 28. 18.*

<sup>k</sup> *Ioh. 6. 27.*

<sup>l</sup> *Ioh. 1. 18.*

<sup>m</sup> *Ioh. 11. 42.*

should turne all the gold it touched into lead or drosse: how injurious then and reprochfull are they to the grace of God, who extract their owne presumptions out of His mercie, and turne the redundancie of diuine Grace into an advantage and priuiledge of sinning? As if Gods mercie had no other use then a dogges grasse, or a drunkards vomit, or a <sup>f</sup> Papists confession to his Priest, to absolve us for some sinnes that there might be room made for more. Surely Grace teacheth men to make other conclusions from Gods mercie. <sup>g</sup> *Deale bountifully with thy seruant that I may keepe thy Word,* was Davids inference from Gods favour. And Saint <sup>h</sup> Paul assures us that none but hard and impenitent hearts despise the goodnesse and riches of Gods patience and forbearance, not knowing that the goodnesse of God should lead them to repentance. It is the worke of grace to re-imprint the image of God in us, to conforme us unto Christ, to bend and incline the heart to a Spirituall delight in the Law, to remoove in some measure the ignorance of our mindes, that wee may see the beautie and wonders of Gods Law, and the difficultie and frowardnesse of the fleshly will against grace, that Gods Commands may not be grievous, but sweete unto us.

These are the branches and properties of that Life which we have from Christ. And wee have them from Him *as the Sonne*, as a middle person betweene us and his Father. First, because the *Sonne* hath His Fathers *Seale*: Hath <sup>i</sup> *Iudgement, Power*, libertie to dispose of and dispense Life and Salvation to whom He will. <sup>k</sup> *Labour for the Meate that endureth unto Eternall Life, which the Sonne of Man shall give unto you; for Him hath God the Father sealed.* Secondly, because the <sup>l</sup> *Son is in his Fathers bosome*, hath His heart, His eare, His affections, and therefore He is <sup>m</sup> *heard alwayes* in whatsoever Hee desireth for any of His members: and this interest in His Fathers Love was that by which He raised *Lazarus* unto

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to Life againe. Lastly, he that hath the *Sonne*, hath the greatest gift which the Father ever gave unto the World. Hee cannot denie Life where He hath given the *Sonne*; He cannot with-hold silver where Hee hath given gold and Diamonds: *▪ If He spared not His Son, but delivered Him up for us all, how shall He not with Him freely give us all things?*

▪ Rom. 8. 32.

Now our *life* is conveyed from Christ unto us. First, by *Imputation of His merit*, whereby our persons are made righteous and acceptable unto God. Secondly, by *Infusion or communion with His Spirit*, which sanctifies our nature, and enables us to doe spirituall services. For though we exclude workes from Iustification formally considered; yet we require them of every Iustified man; neither doth any Faith Iustifie but that which worketh by Love, though it justifie not under that reason as a working Faith, but under that relative office of receiving and applying Christ. Thirdly, by *His Life and Intercession*, applying His merits unto us, and presenting our services unto His Father, as lively sacrifices, cleansed from those mixtures of deadnesse and corruption, which as passing from us did cleave unto them.

Having thus unfolded *our Life by Christ*, wee are in the last place to inquire into that *Proprietie* which wee have unto Christ, which is the ground of the Life wee receive from Him. For one thing cannot bee the principle and seede of Life unto another, except there be some union, and fellowship, which may be the ground of the conveyance: and this is that which the Text call's *the having of Christ*, which is the same with that of Saint *Iohn*, To as many as *received Him*, He gave power to be called the *Sonnes of God*. So then there must bee a mutuall Act, Christ exhibiteth Himselfe unto us, and wee adhere, and dwell in Him; whereby there is wrought a *▪ Vnkie of will's, a Confederacie of affections, a Participation*

Ioh. 1. 12.  
▪ *Nostri & ipsius conjunctio, nec miscet personas, nec unit substantias; sed affectus consociat, & confederat voluntates, Cypr. de carna Domini.*

cipation of natures, a concurrence to the making up of the same bodie; so that Christ accounteth Himselfe incomplete without His Church. This union of the faithful to Christ, being one of those *deepe things of God* which are not discernable without the Spirit, is yet set forth unto us in the Scriptures under sundrie vulgar and obvious similitudes, which I will but touch upon.

It is first set forth by the expression of a *Body*, consisting of diverse members. Rom. 12. 4, 5. 1. Cor. 12. 12, 13. Eph. 1. 22, 23. In which places the purpose of the Apostle is to shew how the proportion that is betweene Christ and His Church, answereth to that relation which is betweene the members of a Body and the Head. For as in the naturall Body all the members are joyned by nerves and vitall ligatures unto the Head, from whence they receive their strength and sensation, and doe, by vertue of that union to the Head, retaine a fellowship and comunion amongst themselves: So is it betweene Christ and His Church. Every member of the true and mysticall Body of Christ is by a secret knot of his Spirit so fastned unto him, and so compacted with the other members by that which every joynt supplieth, as that the whole world of Elect, from Christ the Head and first borne of the Creatures, unto the lowest and meanest of all His members, doe make up but *one Body*, unto which Christ, by being the *Head*, hath these principall relations. First, He is the principle of all Spirituall Influences, as the Head of naturall. All the Grace in us is but an overflowing and measure from His fulnesse. Secondly, He is the principle of all government and direction; all the wisdom and prudence of the Church is from Him. He is the everlasting Counsell, or the Light that enlighteneth every man that cometh into the world, the power and the wisdom of God unto us. Thirdly, He is *conformable* to the members (for Christs Church is no monster) and maketh them conformable unto Him; He

*Vid. Aquin.  
part. 3. q. 8. art. 1.  
Bonavent. diff.  
3. qu. 13. de gra-  
tia capitis.*

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Hee to us in our infirmities, tempted in all things as we are; and we to Him in His holynesse: He that Sanctifieth and they that are Sanctified are all of one. Now as in a body wee resolve the whole into no parts but those which are integrall and proper to it in the nature of a living and organick Body, namely the members; though many things else are in the Body, yet nothing belongs integrally unto it, but the members: So many men are in the Body of Christ, onely by an externall and sacramentall admission, or by some false and presumptuous persuasions and professions (as wenches or excrements in the naturall body) they doe no services, they exercise no vitall and spirituall functions, but rather cumber and infect the members.

Secondly, this union is compar'd unto a *building or house*, Eph. 2. 20. 21. 1. Tim. 3. 14. 1. Pet. 2. 5. whose stones are knitte together by the juncture and bond of Love, and are firmly grounded upon the Elect pretious and sure foundation, who as He doth by His power *uphold all things*, so much more those that are built upon Him. Now as in a structure the stones cannot subsist in the building by any qualities or inherent vertues of their owne, but onely by that direct and perpendicular dependence, and subsistence which they have upon the foundation: so in the Church no graces, no carvings, no inherent excellencies doe hold men up, but onely that full and sole reliance, and subsistence of the Soule upon Christ. If a man have any other bottome that holds him up, if he be not even and full upon Christ, if hee be not in all things levelled and proportioned unto him by the doctrine of the Apostles and Prophets (which is therefore likewise called a foundation, because by it wee are set right upon Christ, who is the *Foundation of foundations*, as the Scripture speaks) Hee cannot abide in the building for ever; the wall and the foundation must all have the same center; and there must bee the same propen-

Heb. 1. 3.

Eph. 2. 16.

ensions,

Esaï. 30. 12, 13.

Ioh. 15. 1, 5.

Exek. 15. 3.

pensions, and affections in us which were in Christ, His Rule must be ours, and His Ends ours, and His Will ours. If there be any such exorbitancies, and swellings out, as make the heart have quite another point and center to move to, other grounds to fixe upon, if men will despise the Word, will not be par'd and regulated to the foundation, but will *trust in oppression and perversenesse, and stay on that; this iniquitie will at length prove a breach which commeth suddenly at an instant.*

Thirdly, this union is compar'd to an *ingrafture of a branch in a tree*, whereby the juice and nourishment of the stock is conveyed, and the branch thereby quickned to bring forth fruit. Where by the way it is worth our noting that the Church is most vsually in this particular compared to a *Vine*, and the branches of a *Vine*, to note that there is nothing of worth or expectation in Christians, but their fruit. A man cannot *make a pinne* to fasten in a wall of the branch of a vine. An unfruitfull Christian is the most unprofitable Creature that is; there are no secundarie uses which can mediate (as I may so speake) for a dead vine, to keepe that from the fire: either it must be for fruit or for fuell; to all other purposes it is utterly improper and unprofitable.

Now wee must observe, that a Branch may bee in a Tree two wayes. First, by a meere corporeall adherencie, or continuation with the stocke; by cleaving and sticking to the bodie of the Tree; and so every dead branch is in the Tree, as well as those that live: but this alone is not that which our Saviour requires, for such branches the husbandman will cut off and cast into the fire. Secondly, by a reall participation of the life, sappe, and influences of the roote, which unto the former sort of branches, though offered, yet is not received, because of the inward deadnesse and indisposition that is in it: thus it is betweene Christ and Christians. That which makes us to be in Christ after any kinde of way is Faith.

And

And according to the differences of Faith are these differences of being in Christ to bee discerned. Saint James makes mention of a *dead Faith*, when men are in Christ by some generall acknowledgement, by externall profession, by a partiall dependence (comming to Him only as to a *Iesus* for roome and shelter to keepe them from the fire; not as to a *Christ* for grace and government in His service) not by any particular and willing attraction of those vitall influences, those working principles of grace and obedience which are from him shed abroad upon true beleivers. And this is the semi-conversion and imperfect renovation of many men, whereby they receive from Him onely generall light of truth and common vertues, which make them visibly, and externally branches in Him. But Saint *Paul* makes mention of a lively, operative, unfained faith, which in true beleivers draweth in the power of Christs death, and the vertue of His resurrection, unto the mortification of sinne, and quickning of Spirit, and bringing forth fruit unto God, and this onely is that which is the ground of our life from Him. *The Life that I live, I live by the Faith of the Sonne of God.*

Lastly, this *Union* unto Christ is compared unto *Marriages*: Psal. 45. Eph. 5. 32, whereby the Church hath a right and proprietie created to the body, name, goods, table, possessions, purchases of Christ, and doth reciprocally become all His, resigning its will, wayes, desires unto His government. Now for the discovery of this we may consider either the *essentials*, or the *consequents of marriage*. The former hath for the *genu* the most generall requisite, *consent*: and that must have these *differences* and restrictions. First, it must bee a *mutuall consent*: for though Christ declare His good will, when He knocketh at our doores, and beleecheth us in the ministry of His Word; yet if we keepe our distance, reject His tokens of Love and Favour, and stop our eares

Iam. 2. 26.

a Lumbard. dist.  
c. 4. dist. m. 27.  
Ubi non est utriusque confessus,  
non potest esse  
matrimoniu.  
Instit. Iur. Can.  
lib. 2. Tit. 11.  
nuptias igitur  
Aquin. supplem.  
3. part. 2. qu. 45.  
art. 1.  
Fran. a. willor.  
Relect. 7. part. 1.

\* Verba presentem consensum experientia sunt necessaria. Justit. Inv. Can. lib. 2. Tit. 11.

§. Licet autem per solum Lumbard. lib. 4. dist. 11. 28.

Francisc. a victoria. Relect. 7. part. 1. Punct. 2.

a Act. 13. 46.

Act. 22. 21.

b Quorum unum corpus est, unus debet esse & animus. Urban. in Decret. part. 2. caus. 31. Lumbard. Dist.

29.

c Pla. 78. 34.

37.

d 2. King. 17.

25. 26.

e Qui errat non sentit, Ergo nec consentit. Decret. part. 2. Caus.

29. qu. 1.

Error circa ea quæ sunt de consensu contrarium vitiat consentium. Francisc. a victoria. Relect. 7. part. 1. punct. 2.

to His invitations, there is then no covenant made; this is but a *wooing*, and no *marriage*. Secondly, it must be a \* *present consent*, and in words *de presenti*, or else it is onely a *Promise*, but no *Contract*. Many men, like *Balaam* would faine die the death of the righteous, but live their owne lives; would faine belong to Christ at the last, and have nothing to doe with Him ever before; would have Him out of neede, but not at all out of love; and therefore for the present they put Him off: Many other suiters they have whom they cannot deferre, or denie; till at last peradventure Hee grow jealous and wearie, departs from them, and turnes unto those who will esteeme Him worthy of more acceptation. \* Seeing you put the Word from you, saith the Apostle, and judge *your selves unworthy of Eternal Life, Lo wee turne unto the Gentiles*. Thirdly, it must be *free and unconstrained*; for compulsion makes it a *ravishment*, and not a *marriage*. They <sup>b</sup> who must be but one Bodie, ought first to agree in the same free and willing resolution. Many men when God <sup>e</sup> slayes them, will enquire earely after Him; when Hee puts them upon a racke will give a forced consent to serve Him; when Hee <sup>d</sup> sends His Lions amongst them, will send for His Priests to instruct them how to worship Him; but this is onely to flatter with their lippes, that they may escape the present paine; (like the howling devotion of some desperate Mariner in a storme) not at all out of cordiall and sincere affection; wicked men deale no better with God, then the frogges in the fable with the blocke which was throwne in to be their king. When He makes a noyse, and disturbes their peace; when He falls heavie upon them, they are sore affrighted, and seeme to reverence His Power: but if He suffer their streame to bee calme about them, and stir not up His wrath, they securely dance about Him, and re-assume their wonted loosensse. Fourthly, it must be *c without error*, for hee that erres; cannot consent. If a

woman



## The Life of Christ.

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woman take her selfe upon some absence of her husband to be now free from him, and conceive him dead, and thereupon marry againe; if it appeare that the <sup>e</sup> former husband is yet living, there was a mistake and error in the person, and so a nullity in the contract. So if a man mistake himselfe, judge himselfe free from his former tie unto sinne and the Law, and yet live in obedience to his lusts still, and is not cleansed from his filthinesse, he cannot give any full consent to Christ, who will have a chaste spouse, without adulterers, or corrivalls. Lastly, It must <sup>s</sup> be an *universall and perpetuall consent*, for all time, and in all states and conditions. This is a great difference betweene a wife, and a strumpet: A wife takes her husband upon all tearmes; his burdens, as well as his goods; his troubles, as well as his pleasures: whereas a strumpet is onely for hire and lust; when the purse is emptied, or the body wasted, the love is at an end. So here, He that will have *Christ*, must have Him *All*; (*for Christ is not divided*) must entertaine Him to all purposes, must follow the Lambe wheresoever He goeth, must leave Father, Mother, Wife, Children, his owne life for Christ; must take as well His Yoake, as His Crowne; as well His Sufferings, as His Salvation; as well His Grace, as His Mercie; as well His Spirit to leade, as His Blood to redeeme. He that will be his owne Master to doe the workes of his owne will, must, if hee can, bee his owne Saviour too, to deliver his soule from the wrath to come.

The consequents and intendments of marriage are two, *Convictus & Proles*. First mutuall societie; Christ and a Christian must live together, have intimate, and deare acquaintance with each other; the spirit of a Christian must solace it selfe in the armes and embracements, in the riches and lovelinesse of Christ; in his absence and removes long after Him; in His presence and returns delight in Him, and entertaine Him with such pure af-

H h 2

fections,

*1 Decret. part 2.  
Caus. 34 q. 1. 2.*

*8 Quod perpetuitati repugnat, matrimonium tollit. Aquin. supplem. 3 part. qu. 47. art. 3. In matrimonio est quasi quædam servitus perpetua. Ibid. art. 6.*

<sup>h</sup> Dr. Reynolds  
confer. with  
Hart c. 1. diuif. 2

<sup>i</sup> *Occulta communicatione & inspiratione gratia spiritualis quifquis haeret Domino unus Spiritus est. Aug. de peccat. Mer. & Remiff. lib. 1. cap. 10.*

1. Ioh 3. 24.

4. 13.

<sup>k</sup> Rom. 5. 18.  
*Non est mulieris semen ratione quadam plebeia & vulgari, sed conceptus è spiritu sancto. Itaque non est finitus ut efflet omnium hominum caput, sed eorum tantum quos ex uniuerso humano genere corrupto Deus voluit regenerare per spiritum sanctum, &c.*

*Cameron de ecclesia pag. 88. Non est f. uatus cruce Christi qui non est crucifixus in Christo. Non est crucifixus in Christo, qui non est membrum corporis Christi. Prosper. Resp. ad Cyprian. Gallorum. cap. 9. Christo proprie ecclesia unitur quatenus Crucifixus est, & exaltatus à mortuis, nempe ut in Christi morte ecclesia sit veluti satisfaciens Deo, & expians peccata non in se, sed in capite. In resurrectione autem ecclesia sit veluti defuncta satisfaciens, &c. Cameron de ecclesia pag. 106. Adeo arcto vinculo Christus & ecclesia coniuncti sunt, ut Christus sit veluti peccator in ecclesia, ecclesia veluti defuncta pœna peccati in Christo. Ibid. pag. 127.*

fections, and Heavenly desires, as may make him take pleasure in His Beautie. Secondly, there must be a fruitfulness in us, we must bring forth unto God. Christ will not have a barren Spouse: every one that loveth Him, keepeth His Commandements.

Now then in one word to unfold the more distinct qualitie of this our union to Christ, wee may consider a threefold unitie. Of Persons in one nature; of natures in one Person; of natures and Persons in one qualitie. In the first is one God. In the second, is one Christ. In the third, is one Church. Our union unto Christ is the last of these, whereby Hee and we are all spiritually united to the making up of one mysticall Body. The formall reason or bond of this union is the Spirit of Christ, by which as by immortall and abiding seede we are begotten a new unto Christ. For He being the second Adam, we are spiritually in Him, and from Him, as we are naturally, or corruptly, in and from Adam. \* As Adam was the fountaine of all that are naturally generated, and by that meanes transmitted condemnation to all that are One with Him: so Christ is the Head of all that are Spiritually borne againe, and by that meanes transmiteth grace & righteousness to all that are onewith him.

From this Union of the faithfull unto Christ doth immediately arise a Communion with Him in all such good things as he is pleased to Communicate. I will but touch them, it having been the subject of this discours hitherto.

First, we have a Communion with Him in His merits, 1 which are as fully imputed unto us for Justification, as

if His sufferings had beene by us endured, or the debt by us satisfied. As wee finde in the body medicines often applyed unto sound parts, not with relation to themselves, but to cure others which are unsound; In a distillation of rhowmes on the eyes, we cuppe and scarifie the necke which was unaffected, to draw backe the humor from the part distempered: even so Christ the glorious and innocent Head of a miserable and leprous bodie suffered Himselfe to be wounded and crucified; to wrestle with the wrath of His Father; to bee One with a wretched people in the condition of their infirmities, as He was with His Father in the unitie of divine holinesse; that so by his infirmities being joyn'd unto us, the Communion of His puritie might joyne us unto God againe. <sup>a</sup> He alone without any demerit of His suffered our punishment, that we without any merit of ours might obtaine His Grace. <sup>b</sup> The paines of Christs wounds were His, but the profit ours; the holes in His hands and side were His, but the balme which issued out was ours; the thornes were His, but the Crowne was ours: in one word, the price which He paid was His, but the Inheritance which Hee purchased was ours. All the ignominie and agonie of His Crosse was infinitely unbecoming so honourable a Person as Christ, if it had not beene necessary for so vile a sinner as man.

Secondly, we have *Communion* with Him in His *Life and Graces* by habituall and reall infusion and inhabitation of His Spirit unto *Sanctification*. For we are <sup>c</sup> *Sanctified in Him*, and <sup>d</sup> *except we abide in Him, we cannot bring forth fruite*. Christ comes not onely with a passion, but with an unction to consecrate us to Himselfe: except thou be a partaker as well of this, as of that, bee as willing to be rull'd, as redeemed by Christ; In Him indeed thou art, but it is as a withered branch in a fruite full vine; while thou art in Him, it is to thy shame, that thou shouldest bee dead, where there is such abundance of

*a Solus pro nobis suscepit sine malis meritis penam, ut nos per illum sine bonis meritis consequeremur gratiam. Aug. contr. 2. epistolae pelag. lib. 4. c. 4. Hugo de sacram. l. 2. part. 1. c. 12. b illa in corpore Christi vulnera non erant Christi vulnera sed latronis. Ambr. serm. de latrone. c 1. Cor. 1. 2. d 1oh. 15. 4.*

Life; and the time will come that thou shalt bee cut off from Him: *Every branch in me that beareth not fruit, He taketh away.*

Lastly, we have *Communion with Him in many priviledges and dignities.* But here we must distinguish of the priviledges of Christ: some, are *personall* and *incommunicable*; others, *generall* and *communicable*. Of the former sort are all such as belong unto Him either in regard of His Divine Person, as to be the everlasting Sonne, the word and wisdom of His Father, the expresse Image of His Person, and brightnesse of His Glory, the upholder of all things by the Word of His Power, and the like; or in regard of His Office, as to bee the Redeemer of the Church, the Author and finisher of our Faith, the Prince of our Salvation, the propitiation for the sinnes of the world, the second *Adam*, the Mediator betweene God and Man, in which things He is alone, and there is none with Him. Other priviledges there are which are *communicable*, all which may bee compriz'd under this generall of being *fellow members with Him* in the most glorious Bodie and Societie of Creatures in the world.

The particulars I touch'd before. First, we have communion in some sort with Him in His *Holy unction*, whereby we are consecrated to be *Kings and Priests*, to subdue our corruptions, to conquer spirituall wickednesse, to offer up the sacrifices of prayer, prayes, almes and Holy services; for we are by Him a *royall priesthood*.

Secondly we have Communion in His *victories*; wee are *more then conquerors through Him*, because in the midst of the enemies insultations, and our owne distresses, the victorie is still ours. The enemy may kill us, but not overcome us, because our death is victorious. As Christ triumphed upon the Crosse, and had His government on His shoulders: so we rejoyce in afflictions, glory in tribulations, and in all of them, in a confluence

<sup>c</sup> Revel. 1. 6.

<sup>f</sup> 1. Pet. 2. 9.

<sup>g</sup> Rom. 8. 37.

<sup>h</sup> Col. 2. 15.

<sup>i</sup> Rom. 5. 3.

fluence and conspiracie of them all, wee are more then conquerors.

Thirdly, wee haue Communion with Christ in His *k Sonship*, from whence it comes to passe that Christ and His Church doe interchangeably take one anothers names: Sometimes Hee is not ashamed to call Himselfe *Iacob and Israel*. *This is the generation of them that seeke thy face O Iacob*, and *Thou art my servant O Israel in whom I will bee glorified*, saith the Lord speaking unto Christ: *yea Hee giveth to the Church His owne Name.* *As there are many members, and yet but one body; so is Christ:* & that is, so is the Church of Christ. And *what manner of love is this*, saith the Apostle, *that we should be called the Sons of God?* From hence it comes that wee have fellowship with the Father, accessse and approach with confidence for all needfull supplies, assurance of His care in all extremities, interest in the inheritance which Hee reserveth for His Children, confidence to be spared in all our failings, and to be accepted in all our sincere and willing services; secret debates, spirituall conferences of the heart with God, He speaking unto our spirits by His Spirit in the Word, and wee by the same spirit speaking unto Him in prayers, complaints, supplications, thanksgivings, covenants, resolutions: *Hee kissing us with kisses of Love and comfort*, and wae kissing Him againe with *kisses of reverence and worship*.

We see then, to conclude all, what an absolute necessity lyes upon us of *having Christ*, because with Him we have *k All things*, and *we can doe all things*: without Him wee are *x poore* and *y can doe nothing*. And the more necessary the dutie, the more sinfull the neglect: especially considering that Christ with-holds not Himselfe, but is ready to meete, to prevent, to attend every heart that in truth desires Him. If a man have a serious, simple, sincere will, to come wholly to Christ, not to be held back

*k* Ich. 20. 17.  
*l* Psal. 24. 6.  
*m* Esai. 49. 3.  
*o* 1 Cor. 12. 12.  
*p* Aug. de Civ. Dei. lib. 17. c. 18. To 7 de unitate Ecclie cap. 4. Totus Christus caput & corpus est, homines sancti & fideles sunt cum homine Christo unus christus, de peccat. Mtr & remiss. lib. 1. cap. 31. Ita & Christus. Non dixit, ita & Christi, sed ita & Christus, ostendens Christum recte appellari etiam universum, hoc est caput cum corpore suo quod est Ecclesia. Id. To 4. lib. 83. qu. 69. *q* 1. Ioh. 3. 1.  
*r* Cant. 1. 2.  
*s* Psal. 2. 1. 2.  
*t* Rom. 8. 32.  
*u* Phil. 4. 13.  
*v* Revel. 3. 17.  
*w* Ioh. 15. 5.

<sup>a</sup> Rev. 22. 17.

<sup>a</sup> 2. Cor. 5. 10.

<sup>b</sup> 1. Ioh. 3. 24.

*c* Res delicata  
est Dei Spiritus.  
Tert.

from him by His dearest and closest corruptions, by the sweetest pleasures, or strongest temptations, which can allure or assault him, he may draw neere unto Him with boldnesse, and assurance of acceptance; he hath a call, Christ <sup>a</sup> inviteth, yea <sup>a</sup> intreateth him, and therefore he may come: he hath a <sup>b</sup> command, Christ requireth it of him, and therefore he must come.

And now when we have Christ, how carefull should we be to keepe Him; how tender and watchfull over all our behaviours towards Him, lest Hee be grieved and depart againe. The Spirit of the Lord is a <sup>c</sup> delicate spirit, most sensible of those injuries which his friends doe him. Let us therefore take heede of violating, afflicting, discouraging, grieving this Spirit (which is the bond of all our union and interest with Christ) in any of those his sacred breathings and operations upon the Soule. But when He teacheth, let us submit and obey, receive the beleefe and the love of His Truth: when He promisseth, let us neither distrust nor despise, but embrace as true, and admire as pretious, all the offers which He makes to us: when Hee contends with our lusts in His Word and secret suggestions, let him not alwayes strive, but let us give up our fleshly affections to bee crucified by Him: when Hee woes and invites us, when Hee offers to lead and to draw us, let us not stop the eare, or pull away the shoulder, or draw backward like froward children, or cast cold water in the face of Grace, by thwarting the motions, and rebelling against the dictates thereof, but let us yeeld our selves unto Him, captivate all our lusts, and consecrate all our powers, and submit all our desires to His rule and government; and then when Hee hath beene a Spirit of union, to incorporate us into Christs Body; and a Spirit of unction, to sanctifie us with His Grace, Hee will undoubtedly bee a Spirit of comfort and assurance, to seale us unto the day of our full redemption.

THE



# THE LIFE OF CHRIST.

PHILIP. 3. 10.

*That I may know Him, and the Power of His Resurrection, and the fellowship of His sufferings.*



He purpose of the Apostle in this place is to arme the church of the Philippians against those false Iudaizing Teachers that Confounded Christ and *Moses*, Circumcision and the Gospell together. This he doth by Arguments *Personali* from men,

and by arguments *reall* from the *matter* it selfe. *Arguments Personall* are first from the disposition, quality, End of those false teachers, whom he describes ver. 3. They are evill trees, and therefore no great heed to be given to the fruits they beare, to the doctrines they obtrude. They are *Dogs*, unclean beasts, that barke onely for their bellies, and doe not onely barke, but watch their times to bite too. They are *Evill workers*; though they come like fellow workers with Christ, pretending much strictnes in the edification of the Church, yet indeed their businesse is only to pull downe and to pervert. They are the *Concession*, where the Apostle by an Ironicall paranomasia shewes the end of their doctrines, They preach



preach indeed Circumcision, but their businessse is schisme and Concision; In the Law it was Circumcision, Gods ordinance, but now being by Christ abolished it is nothing at all but a bare Concision or cutting of the flesh, and will in the Event prove a rent and schisme in the Church. The Second personall Argument is taken from the Apostles owne condition, who neither by nature nor Education was an enemy to legall Ceremonies, who in all points had as great reason to vindicate the Law, and to boast in fleshly priuiledges as any of those False Teachers. ver. 4. He was by nature *an Israelite* of the whole blood as well as they; by Education, of the strictest sect of all, *a pharisee*; by custome and practice *a persecutor* of the Church, under that very name because the law he had been bred under was engdanger'd by that new way; and in his course of life altogether *unblameable* in regard of legall Obedience and observations: and lastly in his opinions touching them, he counted them *gainfull things*, and rested upon them for his salvation, till the Lord opened his eyes, to see the light of the Glorious Gospell of God in the face of Iesus Christ. The arguments from the *matter* are first from the Substance of which Circumcision was the shadow. *Wee are the Circumcision, who worship God in the spirit, and reioyce in Christ Iesus, &c.* Ver. 3. They boast in the flesh, they have a Concision, but we are the Circumcision, because we have the fruit and Truth of Circumcision, the spirituall worship of God, which is opposite to externall Ceremonies. Ioh. 4. 23. Secondly from the plenitude and allsufficiencie of Christ, which stands not in neede of any legall accession to peece it out, and this the Apostle shewes by his owne practise and experience. *What things were gaine to me those I counted losse for Christ*, because they were things that kept him from Christ before, and he repeats the same words Confidently againe, that he might not to be thought to have spoken them unaduised.

ly or in a heate, *yea doubtles and I count all things but losse for the Excellency of the knowledge of Christ Iesus my Lord, for whom I have suffered the losse of all things,* As a merchant in a tempest is contented to Suffer the losse of all his goods to redeeme his life, or rather as a man will be content to part with all his owne beggerly furniture for a Jewell of greate value, Math. 13. 44. Onely here wee are to note that the Apostile did not suffer the losse of them *quoad Substantiam*, in regard of the Substance of the duties, but *quoad qualitatem et officium Iustificandi*, in regard of that dependance, and Expectation of happines which he had from them before. Neither did he onely Suffer the losse of them (as a man may doe of things which are excellent in themselves and use, as a merchant throwes his wares out of the ship, when yer he dearly loves the, and delights in the) but he shews what estimation he had of them, *I count them dung, that I may win Christ*, I Count them then filthy carrion: so the word signifies; *καθαλα*, Quasi *καταλα*, garbage and filth that is thrown out to dogs, things which dogs (such as he describes these false teachers to be) may delight in; but the spirit of God in a sincere hart cannot relish nor savor in comparison, of Christ. *And may be found in him*, when I shall appeare before the face of God, or *may finde in him* All that I loose for him, that is a most plentifull recompence for any legall commodities which I part from for his sake, *not Having mine owne righteousness, &c.* Here the Apostile distinguisheth of a twofold Righteousnesse; *Legall*, which is a mans owne, because a man must come by it by working himselfe, Rom. 10. 5. And *Evangelicall*, which is not a mans owne, but *the righteousness of God* Rom. 3. 21. 22. Freely given to us by grace through Christ. *That I may know Him, &c.* That I may have the Experience of his Grace and mercy in Iustifying me freely by faith through the vertue of his sufferings and resurrection.

Here.

Here then we have these two things set down, first, the *Pretiousnesse*, secondly the *nature* of *Saving Faith*. The *Pretiousnesse* is in the whole scope of the place, for the words are a comparative speech, where faith is preferred before all legall or morall performances. The *nature* is open'd by the *Act* of it *Knowledge*, and the *Object*, the *vertue* of *Christs Resurrection*, and the *fellowship* of his *Sufferings*.

Touching the former of these two, the scope of the Apostle in this place is to shew, that faith is the most pretious and excellent gift of God to a Christian man. So it is Expressly called by Saint *Peter*, a *pretious faith*, 2. *Pet.* 1. 1. For understanding of which point mee must note that faith may be Consider'd in a double respect. Either as it is a *Qualitie* inherent in the Soule, or as an *Instrument* whereby the Soule apprehendeth some other thing. Now in the same thing there is much difference betwene it selfe as a *Qualitie*, and as an *Instrument*. Heate as a *Qualitie*, can only produce the like quality againe, but as an *Instrument* of the Sunne it can produce life and sense, things of more excellency then the *Quality* it selfe. Faith as a *Quality* is noe better then other graces of the spirit, but as an *Instrument* so it hath a *Quickning* quality which noe other Grace hath. *The iust shall live by Faith.* Heb. 10. 38.

This pretiousnesse of Faith is scene chiefly in two respects. First, in regard of the *Objects*, and secondly, in regard of the *Offices* of it. First Faith hath the most pretious and excellent *object* of any other, Christ and his Truth, and promises. *Herein*, saith the Apostle, *God commended His Love, in that when we were sinners Christ died.* Rom. 5. 8. This was the soveraigne and most excellent love token and testification of divine favor that ever was sent from Heaven to men. *God so loved the world,* so superlatively, so beyond all measure or apprehension, *that He gave His Sonne,* Ioh. 3. 16. There is such a compasse

passé of all dimensions in Gods love manifested through Christ, such a heighth and length, and breadth, and depth, as makes it exceede *all knowledge*. Eph. 3. 18, 19. It is exceeding & unsearchable riches. In one word that which faith lookes upon in Christ is the price, the purchase, and the promises which we have by Him. The price which made satisfaction unto God; the purchase which procured Salvation for us; and the promises which comfort and secure us in the certaintie of both; and all these are pretious things, *The blood of Christ, pretious blood: 1. Pet. 1. 18. The promises of Christ, pretious promises: 2. Pet. 1. 4. And the purchase of Christ, a very exceeding and abundant weight of Glorie. 2. Cor. 4. 17.* But it may be objected, Have not other Graces the same object as well as Faith? Doe we not love Christ, and feare Him, and hope in Him, and desire Him, as well as Beleewe in Him? True indeede, but heerein is the excellencie of Faith, that it is the first grace which lookes towards Christ.

Eph. 2. 7.  
Eph. 3. 8.

*in deo et in  
omnibus rebus  
Clem. Alex.  
strom. lib. 2.*

Now the Scripture useth to commend things by their order & precedencie. As the women are commended for coming first to the Sepulcher; the messenger which brings the first tidings of good things is ever most welcome; the servant who is neereft his masters person is esteemed the best man in that order: so Faith bring the first grace that brings tidings of Salvation, the neereft Grace to Christs Person, is therefore the most excellent in regard of the object.

Secondly, Faith is the most pretious Grace in regard of the *offices of it*. Though in its inherent and habituall qualification it be no more noble then other graces, yer in the offices which it executeth, it is farre more excellent then any. Two pieces of parchment and waxe are in themselves of little or no difference in value, but in their offices which they beare as instruments or patents one may as farre exceede the other as a mans life exceeds

his

his lands; for one may bee a pardon of life, the other a lease of a Cottage. One man in a Citie may in his personall estate be much inferiour to another, yet as an Officer in the Citie hee may have a great precedence and distance above him. Compare a piece of gold with a scale of silver or brasse, and it may have farre more worth in it selfe; yet the scale hath an Office or Relative power to ratifie covenants of far more worth then the piece of gold: so is it betweene Faith and other Graces; Consider Faith in its inherent properties, so it is not more noble then the rest: but consider it as an instrument, by God appointed for the most noble offices, so is it the most superlative and excellent grace. These offices which are to it peculiar, I take it, are principally these three. The first to *unite to Christ*, and give possession of Him. The Apostle prayes for the Ephesians, *that Christ may dwell in their hearts by Faith.* Eph. 3. 17. Wealth in the Mine doth no good at all till it be sever'd and appropriated to persons and uses: Water in the Fountaine is of no service unto me, till it be conveyed thence to mine owne Cisterne; the light of the Sunne brings no comfort to him who hath no eyes to enjoy it: So though Christ be a Mine full of excellent and unsearchable riches, a Fountaine full of comforts and refreshments, a Sunne of righteousness, a Captaine and Prince of Life and Salvation, yet till Hee is made ours, till there bee some bond and communion betweene Him and us, we remaine as poore and miserable as if this Fountaine had never beene opened, nor this Mine discovered.

Now this Vnion to and Communion with Christ is on our part the worke of Faith, which is as it were the spirituall joynt and ligament by which Christ and a Christian are coupled. In one place wee are said to *live by Christ*, *Because I live*, saith he, *you shall live also.* Ioh. 14. 19. In another, *by Faith*, *The Iust shall live by Faith.* Heb. 10. 38. How by both? By Christ, as the Fountaine; By Faith,

Faith, as the pipe conveying water to us from the foun-  
taine; By Christ, as the Foundation; By Faith, as the  
Cement knitting us to the foundation; By Christ, as the  
Treasure; By Faith, as the clue which directs; as the  
Key which opens, and let us in to that Treasure.  
This the Apostle explains in the former place, where  
he shewes by what meanes Faith makes us liue, namely  
by giving us an entrance and approach to Christ; for  
he opposeth Faith to *drawing backe*, verſ. 19. 30. Noting  
that the proper worke of Faith, is to carry us unto Christ,  
as our Saviour Himſelfe expoundeth *believing in Him,*  
*by coming unto Him*, Ioh. 6. 64. 65. Therefore the A-  
postle puts both together, *not I, but Christ liveth in mee,*  
*and the life which I live, I live by the Faith of the Sonne*  
*of God*, Gal. 2. 20. Faith is compared to eating and drink-  
ing, Ioh. 6. and we know there is no sense requires such  
an intimate and secret union to its object as that of tas-  
ting, no sense that is the instrument of so neere a union  
as that. So then as the motion of the mouth in eating is  
not in the nature of a motion any whit more excellent  
then the motion of the eye or foote, or of it selfe in  
speaking; yet in the instrumentall office of life and nour-  
ishment it is farre more necessarie: So though Faith in  
the substance of it as it is an inherent qualitie hath no sin-  
gular excellencie above other graces; yet as it is an in-  
strument of conveying Christ our spirituall Bread unto  
our soules, and so of assimilating and incorporating  
us into Him, which no other Grace can doe, no more  
then the motion of the eye or foote can nourish the bo-  
dy; so it is the most precious and usefull of all others. It  
may be objected, doe not other graces joyne a man unto  
Christ, as well as Faith? *Union* is the proper effect of  
*Love*; therefore wee are one with Christ as well by lo-  
ving Him, as by believing in Him.

To this I answer, that Love makes onely a *morall*  
*union* in affections, but Faith makes a *mysticall union*, a  
more

more close and intimate fellowship in nature betweene us and Christ. Besides, Faith is the immediate tie betweene Christ and a Christian, but love a secondary union following upon, and grounded on the former. By nature we are all enemies to Christ and His Kingdome, of the Jewes minde, *wee will not have this man to raigne over us*: therefore till by Faith wee are throughly perswaded of Christs Love to us, we can never repay Love to Him againe. *Herein is Love*, saith the Apostle, *not that wee loved God, but that Hee loved us, and sent His Sonne.* 1. Ioh. 4. 10. Now betweene Gods Love and ours comes Faith to make us One with Christ; *we have knowne and beleevved the Love that God hath to us,* ver. 16. And hence it followes that because by Faith as Hee is so are wee in this world, therefore *Our love to Him is made perfect, and so wee love Him because Hee first loved us,* ver. 19. So that we see the union we have with Christ by Love presupposeth the Unitie wee have in Him by Faith; so Faith still hath the preeminence.

The second office wherein consists the excellencie of Faith is a consequent of the former, namely to *justifie a man*: for there is no man righteous in the sight of God any further then he is taken into the unitie of Christ, and into the fellowship of His Merits. God is alone well pleased in Christ, and till a man be a member of His Bodie, a part of His fulnesse, hee cannot appeare in Gods presence. This was the reason why Christ would have none of His bones broken, or taken of from the Communion of His naturall body, Ioh. 19. 36. to note the indissoluble union which was to bee betweene Him and His mysticall Members. So that now as in a naturall bodie the member is certainly fast to the whole so long as the bones are firme and sound: so in the mysticall, where the body is, there must every member be too, because the bones must not be broken asunder. If then Christ goe to Heaven, if Hee stand unblameable before Gods



Gods justice, we al shal in him appeare so too; because his bones cannot be broken. That which thus puts us into the Vnitie of Christ, must needs Iustifie our persons, and see us right in the presence of God: and this is our Faith. The Apostle gives two excellent reasons why our Iustification should be of Faith rather then of any other grace. The first on Gods part, that *it might bee of Grace*: The second on the part of the promise, *that the promise might be sure to all the seede*. Rom. 4. 16. First, Iustification that is by Faith is of meere Grace and favour, no way of worke or merit. For the Act whereby Faith Iustifies, is an act of humility, and selfe-dereliction, a holy despaire of any thing in our selves, and a going to Christ, a receiving, a looking towards Him and His Al-sufficiencie; so that as *Marie* said of her selfe, so we may say of Faith; *The Lord hath respect unto the lowlynes of his grace*, which is so farre from looking inward for matter of Iustification, that it selfe as it is a worke of the heart, *crederet*, doth not iustifie, but onely as it is an *apprehension or taking hold of Christ*. For as the hand in the very receiving of a thing must needs first make it selfe emptie (If it bee full before, it must let all that goe ere it can take hold on any other thing :) So Faith being a receiving of Christ, Ioh. 1. 12. must needs suppose an emptinesse in the soule before.

Faith hath two properties (as a Hand) *To worke* and *to receive*; when Faith purifies the heart, supports the droaping spirits, worketh by love, carries a man through afflictions and the like, these are the workes of Faith: when Faith Accepts of righteousness in Christ, and receives Him as the gift of His Fathers Love, when it embraceth the promises a farre of, Heb. 11. 13. and layes hold on Eternall Life, 1. Tim. 6. 12. This is the *receiving act of Faith*. Now Faith iustifies not by working (lest the effect should not bee wholly of Grace, but partly of Grace, and partly of worke, Ephesians, 2.

8.9.) but by bare receiving, and accepting or yeelding consent to that righteousness, which in regard of working was the righteousness of Christ, Rom. 5. 18. and in regard of disposing, imputing, appropriating unto us, was the righteousness of God, Rom. 3. 21. 1. Cor. 1, 30. Phil. 3. 9. To make the point of Iustification by the receiving and not the working of Faith plaine, let us consider it by a familiar similitude.

Suppose a Chirurgian should perfectly cure the hand of a poore man from some desperate wound which utterly disabled him for any worke: when he hath so done, should at one time freely bestow some good almes upon the man, to the receiving whereof he was enabled by the former cure; and at another time should set the man about some worke, unto the which likewise the former cure had enabled him; and the worke being done, should give him a reward proportionable to his labour: I demaund which of these two gifts are arguments of greater grace in the man, either the recompensing of that labour which was wrought by the strength hee restored, or the free bestowing of an equall gift, unto the receiving whereof likewise he himselfe gave abilitie? Any man will easily answer that the gift was a worke of more free grace then the reward, though unto both way was made by His owne mercifull cure; for all the mercy which was shewed in the cure was not able to nullifie the intrinsecall proportion which afterwards did arise betweene the worke and the reward. Now this is the plaine difference betweene our doctrine and the doctrine of our adversaries in the point of Iustification. They say we are justified by Grace, and yet by workes, because grace enables us to worke: we say we are justified freely, not by the workes of grace, but by the grace which bestowes our Iustification, and therewith our strength of working unto us. For surely Gods free grace is more magnified in giving us undeservedly both righteousness

teousnesse and workes; then in giving us workes to deserve our righteousness.

Secondly, Iustification by Faith doth make the *promise sure* to all the seede. If unto a begger should bee proposed some excellent benefit upon condition to performe some acceptable and perfect service unto the personne that offers it; whom yet it would bee impossible to please by working, without some exact abilitie for the dutie required; the man might easily doubt of the certaintie of the benefit, because his performance of the condition requir'd is uncertaine: but if the same benefit should bee proposed upon no other act on his part requir'd, then onely the acknowledgement of his owne want, and the willing acceptance of the thing offered, a man could not bee unsure of it: So if the Lord should propose righteousness or salvation to a man upon condition of his morall obedience, mans corruptions are so many, and his abilities so weake, his enemies so potent, and his heart so treacherous to comply with them, that the promise cannot bee made sure to him upon the concurrence of his owne workes. But when there is nothing required of a man but to cleave to Christ, nothing but to relinquish his owne endeavours, and to accept the helpe of a sure Saviour, and to rely upon the sure mercies of *David*, this must needs make our righteousness and salvation to be as certaine as is the value of the merits, or fidelitie of the promise, on which we rely. If there bee nothing requisite to the firmenesse and consistencie of a house, but onely to be put upon the foundation, then the house must needs be as sure as the foundation; if there bee nothing requisite to the safenesse of a mans money or writings, but to put them in a closet or boxe, the things must needs be as safe as the place into which they are put: so since nothing else is required to make our salvation sure but onely to rest upon Christ, who is a safe foundation to his Church, Math. 16. 18.

and a certaine Treasure, Col. 3. 3. Faith which alone puts us into him, doth therewithall make our Salvation sure unto us. *Behold I lay in Sion a chiefe corner stone, elect and precious,* (there is both our foundation and our Treasure) now the safety which Faith brings from hence is this, *He that believeth shall not be confounded,* or put to shame; in the Prophet it is, *shall not make haste,* 1. Pet. 2. 6. both words expresse safetie. For a man to rely upon another for any good thing, and at last to faile in his expectation, this must needs shame him in the disappointment of his hopes; but when the hopes of a man are grounded upon the unsearchable riches, and the unfaileable promise, and the immutable truth, power, and goodnesse of God; impossible it is that the faith of such a man should shame or deceive him. When a man is secure and certaine of any good thing, he is contented to waite the season of it; *David* by Gods promise, and unction was certaine of the kingdome, and therefore he would not take away the life of *Saul* when it was in his power, but waited till the time of his death by God appointed should come, 1. Sam. 26. 9, 10, 11. but when a man is unconfident of a thing, hee is ready to snatch at every probabilitie, to make use of every occasion that happens to further his desires. If I should see two men going towards the Court in competition for some office or preferment, and should observe the one to ride night and day in full speede, to deny himselfe the comforts of the way, and to expresse much impatiencie and indignation at every stoppage that met him; the other to take time and leisure, to rely upon the former promises of the prince, or the prevalencie of some honourable friends, and to laugh at the gredinesse of his competitor, I should easily conclude that the hopes of that man were greater, whose hast as lesse: for when a man hath a thing already in promise, and that from the hands of a man of whose power and fidelitie he hath infallible assurance, he

is not over vehement for performance, but willingly attends the times and good pleasure of his friend. Now this is the businesse of faith to give a being to the things we hope for, and though in themselves they bee a farre of, and out of sight, yet to make them subsistent and at hand in the promise, even within the reach and embracement of Faith, Heb. 11. 1, 13. So that Faith doth therefore keep a man from greedinesse and precipitancie in his pursuite, and from confusion and shame in his hopes of good, because it sees them as safe, & certain in the power and promises of Christ, as if they were already made good unto him. So then to conclude this point, Faith being the onely Grace wherein is magnified the fulnesse and freeness of Gods favour, and wherein is secured his promise to all the seede; It must needs bee the fittest grace for a mercifull Iustification.

The third office of Faith, is having put us into Christ, and Iustified us by him, *to give us together with Him all other things*, which is the conviction that the Apostle makes, Rom. 8. 32. *If Hee have given us Christ, how shall He not with Him freely also give us all things?* These *All Things*, are of two sorts. First, *All graces*: Secondly, *All secular good things*. Saint Peter puts them together, and shewes how they runne from Christ to us, through Faith as the pipe; *His divine Power hath given unto us all things that pertaine to Life and Godlynesse*, and that *through the knowledge* (that is, the Faith) *of him that hath called us to glorie and vertue.* 2. Pet. 1. 3.

First *all Graces*: Faith is the first Grace in a Christian Soule, and the spring of the rest. This is the maine businesse of that excellent chapter, Heb. 11. to shew how Faith was the master wheele in the lives and actions of those holy men whose renowne is there-upon record. The Apostle tels us *that Faith worketh by Love*, Gal. 5. 6. where by *Love* we may understand either generally the univerfall habit of all other operative graces, and then

*Habes fides oculos suos quibus quodammodo videt verum esse quod nondum videt.*  
*Aug. Ep. 222.*  
*ὁ πιστεύων ὁ οὐκ ὁρᾷ.*  
*Clem. Alex.*  
*strom. lib. 2.*  
*Anticipation & præcomprehensio Ibid.*  
*ἡ πίστις ὁρᾷ τὰ κατὰ θεὸν.*  
*Ibid lib. 5.*

in migne idp aqua.  
 d'p'mc.  
 Clem. Alex.  
 from lib. 2.

the sense is, that Faith doth as it were actuate and animate all other habits of grace, and apply them to their severall workes: Or rather particularly, *that Love of God which is shed abroad in our hearts by the Holy Ghost*; and then the method and meaning of the place is this. First, Faith shewes us the great Love of God in Christ, The life that I live, saith the Apostle, *I live by the Faith of the Sonne of God, who loved me, and gave Himselfe for me.* Gal. 2.20. where we see the principall discovery that Faith makes in Christ, and that it fixeth upon is His love to us; and this is a most soveraigne and superlative love: Herein saith the Apostle *God commended*, God heaped together *His Love toward us, in that while wee were yet sinners, Christ died for us.* Rom. 5.8.

Secondly, Faith having thus revealed to our hearts the Love of God in Christ, doth kindle in them a reciprocall Love towards Christ againe, working in us the same minde that is in Christ, Phil. 2.5. and enflaming our spirits to a retribution of Love for Love. *We have believed the Love that God hath to us*, saith the Apostle, and therefore, saith he, *we love Him because He loved us first.* 1. Joh. 4.16, 19. Thus Faith worketh Love.

But now thirdly there is a further power in Faith, for it doth not onely work Love, but it worketh by Love as the text speakes: that is, it maketh use of that Love which it hath thus kindled, as of a goad and incentive to further obedience; for that Love which we repay unto Christ againe, stirreth us unto an intimate and Heavenly communion with Him, unto an entire and spirituall conformity unto Him. And the reason is, because it is a *conjugal Love*, and therefore a fruitfull love, for the end of marriage is fructification. *Yee are become dead to the Law*, saith the Apostle, *by the body of Christ, that yee should be married to another, even to Him who is raised from the dead*, and the end of this spirituall marriage is added, *That we should bring forth fruite unto God*, which

is presently after expounded, That we should serve in newnesse of Spirit, Rom. 7 4 6. If a man Love mee, saith our saviour, he will keepe my Words: and this obedience is the childe of Faith as it is set downe in the same place, *ye shall know that I am in my Father, and you in me, and I in you*; and immediately upon this Faith it followes, *He that bath my Commandements and keepeth them, hee it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my selfe unto Him*, Ioh. 14 20. 21, 22, 23. In which place there are these things of excellent observation. First the noble objects that Faith doth contemplate, even the excellencie of Gods Love unto us in Christ. *You shall know that I am in my Father*; in His bosome, in His bowels, in His dearest affection: One with Him in mercie, in counsell, in power. That He and I both goe one way; have both one decree and resolution of Grace and compassion towards sinners: And *that you are in mee*, your nature in me, your infirmities in me, the punishment of your sinnes upon me, *that I am bone of your bone, and flesh of your flesh, that you are in my heart, and in my tenderest affections, that you were crucified together with me, that you live together with mee, that you sit together with mee in Heavenly places; that I died your death, that you rose my resurrection, that I pray your prayers, that you were my righteousnesse, and that I am in you*, by my merits to justifie you, by my Grace and Spirit to renew and purifie you, by my Power to keep you, by my wisdom to leade you, by my Communion and Compassion to share with you in all your troubles; these are the mysteries of the Love of the Father and the Sonne to us.

Now this Love kindleth a Love in us againe, and that Love sheweth it selfe in two things. First in *having* the Commandements of Christ; that is in accepting of them, in giving audience unto them, in opening our eyes to see, and our hearts to entertaine the wonders of the

Rom. 6. 6. 8.  
Eph. 2. 6.



Law. And secondly *in keeping* of them, in putting to the strength of our Love (for Love is as strong as Death; it will make a man neglectfull of his owne life, to serve and please the person whom he loves) that so wee may performe the duties which so good a Saviour requires of us. And now as our Love was not the first mover (*we loved Him, because He loved us first*) So neither shall it be the last; as the Father and the Son did by their first Love provoke ours, so will they by their second Love reward ours. And therefore it followes; *He that loveth me shall be loved of my Father, and I will love him.* This is not ment of a new Love, but of a further declaration of their former Love, namely in a more close and familiar communion, and Heavenly cohabitation with them; *wee will come unto Him, and make our abode with Him,* we will shew Him our face, we will make all our goodnesse to passe before Him, wee will converse and commune with His Spirit, we will Suppe with Him, we will provide Him a feast of fatted things, and of refined wine, wee will open the breasts of consolation, and delight Him with the abundance of Glory. Excellent to the purpose of the present point is that place of the Apostle, 2. Cor. 5. 14, 15. *The Love of Christ,* saith he, *constraineth us,* that is, either Christs Love to us by Faith apprehended, or our Love to Christ by the apprehension of His Love wrought in us, doth by a kinde of sweete and lovely violence winne, and overrule our hearts; not to live henceforth unto our selves, but unto Him that died for us and rose againe: and the roote of this strong perswasion is adjoyned, namely because wee thus ludge, because we know and beleve, that if one died for all, then all are dead to the guilt, and to the power of sinne, and ought to live a new life conformable to the resurrection of Christ againe. Therefore in two paralell places the Apostle useth promiscuously Faith and a new Creature. In Christ Iesus neither Circumcision availeth any thing,

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nor uncircumcision, but \* *Faith which worketh by Love*, neither circumcision nor uncircumcision, but a \* *new creature*. The reason of which promiscuous acceptation the Apostle renders the inseparable union between faith and renovation. *If any man be in Christ, he is a new Creature.*

\* Gal. 5. 6.

\* Gal. 6. 15.

\* 2. Cor. 5. 17.

Secondly, Faith gives us *all good things* requisite to our condition. *Adam* was created Lord of his fellow inferiour Creatures, invested with proprietie to them all. In his fall hee made a forfeiture, of every good thing which God gave him: In the second Covenant a reconciliation being procur'd, Faith entitling a man to the Covenant doth likewise re-invest him with the Creatures againe. *All things*, saith the Apostle, *are yours*, and hee opens the title and conveyance of them, *you are Christs, and Christ is Gods*. 1. Cor. 3. 23. So elsewhere hee saith that *the living God giveth us all things richly to enjoy*, that is, not onely the possession but the use of the things, 1. Tim. 6. 17. where by *all things* wee may understand, first the libertie and enlargement of Christians, as it stands in opposition to the pedagogie and discipline of *Moses Law*, which distinguished the Creatures into cleane and uncleane, and so by consequence into usefull and unusefull; so that now by any immediate tie of conscience we are not prohibited the free enjoyment of any Creature of God. Secondly by *all things* we understand not all simply, but all requisites; All that in regard of our state and course are necessary to life and godlinesse. O woman, saith our Saviour, great is thy Faith, *Be it unto thee even as thou wilt*, Math. 15. 28. This is a large grant to aske what we will and to have promise of obtaining it; but hee who promiseth to beleivers what they will, doth likewise regulate and confine their wills to desire nothing but with subordination to His Will; nothing but their owne portion, that which is *food convenient for them*. The heathen man could say, That man hath as much as hee desires, who desires nothing but what

*Tantum habet  
quantum vult,  
qui nihil vult  
nisi quod habet.  
Sen.*

what he hath. So we may say of a Christian, hee hath indeede whatsoever hee will, because God gives him a heart to desire nothing but that which is Gods promise and his owne necessitie.

Now all these things Faith gives us, first because it gives us the *Fountaine*, and secondly the *Promises of them all*. First Faith carries us to the *Fountaine*, that is, to God. With thee, saith the Prophet *David*, there is the *Fountaine of Life*. *Psal. 36. 9.* And we are of God in *Christ Iesus*, saith the Apostle, *1. Cor. 1. 30.* Now wee know there is a kinde of All-sufficiencie in a *Fountaine*, what ever water a man wants, hee may have his supply at the *Fountaine*; whereas *Cisternes* and broken pits will bee presently exhausted. Wee may observe in many *fountaines* that to the eye they seeme to have far lesse water in them for the time, then some greater torrent or winter flood which overrunnes whole valleyes, and carries away woods and stones before it: yet *Iob* tell's us that a Torrent will make men ashamed in summer, when they turne aside for water to refresh them, and can finde none, *Iob. 6. 19. 20.* But hee that comes to a *Fountaine* for refreshment shall never be ashamed, because it is living and growing water, and so makes a perpetuall supply. So the Faithfull oftentimes have lesse wealth and abundance of earthly things then other men: yet notwithstanding they have therewithall the *Fountaine*, and so by consequence they have more certainty, and more sweetnesse. First more certaintie for *Fountaine* water is *Living* water, and so it multiplies; whereas other men have their water in *Cisterns* that are broken, full of holes and chinkes to let it out at againe: so the Prophets tels us of some that drudge and labour, but it is *in the fire*, their worke perissheth as fast as it growes; and of others that eatne wages, but put it in a *bagge with holes*, it fall'es out as fast as it is put in. What are these holes, this fire that melts, and lets out the  
estates

estates of wicked men; they are principally these two. First, the *lusts* of their owne harts, *To aske and receive not, because yee spend it upon your lusts*, saith the Apostle; and as lust keepes it away, so lust lets it out when wee have it. How many great estates have Wine and women, Hawkes and Hounds, fashions and complements, pride and vaine-glory, humours and projects, quarrels and dissentions, the backe, the belly, the eye, the eare, the tongue, the many inventions of an idle head, the many exorbitancies of a wandring heart, melted away, and reduced to nothing. Every member of the body, every appetite of the soule, so many chinkes to let out an estate. But now the faithfull have their lusts abated, their hearts ordered, the dropsie and intemperancie of their affections removed, and so all the holes at which Gods blessings might soke away are stopped up. Secondly, the cisternes of wicked men are broken, and their bagges full of holes by the secret *indgement and curse of God* punishing their sinfull lusts in their sinfull gaine, blasting and withering their fruitelesse estates, as Christ did the barren fig-tree. We see how the Lord threatens to curse the people for their sinnes in their going out and comming in, in their basket and in their store: to breake the staffe of their bread, to take away their cup from their mouth, to take his Wine and his Oyle to himselfe againe, to consume their palaces with fire, to remove their bankets, to discover their treasures, and to seeke out their hidden things, to heare the cry of the beame, and of the stone out of the wall, and to pull them out of their nests, even from among the Starres, with infinite other the like expressions, in which the Lord useth to shew unto us the power and vigilancie of his Justice in the administration of the World: Whereas the faithfull have the Bread and the Word, the Creatures and the blessings of God together, and so have more certaintie in these things. The Womans Oyle and Meale.

Meale was not much, yet it encreased, and went along with her occasions, there was a Spring in the Cruse and in the Barrell, it was living Oyle, and living Meale, that grew, and held out in the famine. As a mans occasions are, so the Fountaine supplies him. If he want a Cup, a Bucket, a Cisterne full, there is in the Fountaine answerable to all his wants: so whatever necessitie the Lord brings the faithfull unto, he gives them an eye to see, a heart to rest in, and to expect in the use of honest means a supply proportionable to each of them. And as they have more certaintie, so have they more *sweetnesse* in the waters which they fetch from the Fountaine. Water in pits and cisternes rots, and growes muddy and unsavourie; so doe the Creatures of God to wicked men. Cares, feares, jealousies, desires, hopes, ends, infinite commixtures and disturbances deprive the Creatures of their native rellish and purenesse. The sweetest wine to an aguish palate tastes of that bitter humour which it there finds. So lusts and curses interweaving themselves with the Creatures in a wicked mans hands, must needs take away the sense of their simple goodnesse, turne their table to a snare, and the things which should have been for their good into an occasion of falling. Whereas the faithfull by the Word and Prayer have the Creature sanctified, seasoned, and perfumed unto their use againe, have the curse of God removed, and their owne lusts corrected, and with-held from mingling with them. Thus faith gives us *all things* in the *Fountaine*, more *certaine*, and more *sweet*, by stopping the holes which did let them out, and by removing the *lusts* and *curses* which did before embitter them.

Secondly, Faith gives us *all things* by giving us the *Promises*. *Godlinesse hath the promises of this life, and that which is to come*, 1. Tim. 4. 8. Wicked men haue good things onely by Gods *generall providence*, which maketh his Sunne to shine as well on them as on the  
just

just by a common bounty. But this manner of tenure is liable to many forfeitures, curses, taxations; many in-  
roads and devastations, by wolvisb and waiting lusts; and by consequence is not able to settle and secure the heart in the enioyment of them. But now by Faith in the promises the godly have their hold altered, have their estate settled in a better and surer tenure, delivered from those many encumbrances and intanglements vnto the which before they were obnoxious; so that now a mans heart is secured beyond all doubts or humane feares. A poore man may object; I am not wise enough to order my affaires, I am disabled by sicknesse and weakenesse to attend my Calling, my charge encreaseth vpon mee, and my probabilities of providing for them waxe smaller then before. But yet Faith is able to answer these and all other the like objections, by proposing the *promise*. Dost thou live by thine owne strength? Dost thou prosper by thine owne wisdom and industry, or by the blessing and truth of God in his promises? and is Gods Truth an Acceptor of persons? Is not his fidelitie as firme towards weake and poore, as towards rich beleevvers? Is there any want or weakenesse, any poverty or deficiency in heaven? Doe the promises of God stand in need of mans wisdom or strength to bring them to passe? Can thy encrease of charge or occasions, exhaust the Treasures, or drie vp the Fountaines and truth of God? If an honourable and wealthy person have occasions to enlarge his retinue, and live at a higher pitch then before, yet because hee hath abundance, he doth not repine at this necessitie. All the faithfull are of the household and family of God, who is no whit the poorer in his state and power by maintaining many or few. He gives to *all men*, & yet he gives *liberally*, Iam 1. 5. which no rich man in the World is able to do: because as he gives to others, himself decreaseth. But God gives out of a Fountaine, as the Sunne gives light,  
which

which whether it shine to one, or to thousands, retains still equall light in it selfe, neither can the eyes of men-exhaust or draw out the light of the Sunne. *All the Creatures are mine*, saith God, *upon a thousand hills*. If a thousand hills can beare corne enough, or feed Cattel enough for any poore mans reliefe, he need not doubt or feare; for God hath still thousands of mountaines, as it were so many granaries or store-houses, in his truth and promises, for the faithfull in any straits to have recourse unto. And thus faith gives us all things by entituling us to the Promises.

Against all this which hath been spoken touching the excellency of Faith, may be objected that determination of the Apostle; *Now abideth Faith, Hope, and Charitie, these three; but the greatest of these is Charitie*, 1. Cor. 13. 13. By which comparison this point touching the preceedency of faith seemes to be impaired. To which I answer; That the Apostle speakes of a greatnesse *extensive*, in regard of duration, Charitie being an everlasting Grace, but faith pertaining onely to this life, as being requisite to the present qualitie and states of the Church: (for faith and fruition are oppos'd, 2. Cor. 5. 7. Faith looketh upon things in their promises, fruition in their reall existence) but now consider faith as an *instrument* to lay hold on Christ, and the precious promises of life and grace in him, and consider it as a *Root*, a living principle to put the heart in worke, to purifie the conscience, to enflame the heart to spirituall obedience, and a retribution of holy love to God for all his love to us in his Sonne; and thus Faith exceeds Charitie as the motion of the mouth in eating, which is an act that tends immediately to life, doth the motion of the mouth in speaking, which tendeth not to an end so important, nor absolutely necessary.

Another objection may be this. Other Graces make a man like Christ, which Faith cannot do, because Christ could



could not beleewe unto justification, or life, having the Fountaine of both abundantly in himselfe, whereas the proper and primitive worke of Faith is to carry a man out of himselfe, and to make him see all his sufficiency in another. To which I answer two wayes. First, Christ had faith, though not to such purposes as wee: Faith in the common nature of it, as it imports *assent* to all divine *truth*, and *adherence*, or *reliance* of the soule to the benefit and *goodnesse* which the same brings with it (for *ratio veritatis* and *ratio commodi* are the two objects of a right faith, or rather severall qualifications of the same object) thus it is a Legall thing, comming under the compasse of those duties of the Law, unto which Christ made himselfe subject. But faith as a Condition, an Officer, an Instrument of justification, so it could not stand with Christ, who was not to be righteous by beleaving, but to bee himselfe the righteousnesse of those that beleewe. But in other respects when the Apostle faith, hee was heard in that which he feared, when hee faith himselfe, My God, my God; it is manifest, that though he had not faith for righteousness, yet he had it for deliverance, that though he were not saved by beleaving, yet hee was obedient in beleaving. Secondly, it is more to be *one* with Christ, then to be *like* him; more to bee a part of him, then a picture: now faith makes a unicie with Christ, other graces onely a resemblance; faith makes a man a member, others onely a follower of him; and so in that respect still Faith hath the preheminence.

Now then from the great necessitie and pretiousnesse of this duty we may first inferre the greatnesse of their sin, who neglect it, who live with no sense of the want, and little sorrow for the weakenesse of it, to lie, sweare, revell, cozen, to live in the practice of any notorious outrage, and morall enormitie, many men esteeme hainous and vaworthie; But to live in infidelitie, without the know-

Ioh. 3. 18. 36.  
*Notat Constantiam & penitentiam  
 finem rei adhesionem. Camer.*

Esa. 54. 7. 8.

Ioh. 16. 8.

knowledge or fellowship of Christ, in an utter unacquaintance with their owne unworthinesse, and unexperience of their everlasting insufficiencies to compasse or contrive their owne saluation, are things seldome or never seriousslie thought on by them. And yet infidelity is indeed the edge, and sting of all other finnes, that which bindes them and their guilt everlastingly upon the soule, and locketh them like shackles to the conscience, which otherwise by the helpe of Christ might easily shake them off. He that beleeveth, saith Christ, is not condemned, *he that beleeveth not is condemned already, and the wrath of God abideth on him.* There is a displeasure which is but for a moment, a wrath which doth only sting, and blow vpon the soule, and then away; such the faithfull themselves after some bold adventure into the waies of sinne, may haue experience of. And there is a wrath which is constant, permanent, intimately and euermore adherent vnto the Soule, which will seize onely vpon vnbeleeuers. *The spirit shall convince the World of sinne because they beleeeve not,* saith Christ. Sinne there stands in opposition to *righteousnesse, and Iudgement,* or holinesse; so that the meaning is, The spirit shall convince men that they are unrighteous and unholie men, held under by the guilt, condemnation, and power of sinne; shut vp in fast chaines unto the wrath and iudgement of the great Day; unauoidably cast and condemned in the Court of Law, because they fled not by faith unto that office of mercie and reconciliation which the Father hath erected in his beloved Sonne. All finnes do of themselves deserve damnation, but none doe *de facto* inferre damnation without infidelitie. This was that great provocation in the Wildernesse which kept the people out of the Land of Promise, and for which God is said to have beene grieved fortie yceres together. *How long will this people provoke mee? How long will it bee ere they beleeeve in me? they despised the holy Land, they beleevd*

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not his word; they drew backward, and turned againe in their hearts into Egypt. The Apostle summes vp all their murmurings and provocations, for which they were excluded that type of heauen, in this one word, *They entred not in si amsin, because of their vnbeliefe*. If there bee but one onely medicine against a deadly disease, and when that is offered to the sicke person he refuse it, and throw it vnder his feete, the state of that man is infallibly desperate and remediless. There is but one name, but one sacrifice, but one blood, by which we can be saved, perfected, and purged for ever, and without which God can have no pleasure in us: how can wee then escape if we neglect so great salvation, and trample under foote the blood of the Covenant? It is a fruitlesse labour and an endlesse folly for men to use any other courses (be they in appearance never so specious, probable, rigorous, mortified, Pharisaeicall, nay angelicall) for extricating themselves out of the maze of sinne, or exonerating their consciences of the guilt or power thereof without faith. Though a man could scourge out of his owne bodie rivers of blood, and in a neglect of himselfe could outfast *Moses* or *Elias*; though he could weare out his knees with prayer, and had his eyes nail'd vnto heauen; though he could build hospitals for all the poore on the earth, and exhaust the Mines of India into almes; though hee could walke like an Angell of light, and with the glittering of an outward holinesse dazle the eyes of all beholders; nay (if it were possible to be conceiv'd) though he should live for a thousand yeeres in a perfect and perpetuall observation of the whole Law of God, his originall corruption, or any one, though the least digression and deviation from that Law, alone excepted: yet such a man as this could no more appeare before the tribunall of Gods Iustice, then stubble before a consuming fire. It is onely Christ in the bush that can keepe the fire from burning; It is onely Christ in the heart that can keepe sinne

Heb. 10. 39.  
Act. 7. 39.

Heb. 3. 19.

Act. 4. 12.  
Heb. 10. 14.  
Heb. 9. 13. 14.  
Heb. 2. 3.

1oh. 15. 5.

Heb. 12. 1. 2.

1. 1oh. 5. 4.  
Eph. 6. 16.

from condemning, *without mee*, that is, separated from mee, *ye can doe nothing* towards the iustification of your persons, or salvation of your soules, or sanctification of your lives or natures. No burden can a man shake off, no obstacle can hee breake through, no temptation can hee overcome without faith; *shake off every thing that presseth downe, and the sinne which hangeth so fast on, and runne with patience* (namely through all oppositions and contradictions,) *the race that is set before you*, saith the Apostle. But how shall we do such unfeasible works? Hee shewes that in the next words, *Accounting*, *looking of from our selves unto Iesus the Author and finisher of our faith*. When a man lookes inward upon his owne strength, hee may as justly despaire of moving sinne from his soule, as of casting downe Mountaines with one of his fingers: but he who is able to give vs faith, is by that able to make all things possible unto vs. The world tempts with promises, wages, pleasures of sinne, with frownes, threats, and persecutions for righteousness: If a man have not faith to see in Christ more pretious promises, more sure mercies, more full rewards, more abundant and everlasting pleasures: to see in the frownes of God more terror, in the wrath of God more bitterness, in the threats of God more certainty, in the Law of God more curses, then all the world can load him withall; impossible it is that he should stand under such assaults; *for this is the victory which overcometh the world, even our faith*. Satan dischargeth his *serie darts* upon the soule, darts pointed and poysoned with the venome of Serpents, which set the heart on fire from one lust unto another: if a man have not put on Christ, do not make use of the shield of faith, to hold up his heart with the promises of victory, to hold out the triumph of Christ over the powers of death and darkenesse; to see himselfe under the protection of him who hath already throwne downe the Dragon from Heaven, who hath Satan in a chaine, and

and the keyes of the bottomlesse Pit in his owne command; to say unto him, The Lord rebuke thee Satan, euen the Lord that hath chosen Ierusalem rebuke thee; impossible it is to quench any of his temptations, or to stand before the rage and fury of so roaring a Lion. *Whom resist*, saith S. Peter, *stedfast in the faith*. Our corruptions set upon us with our own strength, with high imaginations, with strong reasonings, with lustfull dalliances, with treacherous solicitations, with plausible pretences, with violent importunities, with deceitfull promises, with fearefull prejudices, with profound & unfearchable points and traines; on all sides lust stirs & workes within us like sparkles in a dried leafe, & sets every faculty against it self. The mind tempts it self unto vanity, the understanding tempts it self unto error and curiosity; the will tempts it self unto frowardnesse and contumacie; the heart tempts it self unto hardnesse and security. If a man have not faith, impossible it is either to make any requests to God against himselfe, or to denie the requests of sinne which himselfe maketh. It is faith alone which must *purifie the heart*, and trust his power and fidelity who is both willing and able *to subdue corruptions*. In vaine it is to strive, except a man strive lawfully. In <sup>a</sup> prayer, it is faith which must make us successfull: in the <sup>b</sup> word, it is faith which must make us profitable: In <sup>c</sup> obedience, it is faith which must make us cheerefull: in <sup>d</sup> afflictions; it is faith which must make vs patient: in <sup>e</sup> trials, it is faith which must make vs resolute: in <sup>f</sup> desertions it is faith which must make us comfortable: in <sup>g</sup> life it is faith which must make vs fruitfull: and in <sup>h</sup> death, it is faith which must make us victorious. So that as he said of water, *ἀποὺς ὕδατος*, so may I of faith, It is of all things the most soveraigne and pretious, because it is of universall use in the life of man. Therefore the Apostle calleth men without faith <sup>i</sup> *Aburd men*, because it is an unreasonable and sottish thing for a workman to be without his chiefe instrument, and that which is uni-

1. Pet. 5. 9.

Act. 15. 9.

Mic. 7. 19.

a Iam 1. 6. 7.

b Heb. 4. 3.

c 1. Cor. 15. 58.

d Heb. 10. 36.

38.

e Heb. 11. 33.

36.

f Esay 50. 10.

Ionah 2. 4.

g Heb. 10. 38.

h Rom. 9. 37. 38.

i 2. The. 3. 2.

versally requisite to every one of his works. A Husbandman without a plow, or a builder without a rule, a preacher without a bible, a Christian without faith, are things equally absurd and unreasonable. And yet thus unreasonable are men usually. By faith *Moses* repell'd and fled from the solicitations of his adulterous mistresse; and have they then faith that run upon temptations of lust, let their hearts wallow in the speculations, and their bodies in the beds of uncleanness? Faith made *David* looke to God when *Shimei* reviled him; and have they faith that dart out othes, stabs, and execrations at once against their enemy and against God? Faith made *Noah* when he was warned of God to feare, and *Iosiah* to tremble at his word; and have they faith who mocke the messengers, and despise the Word, and misuse the Prophets, and reject the remedies, and sleight the times of their peace and visitation which God gives them? Faith made *Abraham* put a sword to the throat of his beloved son, the Sonne of blessing, and the Sonne of promise; and have they then faith who will not sacrifice a stinking lust, nor part from a prodigious vanitie when God requires it? O what a world of sweetnes & closenes is there in sin to our nature, when men love a lust, a rag, a fashion, an excrement, better then *Abraham* did his Sonne *Isaac*. Faith made *Moses* suffer rather the reproaches of Christ then the riches of Egypt; and have they faith, who had rather be without Christ then their profits and pleasures; who subordinate the blood, the spirit, the will, the waies, the glory of Christ to their earthlie designes and base resolutions? By faith he feared not the wrath of a King; and have they faith who feare the breath of fooles, and would faine be religious, if it did not discredit them, and crush their arts of compliance, plausibilitie, and ambition? Thus every sinne wilfully committed is back'd and strengthened with infidelity. If men did by faith see him that is invisible, an unapproachable light, and a consuming

ming fire; see the sword in his left hand to revenge iniquitie, and the Crowne in his right hand to reward holiness; looke upon his judgements as present in his power, and upon his glorie as present in his promises; It could not be that they should goe on in such outrages against him and his Law. *Know you not, saith the Apostle, that neither fornicators, nor Idolaters, nor Adulterers, nor effeminate, &c. nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdome of God?* Nothing but faith can unbinde and unlocke the sinnes from the soule, and by faith not onely their guilt, but their power and dominion is removed and subdued.

1. Cor. 6. 9. 10

A second use and inference from this Doctrine is to enflame the heart to seeke for faith as for a pretious Jewell, or a hidden treasure. Men are never satisfied with earthly treasures, though oftentimes they heape them up for the last day: How much more carefull should they be to lay up a good foundation for the time to come, that they may obtaine eternall life? Great encouragement we may have hereunto upon these considerations.

Iam. 5. 3.  
1. Tim. 6. 19.

First, the more faith a man hath, the more comfort he may take in all the good things which he doth enjoy. He may looke upon them as the witnesses of Gods truth and promises, as the tokens of his love, as the accessions and supernumerary accruments unto his Kingdome, as the supplies and daily provisions of a Father which careth for us.

Matth. 6. 32.

Secondly, the more faith a man hath, the more securitie he hath against all evils, he may undergoe them with patience, with <sup>a</sup> hope, with <sup>b</sup> joy, with <sup>c</sup> triumph, with <sup>d</sup> profit. He may looke upon them as <sup>e</sup> needfull things, as <sup>f</sup> pretious things, as <sup>g</sup> conformities unto Christ his Head, as the <sup>h</sup> seeds of peace, righteousness and praises; As raine though it make the way soule, yet it makes the Land fruitfull.

<sup>a</sup> Rom. 5. 3. 4.  
<sup>b</sup> Iam. 1. 2. 3.  
<sup>c</sup> Rom. 8. 37. 38.  
<sup>d</sup> 1. Cor. 15. 55.  
<sup>e</sup> Esai. 27. 8. 9.  
<sup>f</sup> 1. Pet. 1. 6.  
<sup>g</sup> 1. Pet. 1. 7.  
<sup>h</sup> 1. Pet. 4. 13.  
<sup>i</sup> Deut. 8. 16.  
Heb. 12. 11.



i Heb. 12. 32, 33.

k I. Pet. 1. 12.

ἵνα ἴσῃς ὁ θεὸς κα-

μὲν ὁ ὁμιλῶν,

τὸν αἰὲν πρὸς τὴν

δοξάν, καὶ ἡμεῖς δὲ

ἀπὸ τῆς ὁμιλίας

δοξῆς φανερὸν ὄν-

τεναι καὶ τὸν

ἵνα τοῦ, ὅτι δὲ αὐ-

τὸν ἵνα δὲ αὐ-

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Thirdly, the more faith a man hath, the more certaine and victorious will his conquests be against his enemies : that which by faith wee relie upon, and put on, will bee impregnable munition, and impenetrable armour to secure us. The love, the blood, the compassions, the temptations of Christ, these by faith apprehended have pulled downe walles, subdued kingdomes, stopped the mouthes of Lions, quenched the violence of fire, escaped the edge of the sword, and turned to flight the armies of the Aliens.

Fourthly, the more faith a man hath, the more insight hee hath into Christ, and those mysteries of salvation which the k Angels desire to looke into. Faith is the eye, and mouth, and care of the soule, by which wee peepe through the curtaines of mortalitie, and take a view and foretaste of heavenly things, wherby we have a more secret and intimate communion with God in his Covenants, promises, precepts ; in his will guiding vs by counsell ; and in his face, comforting us with his favour.

Fifthly, the more faith a man hath, the more tranquillitie and establishment of heart shall he find in the midst of all spirituall desertions, distractions and difficulties. When a mans wits are non-plod, his reason pos'd, his contrivances and counsels disappointed, his heart clouded with sorrow, and feare ; when he walketh in darknesse, and hath no light ; O then to have a sanctuary, an Altar to flie unto ; to have a God to role himselfe upon, to leane upon his wisdom, to lay hold upon his Covenant, to waite quietly upon the salvation of that God, who doth not cast off for ever ; but though hee cause griefe, yet will have compassion according to the multitude of his mercies ; p to commit his way to him who is able to bring it to passe, and to doe abundantly above the thoughts, desires, expectations, or petitions of men : what peace and serenity must this bee to the soule which

P Psal. 57. 5.

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which is otherwise without light and peace?

Lastly, the more faith a man hath, the more joy and glory he hath in spirituall, the more contentment and quietnesse in earthly things. *Being iustified by faith, we have peace with God; in whom beleeving, we reioyce with ioy unspeakable, and full of glory. Let your conversation be without covetousnesse, and bee content with such things as you have, for he hath said, I will not faile thee, nor forsake thee.* Earthly-mindednesse and worldly cares grow out of want of faith. In these and a world the like respects should we be moov'd to seeke for this grace: and that so much the more carefully, because the heart is of it selfe barren, and therefore very unfit to have a forraigne plant grow in it; very apt to over-top it with lusts and vanities. We must therefore bee diligent to make our assurance full and certaine; diligent in the *Word of faith*, and with the *spirit of faith*. *Bee ye not slothfull, saith the Apostle, but followers of them who through faith and patience inherit the Promises.*

Lastly, we must doe with faith, as men doe with precious things, Try it, and put it to the touchstone, that wee may prove whether it be truly valuable and unfeigned; because there is much counterfeite faith, as there is false money, and deceitfull jewels, and wilde herbes in the field, which very neerely resemble those that are right and pure. This is an argument which hath been much travail'd in by men of more learning and spirit; and therefore I will but touch upon it, by considering foure principall effects of this Grace.

The first is a *love* and liking of those spirituall truths which by faith the heart assenteth unto: for according as is the evidence and pretiousnesse of the thing beleeved, such is the measure of our love unto it. For saving faith is an assent with adherence and delight, contrary to that of Devils, which is with trembling and horror; and that delight is nothing else but a kind of relish and expe-

Rom. 5. 1.

1. Pet. 1. 8.

Heb. 13. 5, 6.

2. Pet. 1. 10.

Rom. 10. 8.

2. Cor. 4. 13.

Heb. 6. 12.

ἵνα γὰρ τὴν πίστιν  
 τὸ μέγα ἔργον τοῦ  
 οὐνοῦ ἀγαθὸν ᾖ.  
 ἡ δὲ πίστις ἀγαθὸν ᾖ,  
 τὸν οὐρανὸν ὁ ἀγαθὸς  
 ἔργον αὐτοῦ. *Iust.*  
*Mart. Qu. Or-*  
*thodox. 98.*  
*a Eph. 3. 25*  
*Rom. 5. 5. 8.*  
*1. Ioh. 4. 16.*  
*Cant. 5. 10. 16.*  
*b 1. Ioh. 4. 19.*  
*5. 1.*  
*c Eph. 6. 24.*  
*d Rom. 7. 4.*  
*Math. 10. 37.*  
*Luk. 14. 26.*  
*e Deut. 13. 6. 9.*

perience of the goodnesse of that truth which we assent unto. Whereupon it necessarily followes even from the dictate of nature (which instructeth a man to love that which worketh in him comfort and delight) that from this assent must arise a love of those truths whence such sweetnesse doth issue. By the first act of faith we apprehend God a reconcileable God; by the second a reconciled God; for faith shewes us a Gods love to us in Christ, proposeth him as altogether lovely, the chiefeft of ten thousand, and thereby begetteth in us a love unto Christ againe: and this love is a sincere, uncorrupted, immortal love; a conjugall and superlative love; nothing must be loved in competition with Christ; every thing must be rejected and cast away, either as a snare when hee hates it, or as a Sacrifice when he calles for it. Therefore God required the neereft of a mans blood in some cases to throw the first stone at an Idolater; to shew, that no relations should preponderate, or over-sway our hearts from his love. Christ and earthly things often come into competition in the life of a man. In every unjust gaine, Christ and a bribe, or Christ and cruelty; in every oath or execration, Christ and a blasphemy; in every sinfull fashon, Christ and a ragge, or Christ and an excrement; in every vaine-glorious affectation, Christ and a blast; in every intemperancy, Christ and a vomit, a stagger, a shame, a disease. O where is that faith in men which should overcome the world, and the things of the world? Why should men delight in any thing while they live, which when they lie on their death-beds (a time speedily approaching) they shall never bee able to reflect on with comfort, nor to recount without amazement and horror? Certainly he that fosters any *Dahls* or darling lust against the will and command of Christ, well may hee delude himselfe with foolish conceits that hee loves the Lord Iesus; but let him be assured, that though he may be deceived, yet God will not be mocked;

ked; not every one that saith, Lord, Lord, shall bee accounted the friends of Christ, but they who keepe his Commandements.

The second effect of faith is *Affiance and Hope*, confidently for the present relying on the goodnesse, and for the future waiting on the power of God, which shall to the full in due time performe, what in his word hee hath promised. I haue set life and death before you, saith *Moses* to the people, *That thou maist love the Lord thy God, and that thou maist obey his voice, and that thou maist cleave unto him, &c.* Wee are confident, saith the Apostle, *knowing that whilst wee are at home in the body we are absent from the Lord.* When once the minde of a man is wrought so to assent unto divine promises made in Christ as to acknowledge an interest, claime, and propriety unto them, and that to be at last actually performed, not by a man, who may be subject both to unfaithfulnesse in keeping, and disability in performing his promises, but by Almighty God, who the better to confirme our faith in him, hath both by word and oath engaged his fidelity, and is altogether omnipotent to doe what hee hath purposed or promised: Impossible it is but from such an assent grounded on the veracity and allsufficiency of God, there should result in the minde of a faithfull man, a confident dependance on such Promises: renouncing in the meane time all selfe-concurrence, as in it selfe utterly impotent, and to the fullfilling of such a worke, as is to be by Gods owne omnipotencie effected, altogether irrequisite: and resolving in the midst of temptations to relie on him, to hold fast his mercy and the profession of his faith without wavering, having an eye to the recompence of reward, and being assured that hee who hath promised will certainly bring it to passe.

A third effect of faith is *joy and peace of Consciences*. Being justified by faith wee haue peace with God. *The God of peace fill you with all joy and peace in beleening. The mind*

Deut 30.20.  
1. Cor. 13.6.

Rom. 15.13.

mind is by the relish and experience of sweetnesse in Gods Promises, composed unto a settled calmnesse and serenity. I doe not meane a Dead peace, which is onely an immobility and sleepinesse of Conscience, like the rest of a dreaming man on the top of a mast, but such a peace as a man may by a syllogisme of the practicall judgement, upon right examination of his owne interest unto Christ, safely inferre unto himselfe. The wicked often haue an appearance of peace as well as the faithfull, but there is a great difference. For there is but a dore betweene a wicked man and his sinne, which will certainly one day open, and then sinne at the doore will fly upon the Soule: but betweene a faithfull man and his sin there is a wall of fire, and an immoveable & impregnable fort, even the merits of Christ: the wicked mans peace growes out of Ignorance of God, the Law, himselfe: but a righteous mans peace growes out of the knowledge of God, and Christ. So that there are two things in it, *Tranquillity*, it is a quiet thing, and *serenitie*, it is a cleare and distinct thing. However, if a faithfull man have not present peace (because peace is an effect not of the first and direct, but of the second and reflexive act of faith) yet there is ever with all faith the seed of peace, and a resolution to seeke and to sue it out.

The last effect of faith which I shall now speake of is *fructification*; faith worketh by love. And it worketh first, *Repentance*, whereby we are not only to understand griefe for sinne, or a sense of the weight and guilt of it, which is onely a legall thing (if it proceed no farther) and may goe before faith; but hatred of sinne, as a thing contrary to that new spirit of holinesse and grace, which in Christ wee haue receiued. For as sense of sin as a cursed thing (which is legall humiliation) doth arise from that faith whereby wee beleve and assent to the truth of God in all his threatnings (which is a legall faith): so the Abominating of sinne as an uncleane thing and contrary

trary to the image and holinesse of God (which is evangelicall repentance) doth arise from evangelicall faith, whereby we look upon God as most mercifull, most holie, and therefore most worthie to bee imitated and served. Secondly, *Renovation*, and that two fold. First, *inward* in the constitution of the heart which is by faith purified. Secondly, *outward* in the conversation and practice, when a man out of the good treasure of his heart bringeth forth good things, and as he hath received the Lord Iesus so walketh in him. Now in all our *obedience* wee must observe these *three Rules*. First, that binding power which is in the law, doth solely depend upon the authority of the Lawgiver who is God. Hee that customarilie, and without care of obedience, or feare of displeasure, or antipathy of spirit, breaks any one Commandement, ventures to violate that authority which by one and the same ordination made the whole law equally binding, & by consequence is habitually, & in *preparati-one animi* a transgressor of the whole Law. And therefore Obedience must not bee *partiall* but *universall*, as proceeding from that faith which hath respect equally to all Gods will, and looks upon him as most true and most holy in all his commands. Secondly, As God, so his Law is a *spirituall and a perfect Law*, and therefore requires an *inward universality* of the subject, as well as that other of the Precepts which wee walke by. I meane such a spiritual and sincere obedience of the hart, as may, without any mercenary or reserv'd respects, uniformly sway our whole man unto the same way and end. Thirdly, In every Law all matter Homogeneall and of the same kind with the particular named, every sprig, seede, originall of the Duxie is included, as all the branches of a tree belong unto the same stock. And by these rules wee are to examine the truth of our obedience.

Before I draw downe these premises to a particular Assumption and Applycation, I must for Caution sake  
premise

Iam. 2. 10.

premise that *faith* may be in the heart either *habitually*, as an *actus primus*, a forme or seede, or principle of working, or else *actually* as an *actus secundus*, a particular Operation; and that in the former sense it doth but remotely dispose and order the soule to these properties; but in the later it doth more visibly and distinctly produce them. So then according as the heart is deaded in the exercise of Faith, so doe these properties thereof more dimly appeare, and more remissly worke.

Secondly, we must note that according as faith hath severall workings, so Satan hath severall wayes to assault and weaken it. There are two maine workes of Faith, *Obedience*, and *Comfort*, to *purifie* and to *pacifie* the heart: and according unto these, so Satan tempts. His maine end is to wrong and dishonour God, and therefore chiefly hee labours to disable the former vertue of Faith, and tempts to sinne against God. But when hee cannot proceede so farre, hee labours to discomfort and crush the spirits of men: when hee prevayles in the former, he weakens all the properties of Faith: when in the later onely, he doth not then weaken all, but onely intercept and darken a Christians peace.

For understanding this point, we must note that there are *many acts of faith*. Some *direct*, that looke outward towards Christ, others *reflexive*, that looke inward upon themselves. *The first act of faith* is that whereby a man having beene formerly reduced unto extremities and impossibilities within himselfe, lookes upon God as Omnipotent, and so able to save; as mercifull, and in Christ reconcileable, and so likely to save if he be sought unto.

Hereupon growes a *second act*, namely a kinde of *exclusive resolution*, to bethinke himselfe of no new wayes; to trust no inferiour causes for salvation, or righteousness, to sell all, to count them all dung, not to consult any more with flesh or blood, but to prepare the heart to seeke



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seeke the Lord : To resolve as the Lepers in the famine at Samaria, not to continue in the state he is in, nor yet to returne to the Citie, to his wonted haunts and wayes, where he shall be sure to perish : and from this resolution a man cannot by any discomforts bee removed, or made to bethinke himselfe of any other new way, but onely that which hee sees is possible and probable, and where he knowes, if he finde acceptance, hee shall have supplies and life enough : and this act may consist with much feare, doubt, and trembling. The Syrians had food, and Samaria had none, therefore the Lepers resolve to venture abroad. Yet this they cannot doe without much doubting and distrust, because the Syrians whom they should meete with were their enemies. However this resolution over-rul'd them, because in their present estate, they were sure to perish, in the other there was roome for hope, and possibilitie of living; and that carried them to *Esters* resolution; If we perish, we perish: such is the Act of Faith in this present case. It is well assured that in the case a man is in, there is nothing but death to bee expected; therefore it makes him resolve to relinquish that. It looks upon God as plenteous in power and mercie, and so likely to save, and yet it sees him too as arm'd with Iustice against sinne, as justly provoked and wearied in his patience; and therefore may feare to bee rejected, and not saved alive. Yet because in the former state there is a certainty to perish, & in the later a possibility not to perish, therefore from hence ariseth a *third act*, a conclusive and positive purpose to trust Christ. I will not onely deny all other wayes, but I will resolve to trie this way, to set about it, to go to him that hath plenty of redemption and Life. If I must perish, yet He shall reject me; I will not reject my selfe, I will goe unto Him. And this act or resolution of faith is built upon these grounds.

First, because Gods Love and free Grace is the first  
originall

Gal. 1. 16.  
2 Chron. 30. 19  
2 King. 7. 3. 4.

John. 3. 16.  
1. John. 4. 10.

<sup>a</sup> Ephes. 5. 25.

<sup>b</sup> Rom. 9. 11.

<sup>c</sup> 1. John. 4. 19.  
Hos. 14. 4.

<sup>d</sup> Rom. 11. 5. 6.

<sup>e</sup> 2. Tim. 1. 9.

<sup>f</sup> Rom. 3. 24.  
4. 5.  
5. 10.

<sup>g</sup> Eph. 2. 8. 9.

originall mover in our salvation. If God did beginne His worke upon prevision of any thing in and from our selves, we should never dare to come vnto Him, because wee should never finde any thing in our selves to ground His mercie towards us upon. But now the Love of God is so absolute and independant, that it doth not only require nothing in us to excite and to cal it out, but it is not so much as grounded upon Christ himselfe. I speake of His first Love and Grace: Christ was not the impulsive cause of Gods first Love to mankinde, but was Himselfe the great gift which God sent to men therein to testifie that Hee did freely love them before. *God so loved the World, that He gave His Son. Herein is Love, not that we loved Him, but that Hee loved us and sent His Son.* The love must needs go before the gift, because the gift is an effect, a token, a testimonie of the Love. Christ first *loved the Church, before He gave Himselfe for it.* Now then if the first Love of God to man was not procured, merited, or excited by Christ Himselfe as Mediator; but was altogether absolute: <sup>b</sup> much lesse doth the Love of God ground it selfe upon any thing in us. The whole series of our Salvation is made up without respect to any thing of ours, or from us. <sup>c</sup> He Loved us without cause or ground in our selves. For we Love Him, because *He first loved us.* He elected us of meere grace, without cause or ground from our selves. <sup>d</sup> *There is a remnant,* saith the Apostle, *according to the Election of grace; and if of grace, then is it no more of workes, otherwise grace is no more grace.* Hee called us without Intuition of any thing in our selves, <sup>e</sup> *not idcirco* saith the Apostle, *not according to our owne workes, but according to His purpose and grace He called us with an Holy calling.* He Iustified us without any ground in or from our selves, <sup>f</sup> *freely by his grace, when we were enemies and ungodly persons.* He saveth us without any ground in and from our selves. <sup>g</sup> *By grace ye are sav'd through faith, & that not of your selves.*

There

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There is nothing in us of which wee may boast in the matter of Salvation, and therefore there is nothing in us which should make us despaire or flie from God: for all the gradations and progresses of our Salvation are alone from His Grace.

Secondly, because there is an All-sufficiencie in the righteousness and merits of Christ, <sup>h</sup> To cleanse all sin, <sup>i</sup> To consummate all our saluation, to subdue all our enemies, <sup>k</sup> To answer all our objections, to silence all challenges and charges that are laid against us.

Thirdly, because of the manifold experiences which many other grievous sinners have found of the same love, and All-sufficiencie. When Faith lookes upon a converted *Manasse*, upon a thiefe translated into paradise, upon a persecutor turned into an Apostle; and when it considers that God <sup>l</sup> hath a residue of spirit still, that the blood of Christ is an inexhausted fountaine, and that these spectacles of Gods compassion are in the Scriptures exhibited, that <sup>m</sup> wee through patience and comfort of the Scriptures might have hope, and that God in <sup>n</sup> them did shew forth all long suffering for a patterne to those who should after beleue in Him: It then makes a man reflect inward upon himselfe, and resolve to trie that gate, at which they have entered before.

Fourthly, because there is a generalitie and unlimitednesse in the Invitation unto Christ, <sup>o</sup> *Come unto mee all that are wearie.* <sup>p</sup> *Let every one that will come.* There is in Christ erected an Office of Salvation, a Heavenly Chancerie of equitie and mercie, not onely to moderate the rigor, but to reverse and revoke the very acts of the Law. Christ is <sup>q</sup> set forth or proposed openly as <sup>r</sup> a Sanctuarie, and <sup>s</sup> ensigne for the nations to flie unto; and He hath sent His <sup>t</sup> Ambassadors abroad to warne, and to invite every man. As a Fountaine is open for any man to drinke, and a schoole for any man to learne, and the Gate of a Citie for any man to enter, and a Court of

Equitie

<sup>h</sup> 1. Ioh. 1. 7.

<sup>i</sup> Heb. 7. 25.

<sup>k</sup> Rom. 8. 31. 32.

<sup>l</sup> Mal. 2. 15.

<sup>m</sup> Rom. 15. 4.

<sup>n</sup> 1. Tim. 1. 16.

<sup>o</sup> Math. 11. 28.

<sup>p</sup> Rev. 22. 17.

<sup>q</sup> Rom. 3. 25.

Act. 1. 47.

<sup>r</sup> Gal. 2. 6.

<sup>s</sup> Eph. 1. 14.

<sup>t</sup> Eph. 1. 18. 3.

<sup>u</sup> Mark. 16. 25.

2. Cor. 5. 20.

Equitie for any man to relieve himselfe: so Christ is publicly and universally set forth as a generall refuge from the wrath to come, upon no other condition then such a will as is not onely desirous to enjoy His mercie, but to submit to His Kingdome, and glorifie the power of His Spirit and Grace in new obedience.

Fifthly, because God Himselfe workes the worke and the will in us. For in the *new Covenant* God workes first. In the first Covenant man was able by his created and naturall strength to worke his owne condition, and so to expect Gods performance: But in the New, as there is difference in the things covenanted, then onely righteousness and Salvation, now *remission of sinnes and adoption*; in the \* meanes or intermediate causes, which are now 1 Christ and His righteousness and Spirit; in the \* stability, that a perishable, this an eternall and finall Covenant, that can never be changed; in the conditions, there legall obedience, heere only faith, and the certaine consequent thereof repentance: So likewise is there difference in the manner of performing these conditions; for now God Himselfe beginnes first to worke upon us, and in us, before we move or stirre towards Him. Hee doth not onely commaund us, and leave us to our created strength to obey the Command, but He furnisheth us with His owne Grace and Spirit to fulfill the Command, and when He bids us come unto Him, He doth likewise draw us unto Him. In this Covenant *the first Treatie* is betweene God and Christ. For though the Covenant be betweene God and us; yet the negotiation and transaction of it is betweene God and Christ, who was *a suretie of the Covenant for us*, For first God in His decree of Love bestowed us upon Christ. *b (Thine they were, and thou gavest them unto me)* we were *c chosen in Him*: wee to be members in Him, and He to be a Head and Fountaine unto us of all grace and glorie. For *d* God had committed unto Him

*a* Ier. 31. 34.*x* Ier. 33. 21.*y* Ier. 33. 40.

33. 20.

*u* Ier. 17. 33.

32. 39.

Exek. 11. 19. 10.

36. 26. 27.

*a* Heb. 7. 22.

8. 6.

*b* Ioh. 17. 2.*c* Ephe. 1. 4.*d* Ioh. 10. 18.

Ioh. 14. 14.

an Office of power to redeeme His Church, and He received a Commandement from His Father to finish the worke of mediation.

Secondly, being thus made Christs, partly by the gift of Gods eternall Love, partly by Christs owne voluntarie suscepcion of that Office whereby He was to be a Head and Captaine of Salvation to His Members; God in due time reveales Himselfe, His Name, Power, and Covenant unto us: *e I have manifested thy Name unto the men which thou gavest mee*, and this is the tender of the Covenant, and beginning of a Treary with us. And here God beginnes to worke in us: for though the Covenant be proposed under a condition; yet God gives us as well the condition as the Covenant. Our Faith is *f the operation of God*, and the *work of his Power*: *g* that which he requires of us, He doth bestow upon us; and here the first worke of God is *h spiritual and heavenly teaching*. The second, is the *terminus*, or product of that teaching *i our learning* which I call Gods worke, not as if we did nothing when we are said to learne, and to come unto Christ; but because all that we doe is by the strength and grace which from Him we receive: wee come unto Christ as a childe may be said to come unto his mother, or nurse, who holds him at a distance from her selfe, and drawes him neerer and neerer when she calls him. Thus as we were made Christs by *donation*, *Thou gavest them me*; so after likewise by *incorporation*, and unitie of natures with him in his Spirit, and having this Spirit of Christ, He thereby worketh in us the will and the deed, and thus *k our scale is put unto Gods covenant*, and wee have a *constat* of it in our selves in some measure; whereas *l infidelitie makes God a lyer*, by saying either I looke for life some other way, or I have nothing to doe to depend on Christ for it, though God have proposed Him as an all-sufficient Saviour. Now then when man hath experience of Gods working this will in him, when he

\* Ioh. 17. 6.

† Col. 1. 12.

1. Cor. 2. 5.

g Gratijs ago tibi clementissime

Domine quia quod queris a

me prius ipse donasti. Cyprian.

h Esai. 54. 9. 13.

i Eph. 4. 20

Qui credunt predicatore

forinsecus infonante, intus a

patre audiunt atque discunt: qui

autem non credunt foris audiunt, intus non

audiunt. Aug. de pred. st. Sancti.

cap. 8.

k Ioh. 3. 33.

l I. Ioh. 3. 10.

findes his heart opened to attend, and his will ready to obey the call: when hee is made desirous to feare Gods Name, and prepared to seeke His face, ready to subscribe and beare witnesse to all Gods wayes and methodes of saving; That Hee is righteous in His Iudgements, if He should condemne; wonderfull in His patience, when He doth forbear; mighty in His power, wisdom, and mercie, when Hee doth convert; unsearchable in the riches and treasures of Christ, when he doth Iustifie; most holy, pure and good in all His commands; the soveraign Lord of our persons and lives, to order and dispose them at His will; on the sense and experience of these workes doth grow that conclusion and resolution to cleave to Christ.

Lastly, because this act of Faith is our dutie to God: As we may come to Christ because we are *called*, so wee *must come*, because wee are *commanded*. For as Christ was *commanded* to save us, so we are *commanded* to beleeve in Him. From these and the like considerations ariseth a purpose to rely on Christ. But yet still this purpose at first by the mixture of sinne, the pragmaticallnesse and importunitie of Satan in tempting, the unexperience of the heart in trials, the tendernesse of the spirit, and fresh sight and reflexion on the state of sinne, is very weake, and consisteth with much feare, doubts, trepidation, shrinking, mistrust of it selfe. And therefore though all other effects flow in great measure from it, yet that of comfort, and calmenesse of spirit, more weakly; because the heart being most busied in spirituall debates, prayers, groanes, conflicts, struglings of heart, languishing and sighing impotunities of spirit, is not at leisure to reflect on its own translated condition, or in the seeds time of teares to reape a harvest of joy. As a tree new planted is apt to be bended at every touch or blast of winde, or children new borne to crie at every turne and noyse, so men in their first conversion are usually  
more

e Ioh. 10. 18.  
f I. Ioh. 3. 24.

more retentive of fearefull, then of more comfortable impressions.

The last act then of Faith is that *reflexive act*, whereby a man knoweth his owne Faith and Knowledge of Christ, which is the assurance of faith upon which the joy and peace of a Christian doth principally depend; and hath its severall differences and degrees according to the evidence and cleerenesse of that reflection. As beautie is more distinctly rendered in a cleere, then in a dimme and disturbed glasse; so is comfort more distinct and evident according to the proportions of evidence and assurance in faith. So then to conclude with this generall rule; according as the habits of faith are more firme and radicated; the acts more strong, constant and evident; the conquests and experiences more frequent and successfull; so are the properties more evident and conspicuous. For the measure and magnitude of a proper passion and effect, doth ever follow the perfection of the nature and cause whence it proceedes: And therefore every man as he renders either the love and obedience he owes to God, or the comfort he desires in himselfe to enjoy, must labour to attaine the highest pitch of Faith, and still with *Saint Paul* to grow in the knowledge of him and his resurrection and sufferings. So then upon these premises the heart is to examine it selfe touching the truth of faith in it. Doe I love all divine truth, not because it is proportionable to my desires, but conformable unto God who is the Author of it? Can I in all estates without murmuring, impatiencie, or rebellion, cast my selfe upon Gods mercie, and trust in Him though He should kill me? Doe I wholly renounce all selfe confidence and dependance, all worthinesse or concurrence of my selfe to righteousnesse? Can I willingly, and in the truth and sinceritie of my heart, owne all shame and condemnation, and acquit God as most righteous and holy if He should reject me? Doe I not build either my



hopes or feares upon the faces of men, nor make either them or my selfe the rule or end of my desires? Doe I yeeld and seriously endeavour an universall obedience unto all Gods law, and that in the whole extent and latitude thereof, without any allowance, exception, or reservation? Is not my obedience mercenarie, but sincere? Do I not dispense with my selfe for the least sprigges of sinne, for irregular thoughts, for occasions of offence, for appearances of evill, for motions of concupiscence, for idle words, and vaine conversation, for any thing that carries with it the face of sinne? And when in any of these I am overtaken, doe I bewaile my weakenesse, and renew my resolutions against it? In a word, when I have impartially and uprightly measured mine owne heart by the rule, doth it not condemne mee of selfe-deceite, of hypocrisie, of halting and dissembling, of halting and prevaricating in Gods service? I may then comfortably conclude, that my Faith is in some measure operative and effectuell in mee: Which yet I may further trie by the nature of it, as it is further expressed by the Apostle in the Text; *That I may know him.*

Here we see the nature of faith is expressed by an *act of knowledge*, and that act (respectively to justification) limited to Christ; *This is eternall Life to know thee, and him whom thou hast sent*: where by knowledge I understand a *certaine and evident assent*. Now such assents are of two sorts; some grounded upon the evidence of the object, and that light which the thing assented unto doth carrie and present to the understanding; as I assent to this truth, that the Sunne is light by the evidence of the thing it selfe: and this kinde of assent the Apostle contradiistinguisheth from faith by the name of sight. Others are grounded upon the *authoritie or authenticalnesse of a narrator*, upon whose report while wee rely without any evidence of the thing it selfe, the assent which we produce is an assent of *faith or credence*. Now that

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that Faith is a *certaine assent*, and that even above the certaintie of meere naturall conclusions, is on all hands I thinke confessed: because, how ever in regard of our weaknesse and distrust, wee are often subject to stagger, yet in the thing it selfe, it dependeth upon the infallibilitie of Gods owne Word, who hath said it, and is by consequence neerer unto him who is the fountaine of all truth, and therefore must needes more share in the properties of truth, which are *certainity* and *evidence*, then any proved by meere naturall reasons: and the assent produced by it is differenced from suspition, hesitancie, dubitation in the opinion of schoolmen themselves. Now then in as much as we are bound to yeeld an evident assent unto divine truths, necessary hereunto it is that the understanding bee convinc'd of these two things. First, that God is of infallible authoritie, and cannot lye nor deceive (which thing is a principle by the light of nature evident and unquestioned.) Secondly, that this authoritie which in faith I rely upon is indeede and infallibly Gods owne authoritie.

The meanes whereby I come to know that may bee either extraordinary, as revelation, such as was made by the Prophets concerning future events; or else ordinary and common to the faithfull. This the Papists say is the authoritie of the Church. Against which if one would dispute much might bee said. Briefly (granting first unto the Church a ministeriall, introductory, perswasive, and conducting concurrence in this worke, pointing unto the starre, which yet it selfe shineth by its owne light, reaching forth and exhibiting the light, which though in it selfe visible, could not bee so ordinarily to mee, unless thus presented; explaining the evidence of those truths unto which I assent for their owne intrinsecall certaintie:) I doe here demaund how it is that each man comes to beleve? The Colliar will quickly make a wise answere, as the Church beleeves. But now how

Aquin. 2.2.2.

qu. 1. art. 8.

Greg. val.

Tom. 3. Diss. 1.

qu. 4. punct. 8.

Aquin. 2.2.2. q. 1.

art. 4.

Aug. de doctrin.

Christ. lib. 1. c. 22.

proem.

Ioh. 5. 31.  
Eph. 1. 23.

1. Ioh. 2. 27.  
Ioh. 10. 4.

1. Pet. 2. 9.

1. Cor. 2. 12.

1. Ioh. 4. 13.  
1. Ioh. 3. 24.

or why doth the Church beleeeve these or these truths to bee divine? Surely not because the Church hath so determined; our Saviour Himselfe would not be so beleeeved. *If I beare record of my selfe, my record is not true.* Well then, the Church must needs beleeeve by the spirit which leads it into all truth. And what is the Church, but the *Bodie of Christ*, the congregrtion of the faithfull, consisting of divers members? And what worke is that whereby the Spirit doth illuminate and raise the understanding to perceive aright divine truth, but onely that *Oynment which dwelleth in you*, saith the Apostle, whereby Christs sheepe are enabled to *beare His voyce*, in matters of more Heavenly and fundamentall consequence, and to distinguish the same from the voyce of strangers?

Now, have not all the faithfull of this unction? Doth it not runne downe from the head to the skirts of the garment? Are wee not all a *royall Priesthood*? and in both these respects annointed by the Spirit? And having all the Spirit, (though in different measures and degrees) is it not in congruitie probable that we have with Him received those vivificall and illighting operations which come along with him? Capable is the poorest member in Christs Church, being growne to maturitie of yeeres, of information in the faith. Strange therefore it is, that the Spirit, not leaving mee destitute of other quickning graces, should in this onely leave my poore soule to travell as farre as Rome, to see that by a candle, or rather by an *ignis fatuus*, which himselfe might more evidently make knowne unto me. For the Spirit doth beget knowledge. *We have received the spirit which is of God, that we might know the things which are freely given to us of God.* And againe, *Hereby we know that wee dwell in Him and Hee in us, because Hee hath given us of His Spirit.* And againe, *Hereby we know that Hee abideth in us, by the Spirit which Hee hath given us:* Especially since

since wee must take even the determinations of the Church and Pope, (though they were infallible in themselves) at second hand as they passe through the mouth of a Priest, whose authoritie, being not infallible, nor apostolicall, but humane, impossible it is not but that he may misreport His holy Father, and by that meanes misguide and delude an unsetled soule.

Againe I demaund, How doth it appeare unto mee, that the Iudgment of the Church is infallible, when it alone is the warrant of my Faith? That this is it selfe *no principle*, nor to the light of naturall reason *primo insensu* manifest *ex evidentia terminorum*, is most certaine. For that this company of men should not erre, when other companies of men may erre, cannot possibly be immediately and *per se* evident, since there must first needs *a priori* be discovered some internall difference betweene those men, from whence, as from an antecedent principle, this difference of erring or not erring must needs grow.

Now then I demand, what is that whereby I doe assent unto this proposition (in case it were true) That the Church cannot erre? The Church it selfe it cannot be, since nothing beares record of it selfe, and if it should, the prooffe would be more ridiculous then the opinion, being but *idem per idem*, and *petitio quæstionis*. Above the Church *a Priori* there is not any light but the scriptures and the spirit. Therefore needs by these must I assent unto that one proposition at least. And if unto that by these, why then by the same light may I not assent unto all other divine truths, since evident it is, that the same light which enables me rightly to apprehend one object, is sufficient also to any other, for which a lesser light then that is presumed to suffice? So then a true faith hath its evidence and certainty grounded upon the Authoritie of the word, as the instrument, and of the spirit of God raising and quickning the soule to attend, and ac-

knowledge the things therein revealed, and to set to its owne seale unto the truth and goodnesse of them. But how doe I know either this word to be Gods Word, or this spirit to bee Gods spirit, since there are sundry false and lying spirits? I answer, first, *ad Hominem*, there are many particular Churches, and Bishops, which take themselves to be equally with Rome members, and Bishops of the universall Church. How shall it invincibly appeare to my Conscience that other Churches and Bishops all, save this onely, doe or may erre? and that this, which will have me to beleve her infallibility, is not her selfe an hereticall and revolted Church? This is a question controuerted. By what authority shall it be decided, or into what principles *à priori* resolved? and how shall the evidence of those principles appeare to the Conscience? That the Popes are successors of *Peter* in his see of Rome, that they are doctrinall as well as personall successours, that *Peter* did there sit as moderator of the Catholike Church, that his infallibility should not stick to his chaire at Antioch, as well as to that at Rome; that Christ gave him a principality, jurisdiction, and Apostleship to have to himselfe over all others, and to leave to his successors; who though otherwise privat men, and not any of the pen-men of the holy Ghost, should yet have after him a power over those Apostles who surviued *Peter* (as it is manifest *Iohn* did.) That the scripture doth say any title of all this, that the traditions which do say it are a divine word, are all controverted points: and though there be sorceries more then enough in the Church of Rome, yet I doubt whether they have yet enough to conjure themselves out of that circle, which the agitation of these questions doe carry them in. But secondly, there are sundry lights, there is light in the Sunne, and there is light in a blazing or falling starre. How shall I difference these lights will you say? surely I know not otherwise then by the lights themselves; undoubtedlie the spirit brings a proper

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proper, distinctive, uncommunicable Majesty and luster into the soule, which cannot be by any false spirit counterfeited: and this spirit doth open first the eie, and then the Word, and doth in that discover *notas in fitas veritatis* those markes of truth and certainty there, which are as apparant as the light, which is without any other *medium*, by it selfe discerned.

Thus then we see in the general, That saving faith is an assent created by the word & spirit. We must note further that this knowledge is two fold, first, *Generall, mentall, speculative*, and this is simply necessary, not as a part of saving faith, but as a *medium*, degree, & passage thereunto. For *how can men beleve without a teacher?* Secondly, *particular, practicall, Applicative*, which carries the soule to Christ and there fixeth it. *o whom shall wee go? thou hast the words of eternall life; wee beleve and are sure that thou art that Christ. I know that my Redeemer liveth. That yee being rooted and grounded in Love, may be able to comprehend, and to know the Love of Christ. I live by the faith of the Sonne of God, who loved me, and gave himselfe for me. By his knowledge shall my righteous servant iustifie many.* This saving knowledge must be commensurate to the object knowne, and to the ends for which it is instituted, which are Christ to be made ours for righteousness and salvation. Now Christ is not proposed as an object of bare and naked truth to be assented unto, but as a Sovereigne and saving truth to do good unto men. He is proposed, as the *Desire of all flesh*. It is the heart which beleeves; *With the heart man beleeveith unto righteousness*; and Christ dwelleth by faith in the heart; *If thou beleevest with all thine heart thou maist be baptized.* And the heart doth not onely looke for truth but for goodnesse in the objects which it desireth, for an allsufficiencie and adequate ground of full satisfaction to the appetites of the soule; such a compasse of goodnesse as upon which the whole man may rest, and relie, and

Rom. 10. 14, 15.

Ioh. 6. 68, 69.

Iob 19. 25.

Eph. 4. 13.

3. 17, 18.

Gal. 2. 20.

Esay 53. 11.

Hag. 2. 7.

Rom. 10. 10.

Eph. 3. 17.

Act. 8. 37.

unto

unto the which he may have a personall propriety, hold-  
fast, and possession. So then in one word, *faith* is a *parti-  
cular assent* unto the *truth and goodnes of God in Christ*, his  
sufferings and resurrection, as an allsufficient and open  
treasure of righteousness and salvation to every one  
which comes unto them; and thereupon a resolution of  
the heart there to fixe and fasten for those things, and to  
looke no further.

*vs. p. 516*

a Rom. 10. 14.

2. Cor. 4. 13.

bi. Cor. 14. 24.

Ioh. 16. 8.

c Rom. 10. 14.

Heb. 13. 5.

1. Cron. 17. 25.

d Rom. 4. 21.

Now this faith is called *knowledge*. First, in regard of  
the principles of it, The <sup>a</sup> word and spirit: both which  
produce faith by a way of <sup>b</sup> conviction, and manifestation.  
Secondly, in regard of the ground of beleaving,  
which is the knowledge of Gods will revealed: for none  
must dare demand or take any thing from God, till hee  
have revealed his will of giving it; <sup>c</sup> *He hath said*, must  
be the ground of our faith. Thirdly, in regard of the cer-  
tainty and undoubtednesse which there is in the assent of  
faith. <sup>d</sup> *Abraham* was fully perswaded of Gods pow'r and  
promise; now there is a twofold certainty: a certainty of  
the thing beleaved, because of the power and promise of  
him that hath said it; and a certainty of the minde beleav-  
ing. The former is as full and sure to one beleever as to  
any other, as an Almes is as certainly and fully given  
to one poore man who yet receives it with a shaking  
and Palsie hand, as it is to another that receives it with  
more strength. But the mind of one man may bee more  
certaine and assured then another, or then it selfe at some  
other time: sometimes it may have a certainty of evi-  
dence, assurance, and full perswasion of Gods goodnesse;  
sometimes a certainty onely of Adherence, in the midst  
of the buffets of Satan, and some strong temptations,  
whereby it resolvethe to cleave unto God in Christ,  
though it walke in darkenesse; and have no light.  
Fourthly, and lastly, in regard of the last *Reflexive Act*  
<sup>e</sup> *Whereby we know that we know him, and beleewe in him.*  
And yet both this and all the rest are capable of  
growth

e 1. Ioh. 2. 3.

2. Tim. 1. 12.

f Rom. 1. 17.

2. Pct. 3. 18.



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grow'th, as the Apostle here intimates; we know heere but in part, and therefore our knowledge of Him may still increase. The heart may have more plentifull experience of Gods mercie in comforting, guiding, defending, illightning, sanctifying it, which the Scripture calls *the learning of Christ*, and thereupon cannot but desire to have more knowledge of Him, and Communion with Him: especially in those two great benefits, His Resurrection and sufferings.

*And the power of His resurrection.*] The Apostles desire in these words is double. First, that he may finde the workings of that power in his soule, which was shewed in the resurrection of Christ from the Dead, that is, the Power of the Spirit of Holynesse, which is the mighty principle of Faith in the heart. That Spirit of Holynesse which quickned Christ from the Dead, doth by the same glorious power beget Faith and other graces in the Soule. It is as great a worke of the Spirit to forme Christ in the heart of a sinner, as it was to fashion Him in the wombe of a virgin.

Secondly, that He may feele *the resurrection of Christ* to have a *Power in Him*. Now Christs resurrection hath a twofold Power upon us or towards us. First, to apply all His merits unto us, to accomplish the worke of His satisfaction, to declare his conquest over death, and to propose himfelfe as an All-sufficient Saviour to the faithfull. As the stampe addes no vertue nor matter of reall value to a piece of gould, but onely makes that value which before it had, actually applyable and currant: So the resurrection of Christ, though it was no part of the price or satisfaction which Christ made, yet it was that which made them all of force to His members. Therefore the Apostle saith that Christ *was lustified in Spirit*. In His Death Hee suffered as a malefactor, and did undertake the guilt of our sinnes (so farre as it denotes an obligation unto punishment, though not a meritoriousnesse

<sup>a</sup>Eph. 4. 20.  
Phil. 4. 11.

<sup>b</sup>Rom. 1. 4.  
Rom. 8. 11.  
1. Pet. 3. 18.  
EPhe. 1. 19.  
Ca. 12.

1. Tim. 3. 6.

Ioh. 11. 44.

Ioh. 20. 6, 7.

Revel. 1. 18.

a Act. 13. 34.

b 1. Cor. 15. 17.

c Rom. 4. 16.

d Eph. 4. 30.

Rom. 8. 23.

e Rom. 4. 25.

f Rom. 14. 9.

g Act. 3. 15.

oulnesse of punishment; ) but by that Spirit which raised Him from the Dead Hee was Iustified Himselfe, that is, He declared to the world that Hee had shaken of all that guilt from Himselfe, and as it were left it in His Grave with His Grave clothes. For as Christs righteoulnesse is compared to a robe of triumph, so may our guilt to a garment of Death, which Christ in His Resurrection shooke all of, to note that Death had no holdfast at all of Him. When *Lazarus* was raised, It is said that Hee came forth bound hand and foote with Grave cloathes, to note that Hee came not out as a victor over Death, unto which He was to returne againe: but when Christ rose Hee left them behinde, because death was to have no more power over Him. Thus by His resurrection He was declared to have gone through the whole punishment which Hee was to suffer for sinne, and being thus justified himselfe, that hee was able also to justifie others that beleaved in him. This is the reason why the Apostle useth these words to prove the resurrection of Christ, *I will give you the sure mercies of David*, for none of Gods mercies had been sure to us if Christ had been held under by death; *Our faith had been vaine, we had been yet in our sinnes*. But his worke being fully finished, the mercy which thereupon depended was made certaine, and as the Apostle speakes, *sure* unto all the fied. Thus as the Day wherein Redemption is victorious and consummate is cald the *d* day of Redemption: so the worke wherein the merits of Christ were declar'd victorious is said to *e* have been for our justification, because they were thereby made appliable unto that purpose.

The second worke of the Power of Christs Resurrection is to *overcome all death in vs*, and restore vs to life againe. Therefore he is cald *f* the Lord of the living, and the Prince of life, to note that his life is operative unto others. wee are by his Resurrection secur'd first against the death, and Law, which wee were held under; for every sinner is

con-

condemn'd already. Now when Christ was condemn'd for sinne, hee thereby deliver'd us from the death of the Law, which is the curse: so that though some of the grave cloathes may not be quite shaken off, but that wee may be subject to the workings & feares of the Law upon some occasions, yet the malediction thereof is for ever removed. Secondly, we are secured against the death in sinne, <sup>h</sup> regenerated, quickned, renewed, fashioned by the power of godlinesse, which tameth our rebellions, subdueth our corruptions, and turneth all our affections another way. Thirdly, against <sup>i</sup> the hold-fast and conquest of death in the grave, from whence wee shall bee <sup>k</sup> translated unto glory: a *specimen* and resemblance of this was shewed at the resurrection of Christ, *when the graves were opened, and many dead bodies of the Saints arose, and entred into the Citie.* As a Prince in his inauguration or solemne state openeth prisons, and unlooseth many which there were bound, to honour his solemnitie: so did Christ do to those Saints at his resurrection, and in them gave assurance to all his of their conquest over the last Enemy.

What a fearefull condition then are all men out of Christ in, who shall have no interest in His resurrection? Rise indeed they shall, but barely by his power as their <sup>m</sup> Judge, not by fellowship with him as the first fruites and first borne of the dead; and therefore theirs shall not be properly, or at least comfortably a Resurrection, no more than a condemn'd persons going from the prison to his execution may be cald an enlargement. *Pharao* Butler and Baker went both out of prison, but they were not both delivered; so the righteous and the wicked shall all appeare before Christ, and bee gathered out of their graves, but they shall not all bee Children of the Resurrection, for that belongs onely to the just. The wicked shall be dead everlastingly to all the pleasures and wayes of sin, which here they wallowed in. As  
there

<sup>h</sup> 1. Pet. 1. 3.

Rom. 8. 1.

Rom. 6. 4.

<sup>i</sup> Ioh. 6. 39. 40.

1. Cor. 15. 2, 23

Revel. 1. 5.

<sup>k</sup> Heb. 5. 9.

Heb. 4. 9, 10.

1. Thel. 4. 16, 17

<sup>l</sup> Mat. 27. 52, 53.

<sup>m</sup> Act. 17. 31.

Luk. 20. 36.

Luk. 14. 14.

a Psal. 49. 17.  
b 1. Thef. 4. 16,  
18.  
Matth. 25. 46.  
c Ioh. 15. 2.  
Mal. 3. 3.  
Tit. 2. 14.  
Psal. 110. 3.

d Heb. 1. 2. 14.  
Revel. 22. 15.

e Habak. 1. 13.

f Matth. 5. 8.  
2. Tim. 2. 21.  
g 2. Tim. 3. 13.  
Revel. 22. 11.  
h Heb. 3. 12, 13.  
i Heb. 10. 39.

k Rom. 2. 5.  
Iam. 5. 3.  
Deut. 32. 34-35.  
Esaï. 30. 33.

there remains nothing to a drunkard or adulterer after all his youthfull excesses but crudities, rottennesse, diseases, and the worme of Conscience; so the wicked shall carry no worlds nor satisfactions of lust to hell with them, their<sup>a</sup> glorie shall not descend after them. These things are truths written with a sunne beame in the booke of God: First, That<sup>b</sup> none out of Christ shall rise unto Glorie. Secondly, That<sup>c</sup> all who are in him are purged from the Love and power of sinne, are made a people willingly obedient unto his scepter and the government of his grace and spirit; and have eyes given them to see no beauty but in his kingdome. Thirdly, Hereupon it is manifest<sup>d</sup> that no uncleane thing shall rise unto glory. A prince in the day of his state, or any roiall solemnitie, wil not admit beggers, or base companions into his presence. <sup>e</sup> Hee is of purer eyes then to behold, much lesse to communicate with uncleane persons. <sup>f</sup> None but the pure in heart shal see God. Fourthly, that every<sup>g</sup> wicked man waxeth worse and worse, that hee who is filthy growes more filthy, <sup>h</sup> that sinne hardneth the heart, and <sup>i</sup> infidelitie hasteneth perdition. Whence the conclusion is evident, That every impenitent sinner, who without any inward hatred & purposes of revenge against sinne, without godly sorrow forpast, and spirituall renovation for after-times, allowes himselfe to continue in any course of uncleannesse, spends all his time and strength to no other purpose, then <sup>k</sup> onely to heape up coales of Iuniper against his owne soule, and to gather together a treasure of sins and wrath, like an infinite pile of wood to burne himselfe in.

Again, this power of Christs resurrection is a ground of solid and invincible comfort to the faithfull in any pressures or calamities though never so desperate, because God hath power and promises to raise them up againe. This is a sufficient supportance, first, Against any either publike, or privat afflictions. However the Church may seeme

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seeme to be reduc'd to as low and uncureable an estate as dried bones in a grave, or the brands of wood in a fire, yet it shall be but like <sup>m</sup> the darkenesse of a night, after two daies he will revive againe, His goings forth in the defence of his Church are prepared as the morning. When <sup>a</sup> *Iob* was upon a dunghill, and his reines were consumed within him; When <sup>o</sup> *Jonah* was at the bottome of the Mountaines, and the weedes wrapped about his head, and the great billowes and waves went over him, so that he seemed as cast out of Gods sight; When <sup>p</sup> *David* was in the midst of troubles, and <sup>q</sup> *Ezekiah* in great bitterness, this power of God to raise unto life againe was the onely refuge and comfort they had. Secondly, against all temptations and discomforts: Satans traines and policies come too late after once Christ is risen from the dead; for <sup>r</sup> in his resurrection the Church is discharged and set at large. Thirdly, against Death it selfe; because wee shall come out of our graves as gold out of the fire, or miners out of their pits, laden with gold and glory at the last.

Lastly, wee must from hence learne <sup>s</sup> to seeke those things that are above whither Christ is gone. <sup>t</sup> Christs Kingdome is not here, and therefore our hearts should not be here. <sup>u</sup> *Hee is ascended on high, and hath given gifts unto Men*, as absent lovers send tokens to each other; to attract the affections, and call thither the thoughts. If Christ would have had our hearts rest on the earth, He would have continued with us here, <sup>v</sup> *but it is his Will that we be where He is*; and therefore we must make it the maine businesse of our life to move towards him. Things of a nature endine to one another even to their prejudice. A stone will fall to his center, though there be so many rubbes in the way, that it is sure to bee broken all to peeces in the motion. The same should be a Christians resolution. Christ is his Center, and Heaven is his Country, and therefore thither hee must conclude

<sup>i</sup> Ezek. 37. 11.  
Lam. 3. 6.

<sup>m</sup> Psal.  
Hos. 6. 2. 3.  
Mic. 7. 8.  
Zach. 3. 2.  
<sup>n</sup> Iob. 19. 25. 27.  
<sup>o</sup> Ioh. 2. 2. 7.

<sup>p</sup> Psal. 138. 7.

<sup>q</sup> Ecci. 38. 17.

<sup>r</sup> Rom. 8. 33. 34.  
Heb. 7. 14. 25.

<sup>s</sup> Col. 3. 1.  
<sup>t</sup> Ioh. 18. 3. 6.  
<sup>u</sup> Eph. 4. 8.

<sup>v</sup> Ioh. 17. 24.

2 Cor. 5. 4.

1 Ibib. ver. 8.

\* Phil. 1. 23.

1 Mercatura est  
quedam amittere  
ut maiora lu-  
creris. Tertul.

\* Rom. 6. 6.

Col. 2. 12.

b Heb. 9. 14.

Col. 3. 5.

Gal. 5. 24.

Ioh. 16. 11.

Luk. 11. 32.

1. Ioh. 3. 8.

clude to goe, notwithstanding he must be broken in the way with manifold temptations, and afflictions. Saint *Paul* desired, if it had been possible, to be clothed upon, and to have his mortalitie swallowed up of life, and to get whole to Heaven. But if he may not have it upon so good termes, hee will not onely <sup>a</sup> confidently endure, but <sup>a</sup> desire to be dissolved and broken in pieces, that by any meanes he may come to Christ, because that, being best of all, will be an abundant recompence for any intercurrent damage. It is not a losse, but a marriage and honour for a woman to forsake her owne kindred, and house, to go to a husband: neither is it a losse but a preferment for the soule, to relinquish for a time the bodie, that it may goe to Christ, who hath married it unto himselfe for ever.

*And the fellowship of his sufferings*] This fellowship notes two things: First, A participation in the benefits of his Sufferings; Secondly, A Conformity of ours to his. First, His <sup>a</sup> Sufferings are *Ours*; we were buried and Crucified with him, and that againe notes two things. First, we communicate in the Price of Christs Death, covering the guilt of sinne, satisfying the wrath of God, and being an Expiation and propitiation for us. Secondly, in the <sup>b</sup> *Power of his Death*, cleansing our Consciences from dead workes, mortifying our earthly members, crucifying our old man, subduing our iniquities and corruptions, pulling downe the throne of Satan, spoiling him of all his armor, and destroying the workes of the Divell. And this power worketh, first, by the prophetickall office of Christ, Revealing; secondly, by his Regall office, applying and reaching forth the power of his blood to subdue sinne, as it had before triumphed over death and Satan.

But here the maine point and question will be, what this mighty power of the Death of Christ is thus to kill sinne in us, and wherein the *Causality* thereof Consisteth?

fifteth? To this I answere that Christs Death is a three-fold Cause of the death of sinne in his members.

First, It is *Causa meritoria*, A meritorious Cause. For Christs death was so great a price that it did deserve at Gods hand to have our sinnes subdued. All power and Iudgement was given unto him by his father, and that power was given him to purchase his Church withall. And this was amongst other of the covenants, that their sinnes should be Crucified. He gave himselfe unto Gods Iustice for his Church; and that which by that gift he purchased, was the sanctification & cleansing of it. Now as a price is said to doe that which a man doth by the power which that price purchased: so the blood of Christ is said to cleanse us, because the office or power whereby he purifieth us, was Conferred upon him *Sub intuitu pretij*, under the condition of suffering. For it was necessarie that remission and purification should be by blood.

Eph. 5. 15, 16.

Heb. 9. 22. 23.

Secondly, it is *Causa exemplaris*, The death of Christ was the Exemplar pattern, and Idea of our Death to sin. He did beare our sinnes in his Body on the tree, to shew that as his Body did naturally, so sinne did by analogie and legally dye. Therefore the Apostle saith that he was made sinne for us; to note that not onely our persons were in Gods account Crucified with him unto Iustification; but that sinne it selfe did hang upon his Crosse with him unto mortification and holinesse. In which respect Saint Paul saith, *That he condemned sinne in the flesh*, because he died as sinne in *Abstracto*. And in this regard of mortification wee are said to be planted in the likeness of Christs Death; because as when an Ambassador doth solemnize the marriage of his King with a foraine princeesse, that is truly effected betweene the parties themselves, which is transacted by the agent, and representative person to that purpose and service authorized: so Christ being made sinne for us (as the Sacri-

1. Pet. 2. 24.

2. Cor. 5. 21.

Rom. 8. 3.



fice had the finnes of the people emptied upon him) and in that relation, Dying; sinne it selfe likewise dieth in us. And there is a proportion betweene the Death of the Crosse which Christ died, and the Dying of sinne in us. Christ died as a Servant, to note that sinne should not rule, but be brought into slavery and bondage: He died a Curse, to note that wee should loke upon sinne as an accursed and devoted thing, and therefore should not with Achan hide, or reserve any: He Dranke vinegar on his Crosse, to note that wee should make sinne feeble the sharpnesse of Gods displeasure against it: he was fast naid unto the Crosse, to note that wee should put sinne out of ease, and leave noe lust or Corruption at large, but crucifie the whole body thereof. Lastly though he did not presently die, yet there he did hang till he died; to note that wee should never give over subduing sinne while it hath any life or working in us. Thus the Death of Christ is the patterne of the death of sinne.

Thirdly, It is *Causa Obiectiva*, an Impelling or moving cause as *Obiects* are. For Obiects have an *Attractive Power*, *Achan* saw the wedge of gold, and then Covered it. *David* saw *Bathsheba*, and then desired her. Therefore the apostle mentions Lusts of the Eye, which are kindled by the Things of the world. As the strength of imagination fixing upon a blackmoore on the wall made the woman bring forth a blacke child: so there is a kinde of spirituall Imaginative power in faith to crucifie sinne by looking upon Christ Crucified. As the Brazen Serpent did heale those who had been bitten by the fierie serpents *inquam obiectum fidei*, meely by being looked upon: so Christ Crucified doth heale sin by being looked upon with the eye of faith. Now faith lookes upon Christ crucified, and bleeding, First, as the gift of his fathers love, as a token and spectacle of more unsearchable and transcendent mercie, then the comprehension of the whole hoast of Angels can reach unto. And hereby the

Ioh: 7. 31.

2 Sam. 11. 2. 3.

1. Ioh. 2. 15. 16.

Numb. 21. 9.

Rom. 5. 8.

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the heart is ravished with love againe, and with a gratefull desire of returning all our time, parts, powers, services unto him, who spared not the sonne of his owne love for us. Secondly, It looketh on him *As a sacrifice for Sinne*, and Expiation thereof to Gods Iustice; and hereby the heart is framed to an humble feare of reproaching, voiding, nullifying unto it selfe the Death of Christ, or by Continuance in sinne of crucifying the Lord Iesus againe. It is made more distinctly, in the sufferings of Christ, to know that infinite guilt, and hellish filthinesse which is in sinne, which brought so great a punishment upon so great a person; And hereupon groweth to a more serious Hatred thereof, and carefulnesse against it, as being a greater enemy unto his Iesus, then *Judas* that betraid, or the Pharisees that accused, or the souldiers that Crucified him; as being more sharpe to the soule of Christ then the nailes or speares that pierced his sacred body. How shall I dare (thinks the faithfull soule) to live in those sinnes by which I may as truly be denominated a betrayer and Crucifier of him that saved mee, as *Judas*, or *Palate*, were? Thirdly It lookes on him as *Our Forerunner into Glorie*, whither he Entred not but by away of bloud. From whence the heart easily concludes, if Christ Entred not into his own glory but by suffering, how shall I enter into that glory which is none of mine, if I shed not the bloud of my lusts, and take order to Crucifie all them before I goe?

So then none can Conclude that Christ died for him, who findes not himselfe Set against the life of sinne within him, in whom the body of Corruption is not so lesned, as that it doth no more rule to wait his conscience or enrage his heart. If a man grow worse and worse, his heart more hard, his Conscience more senselesse, his resolutions more desperate, his care more dead, his courses more carnall and worldly then before; certainly the

Heb. 9. 16.

Heb. 6. 30.  
Luk. 24. 26.  
1. Pet. 1. 11.

Math. 11. 27, 28.  
Heb. 10. 28. 29.

1. Pet. 1. 2. 3.

Esaï. 63. 9.  
Col. 1. 24.

Heb. 10. 14.

fellowship and vertue of the blood of Christ hath hitherto done little good to such a man. And what a wooll thing is it for a man to live and die in an estate much more miserable then if there never had beene any Iesus given unto men? For that man who hath heard of Christ, at whose heart he hath knocked, unto whose Conscience he hath beene revealed, and yet never beleeveth in him unto righteousness, or sanctification, but lives and dies in his filthinesse, shall be punished with a farre forer Condemnation, then those of Tyre, Sydon, or Sodome, that knew nothing of him. O then let us labour to shew forth the power of Christs Death, and that he died not in vaine unto us. Though wee cannot yet totally kill, yet let us crucifie our corruptions, weaken their vigor, abate their rage, dispossesse them of the throne in our hearts, put them unto shame: and in as much as Christ hath Suffered for sinne, let us cease from sinne, and live the rest of our time not to the will of the flesh, nor to the lusts of men, but to the will of God.

The second part of our fellowship in sufferings with Christ is the *conformitie* of ours to His. In all our afflictions he is afflicted; and Saint Paul calls His sufferings the filling up of that which is behinde of the afflictions of Christ. Not as if Christs sufferings were imperfect (*for By one offering Hee hath perfected for ever them that are sanctified.*) But as Christ hath *Personall* sufferings in *corpore proprio*, in His humane Body, as Mediator, which once for ever He finished: So He hath generall sufferings in *corpore mystico*, in His Church, as a member with the rest.

Now of these sufferings of the Church we must note that they have no conformitie with Christs in these two things. Firſt, not in *Officio*, in the office of Christs sufferings; for His were meritorious and satisfactorie; Ours onely ministeriall, and for edification. Secondly, not in *pondere & mensura*, nor in the weight and measure of them;

them; not so bitter, heavie, and wofull as Christs were. For the sufferings of Christ, vpon any other Creature, would have crushed him as low as Hell, and swallowed him up for ever. In other respects there is a conformitie of our sufferings to Christs; so that He esteemeth them His.

*Our sufferings are:* First, such as wee draw upon our selves by our owne folly; and even in these afflictions which Christ as the King over His people inflicteth upon them, yet as their Head and fellow member Hee compassionateth and as it were smarteth with them. For Christ is so full of tendernesse, and so acquainted with sorrowes, that wee may justly conceive Him touched with the feeling of those paines, which yet He Himselfe seeth needefull for them. Secondly, such as are by God imposed for triall and exercise of those graces which himselfe gives; and in these we have a twofold Communion and conformitie to Christ: First, *By association;* Christ giveth us His Spirit to draw in the same yoke with us, and to hold us under them by His strength. That Spirit of Holynesse by which Christ overcame his sufferings, helpeth our infirmities in ours. Secondly, in the manner of undergoing them, with a proportion of that meeknes and patience which Christ shewed in His sufferings. Thirdly, such as are cast upon us by the injuries of Satan and wicked men. And these also beare conformitie unto Christs, as in the two former respects, so thirdly in the cause of them, for it is Christ only whom in his members Satan and the world doe persecute. All the enmitie that is betweene them is because of the seede of the woman. If Christ were now amongst us in the fashion of a servant and in a low condition as once he was, & should convince men of their wickednesse as searchingly as once he did, Hee would doubtlesse be the most hated man upon the Earth. Now that Hee is conceived of, as God in glory, men deale with him as *Iacob* with *Abner*, they kisse and

Heb. 4. 15.

Iam. 1. 3.  
1. Pet. 1. 7.

1. Pet. 4. 14.

1. Pet. 2. 21, 23.

Act 9. 4.  
1. Pet. 4. 14, 16.  
Math. 5. 11.  
Ioh. 15. 18, 19.  
Gen. 3. 15.  
2. Tim. 1. 8.

a. Tim. 3. 12.  
 1. Pet. 4. 4.  
 Efai. 8. 18.  
 Zach. 3. 8.

Math. 20. 23.

a. Jam. 1. 2. 12.  
 b. 1. Joh. 1. 2.  
 Heb. 12. 2. 3.

c. *Ueios habi-  
 tate Camillo,  
 illuc Roma fuit.*  
 d. hil. 4. 12.  
 e. 1. Joh. 6. 13.  
 f. Luc. 12. 32.

flatter him in the outward profession of His Name and Worship; and they stabbe and persecute Him in the hatred of His wayes and members. And this is the principall reason why so many stand off from a through embracing of Christ and his wayes; because when they are indeede in His body, they must goe His way to Heaven, which was a way of suffering. They that will live godly in Christ Iesus must suffer persecution, and be by wicked men esteemed as signes and wonders to bee spoken against, and that not onely amongst pagans, and professed enemies to the Truth, but even in Israel, and amongst those who externally make the same profession.

But this should comfort us in all our sufferings for Christs sake, and for our obedience to His Gospell; that wee drinke of our masters owne Cuppe, that wee fill up that which is wanting of His afflictions, that Christ Himselfe was called a Samaritane, a Divell, a wine-bibber, entrapped, spied, snared, slaine; and Hee who is now our Captaine to leade us, will hereafter be our <sup>a</sup> Crowne to reward us; wee may safely <sup>b</sup> looke upon Christs issue, and know it to bee ours. First, wee have *Christs fellowship in them*; and if it were possible, a man were better bee in Hell with Christ, then in Heaven without Him: for His presence would inake any place a Heaven, as the <sup>c</sup> King makes any place the Court. Secondly, wee have <sup>d</sup> *Christs strength* to beare them. Thirdly, <sup>e</sup> *His victories to overcome them*. Fourthly, <sup>f</sup> *His Intercession* to preserve us from falling away in them. Fifthly, *His Graces* to be the more glorified by them, as a Torch when it is shaken shines the brighter. Sixthly, *His compassion* to moderate and proportion them to the measure of strength which Hee gives us: And lastly, *His Crowne* on our heads; His Palme in our hands; His triumphall Garments upon us, when wee shall have tasted our measure of them.

For

For our light affliction, which is but for a moment, worketh for us a farre more exceeding and Eternall weight of Glory. While we looke not at the things which are seene, but at the things which are not seene : *For the things which are seene are Temporall, bus the things which are not seene, are Eternall.*

*FIN IS.*







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